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THE
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THE GENERAL
BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. XXI.

Printed by NICHOLS, SON, and BENTLEY,
Red Lion Passage, Fleet Street, London.

THE GENERAL BIOGRAPHICAL DICTIONARY:

CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE
LIVES AND WRITINGS
OF THE
MOST EMINENT PERSONS
IN EVERY NATION;
PARTICULARLY THE BRITISH AND IRISH;
FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,
REVISED AND ENLARGED BY
ALEXANDER CHALMERS, F. S. A.

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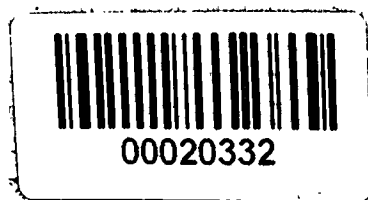
VOL. XXI.

LONDON:

PRINTED FOR J. NICHOLS AND SON; F. C. AND J. RIVINGTON; T. PAYNE,
OTRIDGE AND SON; G. AND W. NICOL; G. WILKIE; J. WALKER; R. LEA;
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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

LUXEMBOURG (FRANCIS HENRY DE MONTMORENCI, DUKE OF), a very celebrated general and mareschal of France, was a posthumous son of the famous Bouteville, who was beheaded under Louis XIII. for fighting a duel. He was born in 1628, and in 1643 was present at the battle of Rocroi, under the great Condé, whose pupil he was, and whom he followed in all his fortunes. He also resembled that great man in many of his eminent qualities, in acuteness of perception, thirst for knowledge, promptness in action, and ardour of genius. These qualities he displayed in the conquest of Franche-Comté in 1668, where he served as lieutenant-general. He served also in the Dutch campaign of 1672, took many towns, and gained some trophies in the field. He closed this expedition by a retreat more famous than his victories, which he accomplished with an army of 20,000 men, against the opposition of 70,000. After distinguishing himself in another expedition in Franche-Comté, he was advanced in 1675, to the dignity of mareschal of France. He fought, during the remainder of that war, with various success. In the second war of Louis XIV. against the allied powers in 1690, he gained the battle of Fleurus, and it was generally allowed that he prevailed in it chiefly by the superiority of his genius to that of his antagonist the prince of Waldeck. In the ensuing year, 1691, he gained the battles of Leufen and Steinkirk; and, continuing to be opposed to king William of England, he was again successful, in the bloody battle of Nerwinde, where there fell on the two sides near 20,000 men. It was said in France that on this occasion they should not sing *Te Deum*, but

De profundis, the mass for the dead.—The duke of Luxembourg is said to have had an ordinary countenance and a deformed figure, in consequence of which William III. whose constant antagonist he was, is reported to have said once with some impatience, "What! shall I never beat this hump-backed fellow?" This speech being repeated to the duke, "How should he know," said he, "the shape of my back? I am sure he never saw me turn it to him." The last great action of the duke's life was a second famous retreat, in the presence of superior forces, through a considerable extent of country, to Tournay. This was in 1694, and he died the following year, Jan. 4, at the age of sixty-seven. Notwithstanding the disadvantages of his person, Luxembourg is said to have been much involved in intrigues of gallantry. He had some powerful enemies, particularly the minister Louvois, who once had him confined very unjustly in the Bastille. Among other frivolous calumnies on which he was then interrogated, he was asked whether he had not made a league with the devil, to marry his son to the daughter of the marquis de Louvois. His answer was replete with the high spirit of French nobility. "When Matthew of Montmorenci," said he, "married a queen of France, he addressed himself, not to the devil, but to the states-general; and the declaration of the states was, that in order to gain the support of the house of Montmorenci for the young king in his minority, it would be right to conclude that marriage." Idle as the accusations against him were, they cost him a confinement of fourteen months, and he had no subsequent redress.¹

LYCOPHRON, a Greek poet and grammarian, was a native of Chalcis, in Eubœa, and according to Ovid, was killed by a shot with an arrow. He flourished about 304 years before Christ, and wrote a poem entitled "Alexandra," or Cassandra, containing a long course of predictions, which he supposes to be made by Cassandra, daughter of Priam, king of Troy. This poem has created a great deal of trouble to the learned, on account of its obscurity, which procured him the title of "the tenebrous poet." Suidas has preserved the titles of twenty tragedies of his composing; and he is reckoned in the number of the poets who were called the Pleiades, and who flourished under Ptolemy Philadelphus, king of Egypt. The best edition

¹ Moreri.—Dict. Hist.—Perrault's *Les Hommes Illustres*.

of "Lycophron," is that at Oxford, 1697, by Dr. (afterwards archbishop) Potter; re-printed there in 1701, folio. A few years ago, the rev. Henry Meen, B. D. published "Remarks" on the "Cassandra," which are highly judicious, and his conjectures in illustration of the obscurities of Lycophron, plausible and happy.¹

LYCURGUS, the celebrated lawgiver of Sparta, flourished; according to the most judicious modern chronologers, about 898 years before the Christian æra. Plutarch seems to think that he was the fifth in descent from Procles, and the tenth from Hercules. When the sceptre devolved to him by the death of his brother Polydectes, the widow of that prince was pregnant. He was no sooner assured of this, than he determined to hold the sovereign power in trust only, in case the child should prove a son, and took the title of Prodicus or Protector, instead of that of king. It is added, that he had the virtue to resist the offers of the queen, who would have married him, with the dreadful promise that no son *should* be born to intercept his views. A son at length was born, and publicly presented by him to the people, from whose joy on the occasion he named the infant Charilaus, i. e. the people's joy. Lycurgus was at this time a young man, and the state of Sparta was too turbulent and licentious for him to introduce any system of regulation; without being armed with some more express authority. How long he continued to administer the government is uncertain; probably till his nephew was of age to take it into his own hands. After resigning it, however, he did not long remain in Sparta, but went as a traveller to visit other countries and study their laws, particularly those of Crete, which were highly renowned for their excellence, and had been instituted by Rhadamanthus and Minos, two illustrious legislators, who pretended to have received their laws from Jupiter. Lycurgus passed some years in this useful employment, but he had left behind him such a reputation for wisdom and justice, that when the corruption and confusion of the state became intolerable, he was recalled by a public invitation to assume the quality of legislator, and to new model the government.

Lycurgus willingly returned to undertake the task thus devolved upon him, and, having obtained, after various difficulties, the co-operation of the kings, and of the

¹ Saxii Onomasticon.—Gess. Dict.—Moreri.—Month. Rev. N. S. vol. XXXVII.

various orders of the people, he formed that extraordinary system of government which has been the wonder of all subsequent ages, but which has been too much detailed by various authors, for us to enter into the particulars. When with invincible courage, unwearied perseverance, and a judgment and penetration still more extraordinary, he had formed and executed the most singular plan that ever was devised, he waited for a time to see his great machine in motion; and finding it proceed to his wish, he had now no other object but to secure its duration. For this purpose he convened the kings, senate, and people, told them that he wished to visit Delphi, to consult the oracle on the constitution he had formed, and engaged them all to bind themselves by a most solemn oath, that nothing should be altered before his return. The approbation of the oracle he received, but he returned no more, being determined to bind his countrymen indissolubly to the observance of his laws, and thinking his life, according to the enthusiastic patriotism of those times, a small sacrifice to secure the welfare of his country. Different accounts are given of the place and manner of his death. According to some authors, he died by voluntary abstinence. One tradition says, that he lived to a good old age in Crete, and dying a natural death, his body was burned, according to the practice of the age, and his relics, pursuant to his own request, scattered in the sea; lest if his bones or ashes had ever been carried to Sparta, the Lacedæmonians might have thought themselves free from the obligation of their oath, to preserve his laws unaltered. He is supposed to have died after the year 873 B. C. His laws were abrogated by Philopæmen in the year 188 B. C.; but the Romans very soon re-established them.¹

LYCURGUS, an Athenian orator, contemporary with Demosthenes, was born about 408 years before the Christian æra, and died about or after 328. He was an Athenian, and the son of a person named Lycophron. He studied philosophy under Plato, and rhetoric under Isocrates. He was of the most exalted character for integrity, in which he was severely scrupulous; a strenuous defender of liberty, a perpetual opposer of Philip and Alexander, and a firm friend of Demosthenes. As a magistrate, he

¹ *Meibom's History of Greece.*—*Moreri.*—*Gen. Dict.*—*Saxii Onomast.*—*Plutarch* in his life.

proceeded with severity against criminals, but kept a register of all his proceedings, which, on quitting his office, he submitted to public inspection. When he was about to die, he publicly offered his actions to examination, and refuted the only accuser who appeared against him. He was one of the thirty orators whom the Athenians refused to give up to Alexander. One oration of his, against Leocrates, is still extant, and has been published in the collections of Aldus, Taylor, and Reiske. His eloquence partook of the manly severity and truth of his character.¹

LYDGATE (JOHN), an ancient English poet, is recorded as one of the immediate successors of Chaucer. The few dates that have been recovered of his history are, that he was ordained a sub-deacon in 1389; a deacon in 1393, and a priest in 1397: from these it has been surmised that he was born about 1375, that is, twenty-five years before the death of Chaucer. There is a note of Wanley's in the Harleian Catalogue (2251. 3.) which insinuates as if Lydgate did not die till 1482. This Dr. Percy thinks too long a date; he was, however, living in 1446, since in his "*Philomela*" he mentions the death of Henry duke of Warwick, who died that year. Some authorities place his death in 1461, and this date Mr. Ellis thinks is not improbable.

He was, says Warton, who of all our modern critics has considered him with most attention, a monk of the Benedictine abbey of Bury in Suffolk. After a short education at Oxford, he travelled into France and Italy; and returned a complete master of the language and the literature of both countries. He chiefly studied the Italian and French poets, particularly Dante, Boccaccio, and Alain Chartier; and became so distinguished a proficient in polite learning, that he opened a school in his monastery, for teaching the sons of the nobility the arts of versification, and the elegancies of composition. Yet, although philology was his object, he was not unfamiliar with the fashionable philosophy: he was not only a poet and a rhetorician, but a geometrician, an astronomer, a theologian, and a disputant. Mr. Warton is of opinion that he made considerable additions to those amplifications of our language, in which Chaucer, Gower, and Hoccleve, led the way; and that he is the first of our writers whose style is clothed with that

¹ Fabr. Bibl. Græc.—Moreri.

perspicuity in which the English phraseology appears at this day to an English reader.

Lydgate's pieces are very numerous. Ritson has given a list of two hundred and fifty-one, some of which he admits may not be Lydgate's, but he supposes, on the other hand, that he may be the author of many others that are anonymous. His most esteemed works are his "Story of Thebes," his "Fall of Princes," and his "History, Siege, and Destruction of Troy." The first is printed by Speght in his edition of Chaucer; the second, the "Fall of Princes," or "Boke of Johan Bochas," (first printed by Pinson in 1494, and several times since,) is a translation from Boccaccio, or rather from a French paraphrase of his work "*De casibus Virorum et Feminarum illustrium*." The "History, &c. of Troy" was first printed by Pinson in 1513, but more correctly by Marshe in 1555. This was once the most popular of his works, and the inquisitive reader will find much curious information in it, although he may not be able to discover such poetical beauties as can justify its original popularity. That popularity was, indeed, says Mr. Ellis, excessive and unbounded; and it continued without much diminution during, at least, two centuries. To this the praises of succeeding writers bear ample testimony: but it is confirmed by a most direct and singular evidence. An anonymous writer has taken the pains to modernize the entire poem, consisting of about 28,000 verses, to change the ancient context, and almost every rhyme, and to throw the whole into six-line stanzas; and after all he published it with the name of Lydgate, under the title of "The Life and Death of Hector," 1614, folio, printed by Thomas Purfoot.—Of the general merits of Lydgate, Warton has spoken very favourably; Percy, Ritson, and Pinkerton, with contempt; and Mr. Ellis with the caution of a man of correct taste and judgment.¹

LYDIAT (THOMAS), an eminent English scholar, was born at Alkrington or Okerton, near Banbury in Oxfordshire, in 1572. His father, observing his natural talents, sent him to Winchester school, where he was admitted a scholar on the foundation, at thirteen; and, being elected thence to New-college in Oxford, was put under the tuition of Dr. (afterwards sir) Henry Martin, who became so well

¹ Warton's History of Poetry.—Ellis's Specimens.—Ritson's Bibliographia.—MS note in Percy's copy of Winstanley.—Philips's Theatrum, by sir E. Brydges.—Censura Literaria, vol. VII.

known during the rebellion. Mr. Lydiat was made probationer fellow in 1591, and two years after, actual fellow. Then taking his degree in arts, he applied himself to astronomy, mathematics, and divinity, in the last of which studies he was very desirous of continuing; but, finding a great defect in his memory and utterance, he chose rather to resign his fellowship, which he could not hold without entering the church, and live upon his small patrimony. This was in 1603; and he spent seven years after in finishing and printing such books as he had begun when in college. He first appeared as an author in 1605, by publishing his "*Tractatus de variis annorum formis.*" Of this he published a defence in 1607, against the censures of Joseph Scaliger, whom he more directly attacked in his "*Emendatio Temporum ab initio mundi huc usque compendio facta, contra Scaligerum et alios,*" 1609. This he dedicated to prince Henry, eldest son of James I. He was chronographer and cosmographer to that prince, who had a great respect for him, and, had he lived, would certainly have made a provision for him. In 1609, he became acquainted with Dr. Usher, afterwards archbishop of Armagh, who took him into Ireland, and placed him in the college at Dublin, where he continued two years; and then purposing to return to England, the lord-deputy and chancellor of Ireland made him, at his request, a joint promise of a competent support, upon his coming back thither. This appears to have been the mastership of the school at Armagh, endowed with 50*l.* per annum in land.

When he came to England, which appears to have been in 1611, he is supposed to have been married, and to Usher's sister; but for either supposition there seems very little foundation. Soon after his return, however, the rectory of Okerton becoming void, was offered to him; and though while he was fellow of New-college, he had refused the offer of it by his father, who was the patron, yet he now accepted it, and was instituted in 1612. Here he seems to have lived happily for many years: but being imprudently security for the debts of a near relation, which he was unable to pay, he was successively imprisoned at Oxford, the King's-bench, and elsewhere, in 1629, or 1630, and remained a prisoner till sir William Boswell, a great patron of learned men, joining with Dr. Pink, warden of New-college, and Dr. Usher, paid the debt, and released him; and archbishop Laud also, at the request of

sir Henry Martin, gave his assistance on this occasion *. He had no sooner got his liberty, than, out of an ardent zeal to promote literature and the honour of his country, he petitioned Charles I. for his protection and encouragement to travel into Turkey, Ethiopia, and the Abyssinian empire, in search of manuscripts relating to civil or ecclesiastical history, or any other branch of learning, and to print them in England. For the farther advancement of this design, he also requested the king would apply, by his ambassadors and ministers, to such princes as were in alliance with him, for a similar privilege to be granted to Lydiat and his assigns: this was a spirited design, but it was impossible for the king at that unhappy period to pay attention to it.

This disappointment, however, did not diminish his loyalty, and on that account he was a great sufferer during the rebellion. He was a man of undaunted mind, and talked frequently and warmly in behalf both of the king and the bishops, refused to comply with the demands of money made upon him by the parliament army, and with great personal courage defended his books and papers against their attempts to seize them. For these offences he was four times plundered by some troops of the parliament, at Compton-house in Warwickshire, to the value of at least 70*l.*; was twice carried away from his house at Okerton; once to Warwick, and another time to Banbury; he was treated infamously by the soldiers, and so much debarr'd from decent necessities, that he could have no change of linen for a considerable time, without borrowing from some charitable person. At length, after he had lived at his parsonage several years, in indigence and obscurity, he died April 3, 1646, and was interred the next day in the chancel of Okerton church, which had been rebuilt by him. A stone was laid over his grave in 1669, by the society of New-college, who also erected an honorary monument, with an inscription to his memory, in the cloister of their college.

In his person he was low in stature, and of mean appearance. In the matter of church discipline and ceremonies he is said to have thought with the non-conformists, but

* In 1637, he wrote a defence of Laud's setting up altars in churches, and dedicated it to him, in gratitude for his assistance in procuring his re-

lease. This may be given as a proof that what is afterwards reported of his non-conformity has very little foundation.

not enough, it would appear, to gain their protection. He was, however, highly esteemed by his learned contemporaries, particularly primate Usher, sir Adam Newton, secretary, and sir Thomas Challoner, chamberlain to prince Henry, Dr. J. Bainbridge, Mr. Henry Briggs, Dr. Peter Turner, and others; and some foreigners did not scruple to rank him with Mr. Joseph Mede, and even with lord Bacon. Yet the memory of this learned man was not of long duration, for when his misfortunes were alluded to by Dr. Johnson in his "Vanity of Human Wishes," in these lines,

"If dreams yet flatter, once again attend;
Hear Lydiat's life, and Galileo's end!"

it was a subject of inquiry, who Lydiat was?

The following is, we believe, a correct list of his works, including those already mentioned. 1. "Tractatus de variis annorum formis," 1605, 8vo. 2. "Prælectio astronomica de natura cæli et conditionibus elementorum." 3. "Disquisitio physiologica de origine fontium." These two are printed with the first. 4. "Defensio tractatus de variis annorum formis, contra Jos. Scaligeri obrectationem," 1607, 8vo. 5. "Examen canonum chronologicis isagogicorum," printed with the "Defensio." 6. "Emendatio temporum, &c. contra Scaligerum et alios," 1609, 8vo. 7. "Explicatio & additamentum argumentorum in libello emendationis temporum compendio facta de nativitate Christi, & ministerii in terris," 1613, 8vo. 8. "Solis & lunæ periodus seu annus magnus," 1620, 8vo, &c. 9. "De anni solaris mensura epistola astronomica," &c. 1621, 8vo. 10. "Numerus aureus melioribus lapillis insignitus," &c. 1621; a single large sheet on one side. 11. "Canones chronologici," &c. 1675, 8vo. 12. "Letters to Dr. James Usher, primate of Ireland," printed in the Appendix of his life by Dr. Parr. 13. "Marmoreum chronicum Arundelianum, cum Annotationibus," printed in the "Marmora Oxoniensia," by Humphrey Prideaux. He also left twenty-two manuscripts, two of which were written in Hebrew, in the hands of Dr. John Lanhphire.¹

LYE (EDWARD), a learned linguist and antiquary, the author of an excellent dictionary of the Saxon and Gothic languages, was born at Totnes in Devonshire, in 1704.

¹ Gen. Dict.—Biog. Brit.—Ath. Ox. vol. II.—Fuller's Worthies.—Usher's Life and Letters.

He was educated partly at home, under his father, who kept a school at Totnes, partly under other preceptors, but chiefly (being obliged to return home from consumptive complaints) by his own private care and application. At the age of nineteen, he was admitted at Hart hall (now Hertford college) in Oxford, took his bachelor's degree in 1716, was ordained deacon in 1717, and priest in 1719, soon after which he was presented to the living of Houghton-parva in Northamptonshire. In this retreat he laid the foundation of his great proficiency in the Anglo-Saxon language. He became master of arts in 1722.

Having now qualified himself completely for a work of that nature, he undertook the arduous task of publishing the "*Etymologicum Anglicanum*" of Francis Junius, from the manuscript of the author in the Bodleian Library. To this undertaking he was led, as he tells us in his preface, by the commendations which Hickes and other learned antiquaries had given to that unpublished work. In the seventh year from the commencement of his design, he published the work, with many additions, and particularly that of an Anglo-Saxon Grammar prefixed. The work was received with the utmost approbation of the learned. In 1750, Mr. Lye became a member of the society of antiquaries, and about the same time was presented by the earl of Northampton to the vicarage of Yardley Hastings, on which accession he resigned his former living of Houghton; giving an illustrious example of primitive moderation, especially as he had hitherto supported his mother, and had still two sisters dependent upon him. The next publication which he issued, was that of the Gothic Gospels, undertaken at the desire of Eric Benzelius, bishop of Upsal, who had collated and corrected them. This, which he had been long preparing, appeared from the Oxford press in the same year, with a Gothic Grammar prefixed. His last years were employed chiefly in finishing for the press his own great work, the Anglo-Saxon and Gothic Dictionary, which was destined to owe that to another editor, which he had performed for Junius. His manuscript was just completed, and given to the printer, when he died at Yardley Hastings, in 1767; and was there buried, with a commendatory but just and elegant epitaph. His Dictionary was published in 1772, in two volumes folio, by the rev. Owen Manning, with a grammar of the two languages united, and some memoirs of the author, from

which this account is taken. It appears by some original correspondence between Mr. Lye and Dr. Ducarel (for the perusal of which we are indebted to Mr. Nichols), that Mr. Lye had been employed on his dictionary a long time before 1765, and that he had almost relinquished the design from a dread of the labour and expence. In the labour he had none to share with him, but at the time above mentioned archbishop Secker offered him a subscription of 50*l.* to forward the work, and he appears to have hoped for similar instances of liberality.¹

LYFORD (WILLIAM), a pious clergyman of the seventeenth century, was born about 1598, at Peysmere, near Newbury in Berkshire, of which place his father was rector. In 1614 he became a commoner of Magdalen hall, Oxford, and a demy of Magdalen college in 1617. In 1622 he took his degree of M. A. and was then chosen a fellow. In 1631 he was admitted to the reading of the sentences, and, having taken orders, was presented to the living of Shirburne, in Dorsetshire, by John Earl of Bristol. Here, says Wood, "he was very much resorted to for his edifying and practical way of preaching;" and appears indeed to have deserved the affections of his flock, by the most constant diligence in discharging the duties of his office. He divided his day into the following portions: nine hours for study, three for visits and conferences with his parishioners, three for prayers and devotion, two for his affairs, and the rest for his refreshment. He divided likewise his estate into three parts, one for the use of his family, one for a reserve in case of future wants, and one for pious uses. His parish he divided into twenty-eight parts, to be visited in twenty-eight days every month, "leaving," says one of his biographers, "knowledge where he found ignorance, justice where he found oppression, peace where he found contention, and order where he found irregularity."

A man of this disposition was not likely to add to the turbulence of the times; and although he is said to have inclined to the presbyterian party, and was chosen one of the assembly of divines, he never sat among them, but remained on his living, employed in preaching, catechizing, &c. until his death, Oct. 3, 1653. Fuller and Wood unite in their praises of Mr. Lyford's character, and in their

¹ Memoirs as above.—MS Letters in Mr. Nichols's possession.

opinion of his writings, which, says Wood, "savour much of piety, zeal, and sincerity, but shew him to have been a zealous Calvinist." Dr. Walker informs us that "he suffered much from the faction, both in his name and ministry, and they wondered that so holy a man as he was, should doat so much on kings, bishops, the common prayer, and ceremonies." He bequeathed the sum of 120*l.* to Magdalen college "in gratitude for the advantages which he had there enjoyed, and in restitution for a sum of money, which, according to the corrupt custom of those times, he had received for the resignation of his fellowship."

Although he took no active part in the disputes of the nation, he gave his opinion on some subjects arising out of them, respecting toleration, in a work entitled "Cases of conscience propounded in the time of Rebellion," which bishop Kennet in his "Chronicle" says is written with plainness, modesty, and impartiality. His other works are, 1. "Principles of Faith and of a good Conscience," Lond. 1642; Oxford, 1652, 8vo. 2. "An Apology for our public Ministry and infant Baptism," *ibid.* 1652, 1653, 4to. 3. "The plain man's senses exercised to discern both good and evil; or a discovery of the errors, heresies, and blasphemies of these times," *ibid.* 1655, 4to, with some other pious tracts.¹

LYLLY. See LILLY.

LYNAR (ROCHUS FREDERIC COUNT), a Danish statesman and scholar, was descended from an ancient family, a branch of the counts of Guerini, in the dukedom of Tuscany, which had settled in Germany. He was born in 1708, at the castle of Lubbenau, and educated at Jena and Halle; at both which places he applied with the utmost assiduity to the Greek and Latin languages, and even to theology. After travelling in various parts of Europe, and visiting England in 1732, he obtained an appointment at the court of Denmark; but, being ambitious of a more public station, he volunteered his services in the home and foreign department, and displayed so much activity that he was dispatched by Christian VI. to East Friezland, to settle the affairs of the dowager princess, Sophia Caroline, sister to the queen. This mission he discharged to the satisfaction of his sovereign; and was appointed in 1735 ambassador extraordinary to the court of Stockholm, where

¹ Ath. Ox. vol. II.—Fuller's Worthies.—Lloyd's Memoirs, fol. p. 607.—Walker's Sufferings of the Clergy.

he resided until 1740. On his return to Denmark the king conferred on him an office in Holstein, and a few years after he was sent as ambassador extraordinary to Petersburg. On his return in 1752 he was appointed governor of the counties of Oldenburg and Delmanhorst, to which he retired with his family; and where he spent his time in the composition of literary works, the first of which, a translation of "*Seneca de Beneficiis*," with excellent notes, was printed in 1753. Having renewed the study of the Greek language while at Oldenburgh, he made so much progress, that by comparing the best commentators he was enabled to write a good paraphrase on "*The Epistles of St. Paul*," &c. which was afterwards published. He wrote also several moral essays.

In 1757 he had an opportunity again of rendering himself conspicuous in a political capacity, by the part which he took in the famous convention of Closter-seven, entered into between the duke of Richelieu, commander of the French forces, and the duke of Cumberland, who was then at the head of the allied army. In this, however, he met with many difficulties, as the history of that convention shows; and the king of France and his Britannic majesty at last refused their ratification. In March 1763 he was invested with the order of the elephant by Frederic V. the highest honour his sovereign could bestow; but some complaints being made against him on account of his administration, which were not altogether groundless, he resigned in Oct. 1765. The remainder of his life he passed in retirement at Lubennau, where he died of a dropsy of the breast, Nov. 1781, in the seventy-third year of his age. He was a man of considerable learning, elegant address, and various accomplishments. His works are, 1. A translation of "*Seneca de Beneficiis*," Hamburg, 1753, 8vo. 2. A translation of Seneca on "*The Shortness of Life*," 1754. 3. "*Der Sonderling*," or "*The Singular Man*," Hanover, 1761, 8vo, and in French, Copenhagen, 1777, 8vo, a work which, according to his biographer Busching, is well worth a perusal. 4. "*Historical, Political, and Moral Miscellanies*," in four parts, 1775—1777, 8vo. 5. Paraphrases on "*The Epistles*," printed at various times, 1754—1770. 6. "*The real state of Europe in the year 1737*," and several other articles in Busching's *Magazine for History and Geography*.¹

¹ Athenæum, vol. III.

LYNDE (Sir HUMPHREY), a learned English gentleman, was descended from a family in Dorsetshire, and born in 1579. Being sent to Westminster school, he was admitted scholar upon the foundation, and thence elected student of Christ Church, Oxford, in 1596. Four years afterwards he commenced B. A. about which time he became heir to a considerable estate, was made a justice of peace, and knighted by king James in 1613. He obtained a seat in the House of Commons in several parliaments; but he is entitled to a place in this work as a man of learning, and author of several books, which had considerable reputation in their day. He died June 14, 1636, and was interred in the chancel of the church at Cobham in Surrey. The night before he died, being exhorted by a friend to give some testimony of his constancy in the reformed religion, because it was not unlikely that his adversaries might say of him, as they did of Beza, Reynolds, King bishop of London, and bishop Andrews, that they recanted the protestant religion, and were reconciled to the church of Rome before their death; he professed, that if he had a thousand souls, he would pawn them all upon the truth of that religion established by law in the church of England, and which he had declared and maintained in his "*Via tuta*." Accordingly, in his funeral sermon by Dr. Daniel Featly, he is not only styled "a general scholar, an accomplished gentleman, a gracious Christian, a zealous patriot, and an able champion for truth; but "one that stood always as well for the discipline, as the doctrine of the church of England; and whose actions, as well as writings, were conformable both to the laws of God and canons and constitutions of that church."

His works are, 1. "*Ancient characters of the visible Church*, 1625." 2. "*Via tuta, the safe way, &c.*" reprinted several times; and translated into Latin, Dutch, and French, printed at Paris, 1647, from the sixth edition published in 1636, 12mo, under the title of "*Popery confuted by Papists*," &c. 3. "*Via devia, the by-way*," &c. 1630 and 1632, 8vo. 4. "*A Case for the Spectacles; or, a Defence of the Via tuta*," in answer to a book written by J. R. called "*A pair of Spectacles*," &c. with a supplement in vindication of sir Humphrey; by the publisher, Dr. Daniel Featly. A book entitled "*A pair of Spectacles for sir Humphrey Lynde*," was printed at Roan, 1631; in 8vo, by Robert Jenison, or Frevil, a Jesuit. 5. "An

account of Bertram, with observations concerning the censures upon his *Tract De corpore et sanguine Christi*," prefixed to an edition of it at London, 1623, 8vo, and reprinted there in 1686, 8vo, by Dr. Matthew Brian.¹

LYONET (PETER), an eminent naturalist, was born at Maestricht July 22, 1707. He was of a French family, originally of Lorraine, whence they were obliged to take refuge in Switzerland, on account of their religion. His father, Benjamin Lyonet, was a protestant minister at Heufdon. In his early years he displayed uncommon activity both of body and mind, with a memory so prompt, that he acquired an exact knowledge of nine languages, ancient and modern, and in the farther pursuit of his academical studies at Leyden, made great progress in logic, philosophy, geometry, and algebra. It was his father's wish that he should study divinity, with a view to the church, and it appears that he might have passed by an easy transition to any of the learned professions. The law, however, was his ultimate destination; and he applied himself to this with so much zeal, that he was promoted the first year, when he delivered a thesis "on the use of the torture," which was published, and gained him considerable reputation. At what time he settled at the Hague we are not told, but there he was made decypherer, translator of the Latin and French languages, and patent-master to the States General. It was now that he turned his attention to natural history, especially entomology, and undertook an historical description of such insects as are found about the Hague; and as, among his other accomplishments, he understood drawing, he enriched his work with a great number of plates, which were much admired by the connoisseurs. In 1741 a French translation of Lesser's "*Theology of Insects*," was printed at the Hague, which induced Mr. Lyonet to defer the publication of his own work, and make some observations on Lesser's, to which he added two beautiful plates designed by himself. His observations were thought of so much importance that Reaumur caused the above translation to be reprinted at Paris, merely on account of them. Lyonet afterwards executed drawings of the fresh water polypes for Mr. Trembley's beautiful work, in 1744. Wandelaar had engraved the first five plates of this work, and being rather dilatory in producing the rest, Lyonet took a

¹ Ath. Ox. vol. I.

single lesson in engraving, and executed the others himself in a manner which astonished not only amateurs, but experienced artists. In 1748 his reputation procured him the honour of being elected a member of the royal society of London, as he was afterwards of other learned societies in Europe. In 1764 appeared his magnificent work on the caterpillar, "*Traité anatomique de la Chenille qui ronge le bois de Saule.*" In order to enable such as might be desirous of following him in his intricate and astonishing discoveries respecting the structure of this animal, he published, in the Transactions of the Dutch society of sciences, at Haerlem, a description and plate of the instrument and tools he had invented for the purpose of dissection, and likewise of the method he used to ascertain the degree of strength of his magnifying glasses. Mr. Lyonet died at the Hague, Jan. 10, 1789, leaving some other works on entomology unfinished, one of the most extensive collections of shells in Europe, and a very fine cabinet of pictures. In his early years, Mr. Lyonet practised sculpture and portrait-painting. Of the former, his Apollo and the Muses, a basso relievo cut in palm wood, is mentioned by Van Gool, in his "*Review of the Dutch Painters,*" as a masterpiece. To these many accomplishments Mr. Lyonet added a personal character which rendered him admired during his long life, and deeply regretted when his friends and his country were deprived of his services.¹

LYONS (ISRAEL), son of a Polish Jew, who was a silversmith, and teacher of Hebrew at Cambridge, was born there, in 1739. He displayed wonderful talents as a young man; and shewed very early a great inclination to learning, particularly mathematics; but though Dr. Smith, then master of Trinity-college, offered to put him to school at his own expence, he would go only for a day or two, saying, "he could learn more by himself in an hour than in a day with his master." He began the study of botany in 1755, which he continued to his death, and could remember, not only the Linnæan names of almost all the English plants, but even the synonyma of the old botanists, which form a strange and barbarous farrago of great bulk; and had collected large materials for a "*Flora Cantabrigiensis,*" describing fully every part of each plant from the life, without being obliged to consult, or being liable to be mis-

¹ Dict. Hist.—Gent. Mag. vol. LIX.

led by, former authors. In 1758 he obtained much celebrity by publishing a treatise "on Fluxions," dedicated to his patron, Dr. Smith; and in 1763 a work entitled "*Fasciculus plantarum circa Cantabrigiam nascentium, quæ post Raium observatæ fuere*," 8vo. Mr. Banks (now sir Joseph Banks, bart. and president of the royal society), whom he first instructed in this science, sent for him to Oxford, about 1762 or 1763, to read lectures; which he did with great applause, to at least sixty pupils; but could not be induced to make a long absence from Cambridge. He had a salary of a hundred pounds per annum for calculating the "*Nautical Almanack*," and frequently received presents from the board of longitude for his inventions. He could read Latin and French with ease; but wrote the former ill; had studied the English history, and could quote whole passages from the Monkish writers verbatim. He was appointed by the board of longitude to go with captain Phipps (afterwards lord Mulgrave) to the North pole in 1773, and made the astronomical and other mathematical calculations, printed in the account of that voyage. After his return he married and settled in London, where, on May 1, 1775, he died of the measles. He was then engaged in publishing a complete edition of all the works of Dr. Halley. His "*Calculations in Spherical Trigonometry abridged*," were printed in "*Philosophical Transactions*," vol. LXI. art. 46. After his death his name appeared in the title-page of "*A Geographical Dictionary*," of which the astronomical parts were said to be "taken from the papers of the late Mr. Israel Lyons, of Cambridge, author of several valuable mathematical productions, and astronomer in lord Mulgrave's voyage to the Northern hemisphere." It remains to be noticed, that a work entitled "*The Scholar's Instructor, or Hebrew Grammar, by Israel Lyons, Teacher of the Hebrew Tongue in the University of Cambridge: the second edition, with many Additions and Emendations which the Author has found necessary in his long course of teaching Hebrew*," Cambridge, 1757, 8vo, was the production of his father; as was a treatise printed at the Cambridge press, under the title of "*Observations and Enquiries relating to various parts of Scripture History, 1761*," published by subscription at two shillings and six-pence. He died in August 1770, and was buried, agreeably to his own desire, although contrary to the Jewish principles, in Great St. Mary's Church-yard,

Cambridge. He was on this occasion carried through the church, and his daughter Judith read some form of interment-service over his grave. He had resided near forty years at Cambridge.¹

LYRA (NICHOLAS DE), or LYRANUS, a celebrated Franciscan, in the 14th century, and one of the most learned men of his time, was born of Jewish parents at Lyre, a town in Normandy, in the diocese of Evreux. After having been instructed in rabbinical learning, he embraced Christianity, entered among the Franciscans at Verneuil, 1291, and taught afterwards at Paris with great credit. He rose by his merit to the highest offices in his order, and also gained the esteem of the great; queen Jane, countess of Burgundy, and wife of Philip the Long, appointed him one of her executors in 1325. He died at a very advanced age, October 23, 1340, leaving some, "Postils," or short Commentaries on the whole Bible, which were formerly in considerable reputation: the most scarce edition of them is that of Rome, 1472, seven vols. folio; and the best that of Antwerp, 1634, six vols. folio. These commentaries are incorporated in the "*Biblia Maxima*," Paris, 1660, nineteen vols. folio; and there is a French translation of them, Paris, 1511, and 1512, five vols. folio. He published also "*A Disputation against the Jews*," in 8vo, a treatise against a particular rabbi, who made use of the New Testament to combat Christianity. These, and his other works not printed, show the author to have had a much more perfect knowledge of the Holy Scriptures than was common at that time.²

LYSERUS (POLYCARP), a learned Protestant theologian, was born at Winendeen in the territory of Wittemberg, in the year 1552. He was educated at Tübingen, at the expense of the duke of Saxony, and became a minister of the church of Wittemberg in 1577. He was one of the first to sign the "*Concord*," and was deputed, with James Andreas, to procure the signature of the divines and ministers in the electorate of Saxony. He died at Dresden, where he was then minister, February 14, 1601, aged 50, leaving a great number of works, both in German and Latin. The principal are, 1. "*Explanations of Genesis*," in six parts, or six volumes, 4to, each of which bears the name of the patriarch whose history it explains. 2. "*Com-*

¹ Nichols's Bowyer.—Cole's MS *Athenæ* in Brit. Mus.

² Moreri.—Dupin.—Dict. Hist.

mentaries on the two first chapters of Daniel," 2 vols. 4to. 3. "A Paraphrase on the History of the Passion," 4to, or 12mo. 4. "Explanation of Psalm CI," 8vo. 5. "Commentaries on the Minor Prophets," 4to, published at Leipzig, 1609, by Polycarp Lyserus, his great-grandson, who has added some remarks on Haggai, according to his ancestor's method. 6. "Commentaries on the Epistle to the Hebrews." 7. "Centuria quæstionum de articulis libri Christianæ Concordiæ," 4to. 8. "Christianismus, Papiſmus, Calvinismus," 8vo. 9. "Harmonia Calvinianorum et Photinianorum in Doctrina de Sacra Cena," 4to. 10. "Vindiciæ Lyserianæ, an ſincretismus in rebus fidei cum Calvinianis coli prodest," 4to. 11. "Disputationes IX. Anti Steinianæ quibus examinatur defensio concionis Irenicæ Pauli Steinii," 4to. 12. "Harmonia Evangelistarum continuata ad Christianam Harmoniam et ejusdem Epitome," 8vo. 13. "Disput. de Deo patre Creatore cœli et terræ," 4to. 14. "De æternitate Filii Dei," 4to. 15. "De sacramentis decades duæ," 4to. He published also the "History of the Jesuits," written by Elias Hasenmuller, who having quitted that society, and turned Lutheran, retired to Wittemberg, and died there before his work was printed. Father Gretser attacked this history, and Lyserus answered him by "Strena ad Gretserum pro honorario ejus," 8vo.¹

LYSERUS (JOHN), another learned protestant, of the same family as the preceding, but of opposite character, may be introduced here as the precursor of the celebrated Martin Madan, in supporting the doctrine of polygamy. Lyserus is said to have been so infatuated with the ambition of founding a sect of polygamists, that he sacrificed his life and fortune to prove that polygamy is not only permitted, but even commanded in certain cases; and travelled about Europe, endeavouring to find some countries that would adopt his opinion. At length, after many fruitless journeys, Lyserus took the singular resolution of visiting France, with a view to repair his fortune by chess, a game he was perfectly master of, and accordingly settled at Versailles. Here, however, he likewise failed, and having, when sick, set out to walk from Versailles to Paris, he encreased his disorder so much, that he died at a house on the road, in 1684. He left numerous pieces, under

¹ Melchior Adam.—Moreri.—Gen. Dict.

fictitious names, in favour of polygamy, the most considerable of which is entitled "*Polygamia triumphatrix*," 1682, 4to. Brunsmanus, a minister of Copenhagen, has refuted this in a book entitled "*Polygamia triumphata*," 1689, 8vo; and again in another work, "*Monogamia victrix*," 1689, 8vo. This poor man's attachment to a plurality of wives appears the more wonderful, Bayle observes, because he had been much embarrassed by one. In less than a century he was succeeded in his opinions by the rev. M. Madan, of whom hereafter.¹

LYSIAS, an eminent Greek orator, was born at Syracuse, about the year 459 B.C. He was educated at Athens, and became a teacher of rhetoric, and composed orations for others, but does not appear to have been a pleader. Of his orations, which are said to have amounted to three or four hundred, only thirty-four remain. He died in the eighty-first year of his age, and in the 378th year B.C. Cicero and Quintilian give him a very high character, and suppose that there is nothing of their kind more perfect than his orations. Lysias lived at a somewhat earlier period than Isocrates; and exhibits a model of that manner which the ancients call the "*tenuis vel subtilis*." He has none of the pomp of Isocrates. He is every where pure and attic in the highest degree; simple and unaffected; but wants force, and is sometimes frigid in his compositions. In the judicious comparison which Dionysius of Halicarnassus makes of the merits of Lysias and Isocrates, he ascribes to Lysias, as the distinguishing character of his manner, a certain grace or elegance arising from simplicity: "the style of Lysias has gracefulness for its nature; that of Isocrates seems to have it." In the art of narration, as distinct, probable, and persuasive, he holds Lysias to be superior to all orators; at the same time he admits, that his composition is more adapted to private litigation than to great subjects. He convinces, but he does not elevate nor animate. The magnificence and splendour of Isocrates are more suited to great occasions. He is more agreeable than Lysias; and in dignity of sentiment far excels him. The first edition of Lysias is that by Aldus, folio, 1513, in the first part of the "*Rhetorum Græcorum orationes*." The best modern editions are that of Taylor, beautifully and correctly printed by Bowyer, in 1739, 4to; of Reiske, at Leipsic, 1772, 8vo; and of

¹ Moreri—Gen. Dict.

Auger at Paris, 1782. Auger also published an excellent French translation of Lysias in 1783.¹

LYSIPPUS, a celebrated statuary among the ancients, was a native of Sicyon, and flourished in the time of Alexander the Great. He was bred a locksmith, and followed that business for a while; but, by the advice of Eupompus, a painter, he applied himself to painting, which, however, he soon quitted for sculpture, and being thought to execute his works with more ease than the ancients, he became more employed than any other artist. The statue of a man wiping and anointing himself after bathing was particularly excellent: Agrippa placed it before his baths at Rome. Tiberius, who was charmed with it, and not able to resist the desire of being master of it, when he came to the empire, took it into his own apartment, and placed another very fine one in its place. But the Roman people demanding, in a full theatre, that he would replace the first statue, he found it necessary, notwithstanding his power, to comply with their solicitations, in order to appease the tumult. Another of Lysippus's capital pieces was a statue of the sun, represented in a car drawn by four horses; this statue was worshipped at Rhodes. He made also several statues of Alexander and his favourites, which were brought to Rome by Metellus, after he had reduced the Macedonian empire. He particularly excelled in the representation of the hair, which he more happily expressed than any of his predecessors in the art. He also made his figures less than the life, that they might be seen such as statues appear when placed, as usual, at some height; and when he was charged with this fault, he answered, "That other artists had indeed represented men such as nature had made them, but, for his part, he chose to represent them such as they appeared to be to the eye." He had three sons, who were all his disciples, and acquired great reputation in the art.²

LYTTLETON. See LITTLETON.

LYTTELTON (GEORGE), an elegant English writer, was the eldest son of sir Thomas Lyttelton, of Hagley, in Worcestershire, bart. and was born in 1709. He came into the world two months before the usual time, and was imagined by the nurse to be dead, but upon closer inspec-

¹ From his editors.—Saxii Onomast.—Moreri.—Dict. Hist.—Dibdin and Clarke.—Blair's Lectures.

² Plinii Hist. Nat. lib. III. cap. 8.

tion was found alive, and with some difficulty reared. At Eton school, where he was educated, he was so much distinguished that his exercises were recommended as models to his school-fellows. From Eton he went to Christ Church, where he retained the same reputation of superiority, and displayed his abilities to the public in a poem on Blenheim. He was a very early writer, both in verse and prose; his "Progress of Love," and his "Persian Letters," having both been written when he was very young. After a short residence at Oxford, he began his travels in 1728, and visited France and Italy. From Rome he sent those elegant verses which are prefixed to the works of Pope, whom he consulted in 1730 respecting his four pastorals. Pope made some alterations in them, which may be seen in Bowles's late edition of that poet's works (vol. IV. p. 139). We find Pope, a few years afterwards, in a letter to Swift, speak thus of him: He is "one of those whom his own merit has forced me to contract an intimacy with, after I had sworn never to love a man more, since the sorrow it cost me to have loved so many now dead, banished, or unfortunate, I mean Mr. Lyttelton, one of the worthiest of the rising generation," &c. In another letter Mr. Lyttelton is mentioned in a manner with which Dr. Warton says he was displeased*.

When he returned from his continental tour, he was (May 4, 1729) made page of honour to the princess royal. He also obtained a seat in parliament, and soon distinguished himself among the most eager opponents of sir Robert Walpole, though his father, who was one of the lords of the admiralty, always voted with the court. For many years the name of George Lyttelton was seen in every account of every debate in the house of commons. Among the great leading questions, he opposed the standing army, and the excise, and supported the motion for petitioning the king to remove Walpole. The prince of Wales having, in consequence of a quarrel with the king, been obliged to leave St. James's in 1737, kept a separate court, and opened his arms to the opponents of the ministry. Mr. Lyttelton was made his secretary, and was supposed to have great influence in the direction of his conduct. His name consequently occurs, although not very often, in Doddington's Diary. He persuaded the

* Pope's Works, vol. IX. Letter LXXXV.

'prince, whose business it was now to be popular, that he would advance his character by patronage. Mallet was made under-secretary, with 200*l.* a year; and Thomson had a pension of 100*l.* The disposition of the two men must account for the difference in the sums. Mallet could do more political service than the honest-hearted Thomson. For Thomson, however, Mr. Lyttelton always retained his kindness, and was able at last to place him at ease. Moore courted his favour by an apologetical poem called "The Trial of Selim," and was paid with kind words, which, as is common, says Dr. Johnson, raised great hopes, that at last were disappointed. This matter, however, is differently stated in our account of Moore.

Mr. Lyttelton now stood in the first rank of opposition; and Pope, who was incited, it is not easy to say how, to increase the clamour against the ministry, commended him among the other patriots. This drew upon him the reproaches of Mr. Henry Fox, who, in the House of Commons, was weak enough to impute to him as a crime his intimacy with a lampooner so unjust and licentious. Lyttelton supported his friend, and replied, "that he thought it an honour to be received into the familiarity of so great a poet." While he was thus conspicuous, he married (1741) Miss Lucy Fortescue, sister to Matthew lord Fortescue, of Devonshire, by whom he had a son, Thomas, and two daughters, and with whom he appears to have lived in the highest degree of connubial felicity: but human pleasures are short; she died in childbed about six years afterwards (1747); and he solaced his grief by writing a "Monody" * to her memory, without, however, con-

* This notice of the Monody, which is given in Dr. Johnson's words, has been thought too scanty praise. In truth, it is no praise at all, but an assertion, and not a just one, that lord Lyttelton "solaced his grief" by writing the poem. The praise or blame was usually reserved by Johnson for the conclusion of his lives, but in this case the Monody is not mentioned at all. We have on record, however, an opinion of Gray, which the admirers of the poem will perhaps scarcely think more sympathetic than Johnson's silence. In a letter to lord Orford, who had probably spoken with disrespect of the Monody, Gray says, "I am not totally of your mind as to Mr.

Lyttelton's elegy, though I love kids and fauns as little as you do. If it were all like the fourth stanza, I should be excessively pleased. Nature and sorrow and tenderness are the true genius of such things; and something of these I find in several parts of it (not in the orange tree): poetical ornaments are foreign to the purpose, for they only show a man is not sorry—and devotion worse; for it teaches him that he ought not to be sorry, which is all the pleasure of the thing." —Orford's Works, vol. V. p. 389. Dr. Johnson is undoubtedly ironical in saying that the author "solaced his grief" by writing the Monody. The poet's grief must have abated, and his mind

demning himself to perpetual solitude and sorrow; for soon after he sought to find the same happiness again in a second marriage with the daughter of sir Robert Rich (1749); but the experiment was unsuccessful, and he was for some years before his death separated from this lady. "She was," says Gilbert West in a letter to Dr. Doddridge, "an intimate and dear friend of his former wife, which is some kind of proof of her merit; I mean of the goodness of her heart, for that is the chief merit which Mr. Lyttelton esteems; and I hope she will not in this disappoint his expectations; in all other points she is well suited to him; being extremely well accomplished in languages, music, painting, &c. very sensible, and well bred." This lady died Sept. 17, 1795.

When, after a long struggle, Walpole gave way, and honour and profit were distributed among his conquerors, Lyttelton was made in (1744) one of the lords of the treasury; and from that time was engaged in supporting the schemes of ministry. Politics did not, however, so much engage him as to withhold his thoughts from things of more importance. He had, in the pride of juvenile confidence, with the help of corrupt conversation, entertained doubts of the truth of Christianity; but he thought the time now come when it was no longer fit to doubt or believe by chance, and applied himself seriously to the great question. His studies being honest, ended in conviction. He found that Religion was true, and what he had learned he endeavoured to teach, by "*Observations on the Conversion and Apostleship of St. Paul*," printed in 1747; a treatise to which infidelity has never been able to fabricate a specious answer. This book his father had the happiness of seeing, and expressed his pleasure in a letter which deserves to be inserted, and must have given to such a son a pleasure more easily conceived than described: "I have read your religious treatise with infinite pleasure and satisfaction. The style is fine and clear, the arguments close, cogent, and irresistible. May the King of kings, whose glorious cause you have so well defended, reward your pious labours, and grant that I may be found worthy, through the

recovered its tone before he could write at all; and when this became Mr. Lyttelton's case, he felt it his duty to pay an affectionate tribute to the memory of his lady, who certainly was one of the best of women. His talents

led him to do this in poetry, and he no more deserves the suspicion of hypocrisy, than if he had, as an artist, painted an apotheosis, or executed a monument.

merits of Jesus Christ, to be an eye-witness of that happiness which I don't doubt He will bountifully bestow upon you! In the mean time, I shall never cease glorifying God, for having endowed you with such useful talents, and given me so good a son. Your affectionate father, THOMAS LYTTELTON."—When the university of Oxford conferred the degree of LL. D. on Mr. West for his excellent work on the "Resurrection," the same honour is said to have been offered to our author for the above piece, but he declined it in a handsome manner, by saying that he chose not to be under any particular attachments, that, if he should happen to write any thing of the like kind for the future, it might not appear to proceed from any other motive whatsoever, but a pure desire of doing good.

A few years afterwards, in 1751, by the death of his father, he inherited the title of baronet, with a large estate, which, though perhaps he did not augment, he was careful to adorn, by a house of great elegance and expence, and by much attention to the decoration of his park at Hagley. As he continued his exertions in parliament, he was gradually advancing his claim to profit and preferment; and accordingly was made in 1754 cofferer and privy-counsellor. This place he exchanged next year for that of chancellor of the exchequer, an office, however, that required some qualifications which he soon perceived himself to want. It is an anecdote no less remarkable than true, that he never could comprehend the commonest rules of arithmetic. The year after, his curiosity led him into Wales; of which he has given an account, perhaps rather with too much affectation of delight, to Archibald Bower, a man of whom he had conceived an opinion more favourable than he seems to have deserved, and whom, having once espoused his interest and fame, he never was persuaded to disown. It must indeed have proceeded from a strong conviction of Bower's innocence, however acquired, that such a man as Lyttelton adhered to him to the very last. About 1755, he prevented Garrick from bringing Bower on the stage in the character of a mock convert, to be shewn in various attitudes, in which the profligacy of his conduct was to be exposed: and a very few years before his own death, he declared to the celebrated Dr. Lardner his opinion of Bower in these words, "I have no more doubt of his having continued a firm protestant to the last hour of his life, than I have of my not being a papist myself."

About this time he published his "Dialogues of the Dead," which were very eagerly read, though the production rather, as it seems, of leisure than of study, rather effusions than compositions. When, in the latter part of the last reign, the inauspicious commencement of the war made the dissolution of the ministry unavoidable, sir George Lyttelton, losing his employment with the rest, was raised to the peerage, Nov. 19, 1757, by the title of lord Lyttelton, baron of Frankley, in the county of Worcester. His last literary production was, "The History of Henry the Second," 1764, elaborated by the researches and deliberations of twenty years, and published with the greatest anxiety, which Dr. Johnson, surely very improperly, ascribes to vanity. The story of the publication, however, we allow to be remarkable. The whole work was printed twice over, greatest part of it three times, and many sheets four or five times*. The booksellers paid for the first impression †; but the charges and repeated alterations of the press were at the expence of the author, whose ambitious accuracy is known to have cost him at least a thousand pounds. He began to print in 1755. Three volumes appeared in 1764; a second edition of them in 1767; a third edition in 1768; and the conclusion in 1771. Andrew Reid, a man not without considerable abilities, and not unacquainted with letters or with life, undertook to persuade the noble author, as he had persuaded himself, that he was master of the secret of punctuation; and, as fear begets credulity, he was employed, we know not at what price, to point the pages of "Henry the Second," as if, said Johnson once in conversation, "another man could point his sense better than himself." The book, however,

* The copy was all transcribed by his lordship's own hand, and that not a very legible one, as he acknowledges in a letter to his printer. See Nichols's Bowyer.

† This fact is undoubtedly true. We shall not scruple, however, to add to it a trifling circumstance, which shews that the excellent peer (whose finances were not in the most flourishing situation) could bear with great fortitude what by many would have been deemed an insult. The booksellers, at a stated period, had paid the stationer for as much paper as they had agreed to purchase. His lordship then became the paymaster; in which state

the work went on for some years, till the stationer, having been disappointed of an expected sum, refused to furnish any more paper. With great reluctance Mr. Bowyer was prevailed on to carry this report to his lordship; and began the tale with much hesitation.—"Oh! I understand you," says his lordship very calmly, "the man is afraid to trust me! I acknowledge I am poor, and so are two thirds of the House of Peers; but let me request you to be my security." It is needless to add, that Mr. Bowyer obliged his lordship, and had no reason to repent of the civility.

was at last pointed and printed, and sent into the world. His lordship took money for his copy, of which, when he had paid the pointer, he probably gave the rest away; for he was very liberal to the indigent. When time brought the history to a third edition, Reid was either dead or discarded; and the superintendence of typography and punctuation was committed to a man originally a comb-maker, but then known by the style of Dr. Saunders. Something uncommon was probably expected, and something uncommon was at last done; for to the edition of Dr. Saunders is appended, what the world had hardly seen before, a list of errors of nineteen pages.

Lord Lyttelton had never the appearance of a strong or a healthy man; he had a slender uncompacted frame, and a meagre face*: he lived, however, above sixty years, and then was seized with his last illness. Of his death this very affecting and instructive account has been given by his physician, Dr. Johnstone of Kidderminster. "On Sunday evening the symptoms of his lordship's disorder, which for a week past had alarmed us, put on a fatal appearance, and his lordship believed himself to be a dying man. From this time he suffered by restlessness rather than pain; and though his nerves were apparently much fluttered, his mental faculties never seemed stronger, when he was thoroughly awake. His lordship's bilious and hepatic complaints seemed alone not equal to the expected mournful event; his long want of sleep, whether the consequence of the irritation in the bowels, or, which is more probable, of causes of a different kind, accounts for his loss of strength, and for his death, very sufficiently. Though his lordship wished his approaching dissolution not to be lingering, he waited for it with resignation. He said, 'It is a folly, a keeping me in misery, now to attempt to prolong life;' yet he was easily persuaded, for the satisfaction of others, to do or take any thing thought proper for him. On Saturday he had been remarkably better, and we were not without some hopes of his recovery. On Sunday, about eleven in the forenoon, his lordship sent for me, and said he felt a great hurry, and wished to have a little conversation with me in order to divert it. He then proceeded to open the fountain of that heart, from whence goodness had

* In a political caricature print, levelled against sir Robert Walpole, he is thus described:

"But who be dat so lank, so lean, so bony?
O dat be great orator, Lytteltony."

so long flowed as from a copious spring. 'Doctor,' said he, 'you shall be my confessor: When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian religion. I saw difficulties which staggered me; but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer of the Christian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and sinned; but have repented, and never indulged any vicious habit. In politics, and public life, I have made the public good the rule of my conduct. I never gave counsels which I did not at the time think the best. I have seen that I was sometimes in the wrong, but I did not err designedly. I have endeavoured, in private life, to do all the good in my power, and never for a moment could indulge malicious or unjust designs upon any person whatsoever.' At another time he said, 'I must leave my soul in the same state it was in before this illness; I find this a very inconvenient time for solicitude about any thing.' On the evening when the symptoms of death came on him, he said, 'I shall die; but it will not be your fault.' When lord and lady Valentia came to see his lordship, he gave them this solemn benediction, and said, 'Be good, be virtuous, my lord. You must come to this.' Thus he continued giving his dying benediction to all around him. On Monday morning a lucid interval gave some small hopes, but these vanished in the evening; and he continued dying, but with very little uneasiness, till Tuesday morning, August 22, when between seven and eight o'clock he expired, almost without a groan." His lordship was buried at Hagley; with an inscription cut on the side of his lady's monument.

He was succeeded by his son THOMAS, second lord Lyttelton, of whom the following too just character is on record: "With great abilities generally very ill applied; with a strong sense of religion, which he never suffered to influence his conduct; his days were mostly passed in splendid misery; and in the painful change of the most extravagant gaiety, and the deepest despair. The delight, when he pleased, of the first and most select societies, he chose to pass his time, for the most part, with the most profligate and abandoned of both sexes. Solitude was to him the most insupportable torment; and to banish reflec-

tion, he flew to company whom he despised and ridiculed. His conduct was a subject of bitter regret both to his father and all his friends*." He closed this unhappy life, Nov. 27, 1779. Two volumes of "Letters" published in 1780 and 1782, though attributed to him, are known to have been the production of an ingenious writer yet living; and a quarto volume of "Poems," published in 1780, was, as well as the "Letters," publicly disowned by his executors, but as to the "Poems," they added, "*great part* whereof are undoubtedly spurious."

We have more pleasure, however, in returning to the character of George lord Lyttelton, which has been uniformly delineated by those who knew him best, in favourable colours. Of the various sketches which we have seen, we are inclined to give a place to the following, which, although somewhat long, is less known than those to be found in the accounts of his biographers, and appears to have been written by a near observer: "Few characters," says the writer, "recorded in the annals of this country, ever united so many rare, valuable, and amiable qualities, as that of the late lord Lyttelton. Whether we consider this great man in public or private life, we are justified in affirming, that he abounded in virtues not barely sufficient to create reverence and esteem, but to insure him the love and admiration of all who knew him.—Look upon him as a statesman, and a public man; where shall we find another, who always thought right and meant well, and who so seldom acted wrong, or was misled or mistaken in his ministerial, or senatorial conduct? Look upon his lordship in the humbler scene of private and domestic life; and if thou hadst the pleasure of knowing him, gentle reader, point out the breast warm or cold, that so copiously abounded with every gift and acquirement which indulgent nature could bestow, or the tutored mind improve and refine, to win and captivate mankind.

"His personal accomplishments, and the sweetness and pliability of his temper, which accompanied and swayed them, always recalled to my memory, that line of his own, only varying the sex; his 'Wit was Nature by the Graces drest.'—His affability and condescension to those below him, was not the effect of art, or constrained politeness, dictated by the hackneyed sterile rules of decorum and

* Pennington's Memoirs of Mrs. Carter.

good breeding: no, the benevolence of his heart pervaded the whole man; it illuminated his countenance, it softened his accents, it mixed itself with his demeanour, and gave evidence at once of the goodness of his heart, and the soundness of his understanding.

“To such as were honoured with his friendship and his intimacy, his kindness was beyond example; he shared at once his affections and his interests among his friends, and towards the latter part of his life, when his ability to serve them ceased, he felt only for those who depended on him for their future advancement in life. The unbounded authority he possessed over them was established in parental dominion, not in the cold, haughty, supercilious superiority of a mere patron.—Among this latter description, the author of the present rude outline is proud of ranking himself, and is happy in recollecting, that he obeyed, or rather anticipated, the wishes of his noble friend, as far as lay in his power, with more cheerfulness and alacrity than he would in executing even the confidential mandates of the greatest monarch or minister in Christendom.

“His lordship’s acquaintance with men and books was accurate and extensive. His studies in the early part of his life must have been well directed, and his taste remarkably judicious, for no person ever lived who was less tinctured with the vulgar moroseness, and self-conceited air of a pedant, nor with the affectation and frivolity of that rank in life, which his birth, fortune, and situation, rendered customary and familiar to him.

“He was perfectly and intimately acquainted with the works of the most celebrated writers of antiquity in verse and prose. His memory was stocked with the most striking passages contained in them; but he never indulged nor gave way to the strong impressions they had stamped on his mind, but to gratify his confidential friends. Whenever he consented to their entreaties, his allusions were judiciously selected, and applied with the most consummate propriety. His language was manly, nervous, and technical. It was suited to the personal rank, knowledge, and disposition, of those he conversed with; by which means he rendered himself agreeable and intelligible to every person, whom chance, amusement, or business, threw in his way.

“His discernment of spirits, the term which the late lord Bolingbroke substitutes for the familiar phrase of

knowing mankind, was no less conspicuous, when he thought proper to exert it with steadiness and vigour; but unfortunately for his own domestic peace, it was extremely difficult to rouse him. He trusted too much to the representations of others, and was always ready to leave the labour of discriminating characters, to those who too often found an interest in deceiving him. Though his steadiness of principle, penetration, and justness of reflection, might be well ranked in the first class, those talents were in a great measure effectually lost, because his employments and pursuits as a public man, his amusements as a man of taste and science, and, in the latter part of his life, his avocations as a writer, so totally engrossed his attention, that he entirely neglected his private affairs, and in a variety of instances fell a prey to private rapine and literary imposition. This was the joint effect of native indolence, and a certain incurable absence of mind. To show that his want of discrimination was not native, but that the power of knowing those he communicated with, was rendered to some purpose useless, because it was not employed, a stronger proof need not be given, than his thorough knowledge of the court, as exhibited in parties, and the several individuals who composed them. He could tell the political value of almost every veteran courtier, or candidate for power. He could develop their latent views, he could foretell their change of conduct. He foresaw the effect of such and such combinations, the motives which formed them, the principles which held them together, and the probable date of their dissolution. Whenever he was imposed on, it was through the want of attention, not of parts; or from a kind of settled opinion, that men of common plain understandings, and good reputation, would hardly risque solid advantages in pursuit of unlawful gain, which last might eventually be accompanied with loss of character, as well as the object proposed to be attained. Whatever plausibility there may appear in this mode of reasoning, experience frequently informed his lordship, that it was not to be depended on. He was plundered by his servants, deceived by his humble companions, misled by his confidants, and imposed on by several of those whom he patronized. He felt the effects of all this, in his family, in his finances, and even in the rank he should have preserved. Those who were not acquainted with the solidity of his judgment, the acuteness of his wit, the

brilliancy and justness of his thoughts, the depth of his penetration, and with the amazing extent of his genius, were apt to confound the consequences of his conduct, with the powers and resources of his mind. If his lordship remained out of place, on principle, the ignorant inclined to ascribe this seeming court proscription to simplicity or want of talents. If he did not support his rank with that ostentatious splendour now become so fashionable, the world was ready to impute it to a want of œconomy, or a want of spirit; but in all those conjectures and conclusions, the world were much mistaken and misled. He had frequent offers, some of them the most flattering, to take a part in administration; but he uniformly rejected them. His manner of living at his seat at Hagley was founded on the truest principles of hospitality, politeness, and society; and as to money, he knew no other use of it but to answer his own immediate calls, or to enable him to promote the happiness of others*.”

Much of this character corresponds with the accounts which might be extracted from the correspondence of his friends, who were so numerous as perhaps to include all the eminent literary persons of his time. With such he delighted to associate, was often a useful patron of rising genius, and to the last was ambitious of a personal acquaintance with men whose works he admired. We have a remarkable instance of this in his visiting (in 1767) old Dr. Lardner, and introducing himself as one who had read his volumes with pleasure and profit. Lardner was at this time so deaf that his visitors were obliged to carry on conversation with him by writing, to which tiresome condition lord Lyttelton gladly submitted.

Lord Lyttelton's literary character has been so long established that it is unnecessary to add much on the subject. His *Miscellaneous Works* have been often reprinted, and, although in some of them rigid criticism may find objections, cannot be read without pleasure and advantage. His “*History of Henry II.*” is also now a standard work, valuable both for matter and style. His “*Persian Letters*,” written when a very young man, are included among his miscellaneous works, but Dr. Warton informs us that he had intended to discard them, as there were principles and remarks in them that he wished to retract and alter.

* *St. James's Chronicle*, Sept. 1776.

The reader finds them, however, as originally published, and they contain many shrewd remarks and just ridicule on the manners of the times. His juvenile pieces were not always his worst. Dr. Warton remarks that his Observations on the life of Cicero contain perhaps a more dispassionate and impartial character of that great orator than is exhibited in the panegyrical volumes of Middleton. It may here be noticed that some of his letters to Warton occur in Wooll's Life, by which we learn that lord Lyttelton made him his chaplain in 1756. As a poet, we do not find among critics any wide departure from Dr. Johnson's opinion. Lord Lyttelton's poems are to be praised chiefly for correctness and elegance of versification and style. His "Advice to Belinda," though for the most part written when he was very young, contains, Dr. Johnson says, "much truth and much prudence, very elegantly and vigorously expressed, and shows a mind attentive to life, and a power of poetry which cultivation might have raised to excellence." As far, however, as this implies that lord Lyttelton did not cultivate his powers, we are inclined to think our great critic in error. Lord Lyttelton was very early a poet, and appears to have not only valued his talent, but acquired his first reputation from the exercise of it. He was very early a critic too, as appears by his account of Glover's "Leonidas," printed in 1737, and few men were oftener consulted by young poets in the subsequent part of his life. Mickle may be instanced as one whose first pieces were carefully perused and corrected by him, and although Mickle was disappointed in the hopes he entertained from him as a patron, he often owned his obligations to him as a critic. Lord Lyttelton's was the patronage of kindness rather than of bounty. He courted the acquaintance and loved the company of men of genius and learning, with whom his correspondence also was extensive, but he had little of his own to give away, and was so long of the party in opposition to ministers, as to have very little state interest.

His collected works, first printed in 4to, in 1774, and since in 8vo, consist of, 1. "Observations on the Life of Cicero." 2. "Observations on the Roman History." 3. "Observations on the present state of our affairs at home and abroad," &c. 4. "Letters from a Persian in England to his friend at Ispahan." 5. "Observations on the conversion and apostleship of St. Paul." 6. "Dialogues of

the Dead." 7. "Four Speeches in parliament." 8. "Poems." 9. "Letters to Sir Thomas Lyttelton." 10. "Account of a Journey into Wales." Some other lesser pieces, which appeared in the periodical journals, have been attributed to him, and some anonymous political pamphlets. Lord Orford mentions him as a writer in the paper called "Common Sense," but has not discovered his share. In that, however, he certainly wrote the criticism on "Leonidas," which occurs in p. 72, of the first volume. In vol. II. p. 31, is a paper from the pen of lord Chesterfield, dated March 4, 1738, in defence of lord (then Mr.) Lyttelton against the attacks of the writers in the *Daily Gazetteer*. From his connection with the party in opposition to sir Robert Walpole, it seems not unreasonable to conjecture that he wrote in the "Craftsman;" but for this we have no positive authority.¹

LYTTELTON (CHARLES), third son of sir Thomas, and brother to George lord Lyttelton, was born at Hagley, in 1714. He was educated at Eton-school, and went thence first to University-college, Oxford, and then to the Inner-Temple, where he became a barrister at law; but entering into orders, was collated by bishop Hough to the rectory of Alvechurch, in Worcestershire, Aug. 13, 1742. He took the degree of LL. B. March 28, 1745; LL. D. June 18 the same year; was appointed king's chaplain in Dec. 1747, dean of Exeter in May 1748, and was consecrated bishop of Carlisle, March 21, 1762. In 1754 he caused the cieling and cornices of the chancel of Hagley church to be ornamented with shields of arms in their proper colours, representing the paternal coats of his ancient and respectable family. In 1765, on the death of Hugh lord Willoughby of Parham, he was unanimously elected president of the society of antiquaries; a station in which his distinguished abilities were eminently displayed. He died unmarried, Dec. 22, 1768. His merits and good qualities are universally acknowledged; and those parts of his character which more particularly endeared him to the learned

¹ Life by Johnson.—Lord Orford's Works, vol. I. p. 539, and vol. V. p. 388. —Nichols's Bowyer.—Swift's Works.—Boswell's Life of Johnson.—Doddridge's Letters, p. 119, 344, 443, 470.—Gent. Mag. vol. XLV. p. 371, and LX. p. 594. —Forbes's Life of Beattie.—Woolf's Life of Warton, p. 242, 321.—Davies's Life of Garrick, vol. I. p. 272.—Bowles's edition of Pope's Works.—Leland's Deistical Writers, and an interesting chapter in Graves's "Recollection of some particulars in the Life of Shenstone," 1788, 8vo.—Sir E. Brydges's edit. of Collins's Peerage.

society over which he so worthily presided, shall be pointed out in the words of his learned successor dean Milles: "The study of antiquity, especially that part of it which relates to the history and constitution of these kingdoms, was one of his earliest and most favourable pursuits; and he acquired great knowledge in it by constant study and application, to which he was led, not only by his natural disposition, but also by his state and situation in life. He took frequent opportunities of improving and enriching this knowledge by judicious observations in the course of several journies which he made through every country of England, and through many parts of Scotland and Wales. The society has reaped the fruits of these observations in the most valuable papers, which his lordship from time to time has communicated to us; which are more in number, and not inferior either in merit or importance, to those conveyed to us by other hands. Blest with a retentive memory, and happy both in the disposition and facility of communicating his knowledge, he was enabled also to act the part of a judicious commentator and candid critic, explaining, illustrating, and correcting from his own observations many of the papers which have been read at this society. His station and connections in the world, which necessarily engaged a very considerable part of his time, did not lessen his attention to the business and interests of the society. His doors were always open to his friends, amongst whom none were more welcome to him than the friends of literature, which he endeavoured to promote in all its various branches, especially in those which are the more immediate objects of our attention. Even this circumstance proved beneficial to the society, for, if I may be allowed the expression, he was the centre in which the various informations on points of antiquity from the different parts of the kingdom united, and the medium through which they were conveyed to us. His literary merit with the society received an additional lustre from the affability of his temper, the gentleness of his manners, and the benevolence of his heart, which united every member of the society in esteem to their head, and in harmony and friendship with each other. A principle so essentially necessary to the prosperity and even to the existence of all communities, especially those which have arts and literature for their object, that its beneficial effects are visibly to be discerned in the present flourishing

state of our society, which I flatter myself will be long continued under the influence of the same agreeable principles. I shall conclude this imperfect sketch of a most worthy character, by observing that the warmth of his affection to the society continued to his latest breath; and he has given a signal proof of it in the last great act which a wise man does with respect to his worldly affairs; for, amongst the many charitable and generous donations contained in his will, he has made a very useful and valuable bequest of manuscripts and printed books to the society, as a token of his affection for them, and of his earnest desire to promote those laudable purposes for which they were instituted." The society expressed their gratitude and respect to his memory by a portrait of him engraved at their expence in 1770.

Besides his contributions to the papers of the society of antiquaries, published in the "*Archæologia*," there is in Gutch's "*Collectanea Curiosa*," vol. II. p. 354, "Dean Lyttelton's Memoir concerning the authenticity of his copy of *Magna Charta*," from the minutes of the antiquarian society, and an answer by judge Blackstone.¹

¹ Nichols's Bowyer.

M.

MABILLON (JOHN), a very learned French writer, was born Nov. 23, 1632, at Pierre-mont, on the frontiers of Champagne. He was educated in the university of Rheims, and afterwards entered into the abbey of the Benedictines of St. Remy; where he took the habit in 1653, and made the profession the year following. He was looked upon at first as a person that would do honour to his order; but a perpetual head-ach, with which he was afflicted, almost destroyed all the expectations which were conceived of him. He was ordained priest at Amiens in

1660; and afterwards, lest too much solitude should injure his health, which was not yet re-established, was sent by his superiors to St. Denis, where he was appointed, during the whole year 1663, to shew the treasure and monuments of the kings of France. But having there unfortunately broken a looking-glass, which was pretended to have belonged to Virgil, he obtained leave to quit an employment, which, as he said, frequently obliged him to relate things he did not believe. As the indisposition of his head gradually abated, he began to shew himself more and more to the world. Father d'Acheri, who was then compiling his "*Spicilegium*," desiring to have some young monk, who could assist him in that work, Mabillon was chosen for the purpose, and accordingly went to Paris in 1664, where he was very serviceable to d'Acheri. This began to place his talents in a conspicuous light, and to shew what might be expected from him. A fresh occasion soon offered itself to him. The congregation of St. Maur had formed a design of publishing new editions of the fathers, revised from the manuscripts, with which the libraries of the order of the Benedictines, as one of the most ancient, are furnished. Mabillon was ordered to undertake the edition of St. Bernard, which he had prepared with great judgment and learning, and published at Paris, in 1667, in two volumes folio, and nine octavo. In 1690 he published a second edition, augmented with almost fifty letters, new preliminary dissertations, and new notes; and just before his death was preparing to publish a third. He had no sooner published the first edition of St. Bernard, than the congregation appointed him to undertake an edition of the "*Acts of the Saints of the order of Benedictines*;" the first volume of which he published in 1668, and continued it to nine volumes in folio, the last of which was published in 1701. The writers of the "*Journal de Trevoux*" speak not improperly of this work when they say that "it ought to be considered, not as a simple collection of memoirs relating to monastic history, but as a valuable compilation of ancient monuments; which, being illustrated by learned notes, give a great light to the most obscure part of ecclesiastical history. "The prefaces alone," say they, "would secure to the author an immortal reputation. The manners and usages of those dark ages are examined with great care; and an hundred important questions are ably discussed." Le Clerc, in the place

referred to above, from which we have chiefly drawn our account of Mabillon, has given us one example of a question occasionally discussed by him in the course of his work, concerning the use of unleavened bread, in the celebration of the sacrament. Mabillon shews, in the preface to the third age of his "*Acta Sanctorum*," that the use of it is more ancient than is generally believed; and, in 1674, maintained it in a particular dissertation, addressed to cardinal Bona, who was before of a contrary opinion. But the work which is supposed to have done him the most honour is his "*De re diplomatica libri sex, in quibus quicquid ad veterum instrumentorum antiquitatem, materiam, scripturam et stilum; quicquid ad sigilla, monogrammata, subscriptiones, ac notas chronologicas; quicquid inde ad antiquariam, historicam, forensemque disciplinam pertinet, explicatur, et illustratur. Accedunt commentarius de antiquis regum Francorum palatiis, veterum scripturarum varia specimina tabulis LX. comprehensa, nova ducentorum et amplius monumentorum collectio*," Paris, 1681, folio. The examination of almost an infinite number of charters and ancient titles, which had passed through his hands, led him to form the design of reducing to certain rules and principles an art, of which before there had been only very confused ideas. It was a bold attempt; but he executed it with such success, that he was thought to have carried it at once to perfection.

In 1682 he took a journey into Burgundy, in which M. Colbert employed him to examine some ancient titles relating to the royal family. That minister received all the satisfaction he could desire; and, being fully convinced of Mabillon's experience and abilities in these points, sent him the year following into Germany, in order to search there, among the archives and libraries of the ancient abbeys for materials to illustrate the history of the church in general, and that of France in particular. He spent five months in this journey, and published an account of it. He took another journey into Italy in 1685, by order of the king of France; and returned the year following with a very noble collection of above three thousand volumes of rare books, both printed and manuscript, which he added to the king's library; and, in 1687, composed two volumes of the pieces he had discovered in that country, under the title of "*Museum Italicum*." After this he employed himself in publishing other works, which are strong evi-

dences of his vast abilities and application. In 1698 he published a Latin letter concerning the worship of the unknown saints, which he called "*Eusebii Romani ad Theophilum Gallum epistola.*" The history of this piece does credit to his love of truth, and freedom from traditional prejudices. While at Rome he had endeavoured to inform himself particularly of those rules and precautions, which were necessary to be observed with regard to the bodies of saints taken out of the catacombs, in order to be exposed to the veneration of the public. He had himself visited those places, and consulted all persons who could give him light upon the subject; but five or six years elapsed after his return to France, without his having ever thought of making use of these observations. In 1692, however, he drew up the treatise above-mentioned; in which he gave it as his opinion, that the bodies found in the catacombs were too hastily, and without sufficient foundation, concluded to be the bodies of martyrs. Still, aware this was a subject of a very delicate nature, and that such an opinion might possibly give offence, he kept it by him five years, without communicating it to above one person; and then sent it, under the seal of secrecy, to cardinal Colloredo at Rome, whose opinion was, that it should not be published in the form it was then in. Nevertheless, in 1698 it was published; and, as might easily be foreseen, very ill received at Rome; and after many complaints, murmurs, and criticisms, it was in 1701 brought before the Congregation of the Index, and Mabillon found it necessary to employ all his interest to prevent the censure of that body. Nor, perhaps, could he have averted this misfortune if he had not agreed to publish a new edition of it; in which, by softening some passages, and throwing upon inferior officers whatever abuses might be committed with regard to the bodies taken out of the catacombs, he easily satisfied his judges; who, to do them justice, had a great esteem for his learning and virtues, and were not very desirous of condemning him.

This eminent man died of a suppression of urine, at the abbey of St. Germain-des-Pres, in Dec. 1707. His great merit had procured him, in 1701, the place of honorary member of the academy of inscriptions. Du Pin tells us that "it would be difficult to give Mabillon the praises he deserves: the voice of the public, and the general esteem of all the learned, are a much better commendation of him

than any thing we can say. His profound learning appears from his works : his modesty, humility, meekness, and piety, are no less known to those who have had the least conversation with him. His style is masculine, pure, clear, and methodical, without affectation or superfluous ornaments, and suitable to the subjects of which he has treated." Few men were more honoured by the notice of the great than Mabillon, and to this he was entitled both by his virtues and his extensive learning. Pope Clement XI. paid him the compliment to write to father Ruinart, expressing his hopes that the remains of such a man had been interred with the honours due to him. "Every man of learning who goes to Paris," said cardinal Colloredo, "will ask where you have placed him?"¹

MABLY (GABRIEL BONNOT, ABBÉ DE), a celebrated French political and miscellaneous writer, and brother to the abbé Condillac, was born at Grenoble in March 1709, and was educated in the Jesuits' college at Lyons. In his youth he attached himself to his relation the cardinal de Tencin, but never took any higher order in the church than that of sub-deacon. On his coming into life, as it is called, he had the honour to be admitted, both as a relation and a man of letters, into the parties of madame de Tencin, so well known for her intrigues and her sprightly talents, who at that time gave dinners not only to wits, but to politicians. Here madame de Tencin was so much pleased with the figure Mably made in conversation with Montesquieu and other philosophical politicians at her table, that she thought he might prove useful to her brother, then entering on his ministerial career. The first service he rendered to the cardinal was to draw out an abridgment of all the treaties from the peace of Westphalia to that time (about 1740) : the second service he rendered his patron, was of a more singular kind. The cardinal soon becoming sensible that he had not the talent of conveying his ideas in council, Mably suggested to him the lucky expedient of an application to the king, that he might be permitted to express his thoughts in writing, and there can be little doubt that in this also he profited by the assistance of his relative, who soon began himself to meddle in matters of state. In 1743 he was entrusted to nego-

¹ Gen. Dict.—Niceron, vol. VII. and X.—Life by Ruinart, 1708.—Le Clerc Bibl. Choisie.—Saxii Onomast.

ciate privately at Paris with the Prussian ambassador, and drew up a treaty, which Voltaire was appointed to carry to Berlin. Frederick, to whom this was no secret, conceived from this time a very high opinion of the abbé, and, as Mably's biographer remarks, it was somewhat singular that two men of letters, who had no political character, should be employed on a negociation which made such an important change in the state of affairs in Europe. The abbé also drew up the papers which were to serve as the basis of the negociation carried on in the congress at Breda in the month of April 1746.

His success in these affairs had nearly fixed him in political life, when a dispute with the cardinal changed his destination, and the circumstance does credit to his liberality. The cardinal was not only minister of state, but archbishop of Lyons, when the question was agitated respecting the marriages of protestants. The abbé wished him to view this question with the eyes of a statesman only, but the cardinal would consider it only as a prince of the Romish church, and as he persisted in this opinion, the abbé saw him no more. From this time he gave himself up to study, without making any advances to fortune, or to literary men. He always said he was more anxious to merit general esteem than to obtain it. He lived a long time on a small income of a thousand crowns, and an annuity; which last, on the death of his brother, he gave up to his relations. The court, however, struck with this disinterested act, gave him a pension of 2800 livres, without the solicitation or knowledge of any of his friends. Mably not only inveighed against luxury and riches, but showed by his example that he was sincere; and to these moderate desires, he joined an ardent love of independence, which he took every opportunity to evince. One day when a friend brought him an invitation to dine with a minister of state, he could not prevail on him to accept it, but at length the abbé said he would visit the gentleman with pleasure as soon as he heard that he was "out of office." He had an equal repugnance to become a member of any of the learned societies. The marshal Richelieu pressed him much to become a candidate for the academy, and with such arguments that he could not refuse to accept the offer; but he had no sooner quitted the marshal than he ran to his brother the abbé Condillac, and begged he would get him released, cost what it would. "Why all this ob-

stinacy?" said his brother.—"Why!" rejoined the abbé Mably, "because, if I accept it I shall be obliged to praise the cardinal de Richelieu, which is contrary to my principles, or, if I do not praise him, as I owe every thing to his nephew, I shall be accused of ingratitude." In the same spirit, he acquired a bluntness of manner that was not very agreeable in the higher circles, where he never failed to take the part of men of genius who were poor, against the insults of the rich and proud. His works, by which the booksellers acquired large sums of money, contributed very little to his own finances, for he demanded no return but a few copies to give as presents to his friends. He appeared always dissatisfied with the state of public affairs, and had the credit of predicting the French revolution. Political sagacity, indeed, was that on which he chiefly rested his fame, and having formed his theory from certain systems which he thought might be traced to the Greeks and Romans, and even the ancient Gauls, he went as far as most of his contemporaries in undervaluing the prerogatives of the crown, and introducing a representative government. In his latter works his own mind appears to have undergone a revolution, and he proved that if he was before sincere in his notions of freedom, he was now equally illiberal. After enjoying considerable reputation, and being considered as one of the most popular French writers on the subjects of politics, morals, and history, he died at Paris, April 23, 1785. The abbé Barruel ranks him among the class of philosophers, who wished to be styled the *Moderates*, but whom Rousseau calls the *Inconsistent*s. He adds, that "without being impious like a Voltaire or a Condorcet, even though averse to their impiety, his own tenets were extremely equivocal. At times his morality was so very disgusting, that it was necessary to suppose his language was ambiguous, and that he had been misunderstood, lest one should be obliged to throw off all esteem for his character." Such at least was the defence which Barruel heard him make, to justify himself from the censures of the Sorbonne.

His works are, 1. "Parallele des Romains et des Français," Paris, 1740, 2 vols. 12mo. 2. "Le Droit public de l'Europe," 1747, 3 vols. 12mo. 3. "Observations sur les Romains," 2 vols. 12mo. 4. "Observations sur les Grecs," 1751, 12mo, reprinted in 1766, with the title of "Observations sur l'histoire de la Grece." 5. "Des prin-

ci pes des negociations," 1757, 12mo. 6. "Entretiens de Phocion sur le rapport de la morale avec la politique," Amst. (Paris), 1763, 12mo, reprinted in 1783, 3 vols. 12mo, and by Didot in 1795, 4to. Of this an English translation was published by Mr. Macbean in 1770. It was once a very popular work in America, where his name was held in the highest honour, until he published his work on the constitution of the United States after the peace of 1783, when the Americans hung him in effigy as an enemy to toleration and liberty. 7. "Observations sur l'histoire de France," 1765, 2 vols. 12mo. 8. "Entretiens sur l'Histoire," 12mo. This is the work by which he has been most known in England, but in it, as well as his other works, he gives too great preference to the ancients over the moderns. 9. "De la maniere d'ecrire l'histoire," Kehl, 1784, 2 vols. 12mo. The whole of his works were collected, with an elege by the abbé Brizard, in 15 vols. 8vo, 1794. In this are many pieces not enumerated above, particularly his work on "Morals," and his "Observations on the Government and Laws of America," which last, as we have noticed, destroyed his popularity in America. In both are symptoms of decayed intellect, and that confusion of thought which is peculiar to men who have been theorizing all their lives.¹

MABUSE, or MABEUGE (JOHN DE), a Hungarian artist, was born at Maubeuge, a village in Hainault, in 1499, though in the Chronological Tables his birth is supposed to have been in 1492. It is not known from whom he derived his knowledge of the art of painting; but, in his youth, he was laborious in his practice, and his principal studies were after nature, by which he acquired a great deal of truth in his compositions. To improve himself in his profession, he travelled to Italy, and became an artist of great repute. He had a good pencil, and finished his pictures highly, with great care; yet, notwithstanding his studies in Italy, and the correctness of his design, he never could arrive at the elegance of the Roman school. His manner was dry, stiff, and laboured; but he was exceedingly industrious to give a polished smoothness to his colouring. By king Henry VIII. of England he was employed to paint the portraits of some of his children, which gained him great reputation, as he finished them deli-

¹ Dict. Hist.—Barruel's Mem. of Jacobinism, vol. II. p. 232.

cately, and gave them spirit and liveliness; and he painted several others for the nobility who attended the court at London. His paintings are consequently not unfrequent in this country.

Many excellent works of Mabuse are at Middleburg; one of the most capital is the altar-piece of the great church, representing the descent from the cross. That picture had been so highly commended, that it raised the curiosity of Albert Durer; and he took a journey to Middleburg, merely to be an eye-witness of the merit of that performance. He viewed it with singular attention, and expressed the pleasure it afforded him, by the praise he bestowed upon it. But the picture which is accounted to excel all his other productions, is the Virgin with the infant Jesus, which he finished while he was retained in the service of the marquis of Veren; and in that subject he contrived to pay an extraordinary compliment to his patron, by making the heads of his lady and son the models for the heads of his figures.

He is censured by all writers for his immoderate love of drinking; and it is confidently said, that having received, by order of the marquis, a piece of brocade for a dress, to appear in before the emperor Charles V. he sold it at a tavern, and painted a paper suit so exceedingly like it, that the emperor could not be convinced of the deception till he felt the paper, and examined every part with his own hands. He died in 1562.¹

MACARIUS (St.), the elder, a celebrated hermit of the fourth century, said to be a disciple of St. Antony, was born at Alexandria, in the year 301, of poor parents. He was bred a baker, which trade he pursued to the age of thirty; then, being baptized, he retired and took up a solitary life. He passed sixty years in a monastery in mount Sceta, dividing his time between prayer and manual labour. He died about the year 391. Fifty homilies in Greek have been attributed to him, which were printed at Paris in 1526, with Gregory Thaumaturgus, in folio; and in 2 vols. 8vo, at Leipsic, in 1698.²

MACARIUS (St.), the younger, another famous monk, a friend of the former, and a native also of Alexandria, had near 5000 monks under his direction. He was per-

¹ Pilkington.—Walpole's Anecdotes.

² Cave, vol. I.—Mosheim.—Saxii Onomast.

secuted by the Arians, and banished into an island where there was not a single Christian, but where he converted almost all the inhabitants by his preaching, and as some say, by his miracles. He died in the year 394 or 395. "The Rules of Monks," in 30 chapters, are attributed to him, and a discourse by him on the "Death of the Just," was published by Tollius, in his "*Insignia Itinerarii Italici*."¹

MACAULAY (CATHERINE) or GRAHAM, the name of her second husband, was born in 1733, at Ollantigh, in Kent, the seat of her father, John Sawbridge, esq. She appears to have had none of the regular education given to young ladies of her rank, but had an early taste for promiscuous reading, which at length terminated in a fondness for history. That of the Romans is supposed to have inspired her with the republican notions which she professed throughout life, and in which she was probably encouraged by her brother the late alderman Sawbridge, whose politics were of the same cast. In 1760 she married Dr. George Macaulay, a physician of London. Soon after this, she commenced her career in literature, and in 1763 published the first volume, in 4to, of her "*History of England, from the accession of James I. to that of the Brunswick Line*." This work was completed in 8 vols. in 1783; it was read with some avidity at the period of its publication, as the production of a female pen, but has since fallen into so much disrepute, as scarcely ever to be inquired after. It was written in the true spirit of rancorous republicanism, and was greatly deficient in that impartiality which ought to be the characteristic of true history. While in the height of her fame, Mrs. Macaulay excited the admiration of Dr. Wilson, rector of St. Stephen's, Walbrook, who in his dotage placed her statue, while living, in the chancel of his church. This disgraceful appendage, however, his successor thought himself justified in removing. Having been left a widow, Mrs. Macaulay in 1778 married Mr. Graham, a step which, from the disparity of years, exposed her to much ridicule. In the year 1785 she went to America, for the purpose of visiting the illustrious Washington, with whom she had before maintained a correspondence. She died at Binfield, in Berkshire, June 22, 1791. Her works, besides the his-

¹Cave, vol. I.—Saxii Onomast.

tory already referred to; which may be regarded as the principal, are, "Remarks on Hobbes's Rudiments of Government and Society;" "Loose Remarks on some of Mr. Hobbes's Positions;" the latter being an enlarged edition of the former: the object of these is to shew the superiority of a republican to a monarchical form of government. In 1770, Mrs. Macaulay wrote a reply to Mr. Burke's celebrated pamphlet entitled "Thoughts on the Causes of the Present Discontents;" and in 1775 she published "An Address to the People of England, Scotland, and Ireland, on the present important Crisis of Affairs." She wrote also "A Treatise on the Immutability of Moral Truth;" which she afterwards re-published, with much other original matter, under the title of "Letters on Education," 1790. Her last publication was "Observations on the Reflections of the Right Hon. Edmund Burke, on the Revolution in France, in a letter to the Right Hon. the Earl of Stanhope," 1790, 8vo. Many curious particulars of this lady may be found in our authorities.¹

MACBRIDE (DAVID), a distinguished physician, was born at Ballymony, co. Antrim, on the 26th of April, 1726. He was descended from an ancient family of his name in the shire of Galloway, in Scotland; but his grandfather, who was bred to the church, was called to officiate at Belfast to a congregation of Presbyterians, and his father became the minister of Ballymony, where David was born. Having received the first elements of his education at the public school of this place, and served his apprenticeship to a surgeon, he went into the navy, first in the capacity of mate to an hospital-ship, and subsequently in the rank of surgeon, in which station he remained for some years preceding the peace of Aix-la-Chapelle. At this period he was led from the frequent opportunities of witnessing the attacks of scurvy which a sea-faring life afforded him, to investigate the best method of cure for that disease, upon which he afterwards published a treatise. After the peace of Aix, Mr. Macbride went to Edinburgh and London, where he studied anatomy under those celebrated teachers doctors Monro and Hunter, and midwifery under Smellie. About the end of 1749, he

¹ Gent. Mag. vol. XL. p. 505; LXI. p. 589, 618. See also Index.—Brit. Critic, vol. IV.—Baldwin's Literary Journal, vol. I. p. 111, 284, 317, 377, 662.—Boswell's Life of Johnson.—Wilkes's Life and Letters, 4 vols. 12mo.

settled in Dublin as a surgeon and accoucheur; but his youth and remarkable bashfulness occasioned him to remain a number of years in obscurity, little employed; although he was endeared to a small circle of friends by his great abilities, amiable dispositions, and his general knowledge in all the branches of polite literature and the arts. In 1764, he published his "Experimental Essays," which were received with great applause, and were soon translated into different languages; and the singular merit of this performance induced the university of Glasgow to confer the degree of doctor of physic on its author. The improvement introduced by Dr. Macbride in the art of tanning, by substituting lime-water for common water in preparing ooze, procured him the honour of a silver medal from the Dublin Society, in 1768, and of a gold medal of considerable value from the society of arts and commerce in London.

For several years after Dr. Macbride obtained his degree, he employed part of his time in the duties of a medical teacher, and delivered at his own house a course of lectures on the theory and practice of physic. These lectures were published in 1772, in 1 vol. 4to, under the title of "An Introduction to the Theory and Practice of Medicine," and a second edition appeared in 1777. It was translated into Latin, and published at Utrecht, in 2 vols. 8vo, in 1774. This work displayed great acuteness of observation, and very philosophical views of pathology, and contained a new arrangement of diseases, which was deemed of so much merit by Dr. Cullen, that an outline of it was given by that celebrated professor in his Compendium of Nosology. Of the five classes, however, into which Dr. Macbride distributed diseases, the genera and species of the first only were detailed.

The talents of Dr. Macbride were now universally known, his character was duly appreciated, and his professional emoluments increased rapidly; for the public, as if to make amends for former neglect, threw more occupation into his hands than he could accomplish either with ease or safety. Although much harassed both in body and mind, so as to have suffered for some time an almost total incapacity for sleep, he continued in activity and good spirits until the end of December, 1778, when an accidental cold brought on a fever and delirium, which terminated his life on the 13th of that month, in the fifty-third year of his

age; his death was sincerely lamented by persons of all ranks.¹

MAC-CAGHWELL (HUGH), who in his Latin works called himself CAVELLUS, was titular primate of Armagh, and a learned writer in defence of Duns Scotus, whose opinions were generally embraced by his countrymen. He was born in the county of Down, in Ireland, in 1571, and became a Franciscan friar. He studied at Salamanca, in Spain, and afterwards for many years governed the Irish Franciscan college at Louvain, dedicated to St. Anthony, in the founding of which he had been instrumental. In this college he was also professor of divinity, which office he filled afterwards in the convent of Ara Cœli at Rome, was definitior-general of his order, and at length advanced by the pope to the see of Armagh; but died at Rome, as he was preparing for his journey to Ireland, Sept. 22, 1626, in the fifty-fifth year of his age. He was buried in the church of St. Isidore, under a monumental stone, and inscription, placed there by the earl of Tyrone. He was reckoned a man of great learning, and one of the best schoolmen of his time. His works, which consist chiefly of commentaries on, and a defence of Scotus, were in substance incorporated in Wading's edition of Scotus's works, printed at Lyons, 1639, in 12 vols. folio.²

MACDIARMID (JOHN), an ingenious young writer, was the son of the rev. Mr. Macdiarmid, minister of Weem in the northern part of Perthshire, and was born in 1779. He studied at the universities of Edinburgh and St. Andrews, and was for some years tutor in a gentleman's family. Such a situation is generally desired in Scotland with the view of provision in the church, but as this was not Mr. Macdiarmid's object, he became desirous of visiting the metropolis, and trying his fortune in the career of literary competition. He accordingly came to London in 1801, and was soon in the receipt of a competent income from periodical writing. His principal occupations of this kind were, as editor of the *St. James's Chronicle* (a paper in which some of the first scholars and wits of the last half century have employed their pens), and as a reviewer in a critical publication. On the commencement or rather the renewal of the late war in 1802-3, his attention was directed to our military establishment, and he relinquished

¹ Rees's Cyclopædia.

² Ware's Ireland, by Harris.

his periodical engagements to become the author of a very elaborate work, entitled "An Inquiry into the System of Military Defence of Great Britain," 1803, 2 vols. 8vo. This exposed the defects of the volunteer system, as well as of all temporary expedients, and asserted the superiority of a regular army; and had he lived, he would have doubtless been highly gratified to contemplate the army formed by the illustrious Wellington. His next work was, an "Inquiry into the Nature of Civil and Military Subordination," 1804, 8vo, perhaps the fullest disquisition which the subject has received. He now determined to suspend his theoretic labours, and to turn his attention to works of narrative. He accordingly wrote the "Lives of British Statesmen," 4to, beginning with the life of sir Thomas More. This work has strong claims on public attention. The style is perspicuous and unaffected; authorities are quoted for every statement of consequence, and a variety of curious information is extracted from voluminous records, and brought for the first time before the public view. His political speculations were always temperate and liberal. He was indeed in all respects qualified for a work of this description, by great powers of research and equal impartiality. But unfortunately he was destined to enjoy, for a short time only, the approbation with which his work was received. His health, at all times delicate, received in November 1807, an irreparable blow by a paralytic stroke; and in February 1808 a second attack proved fatal, April 7. Mr. D'Israeli has paid a just and pathetic tribute to his memory and talents in the work referred to below.¹

MACDONALD (ANDREW), another young writer of considerable talents, was the son of George Donald, a gardener at Leith. The Mac he appended to his name when he came to London. He was born in 1757 at Leith, where he was educated, chiefly by the assistance of bishop Forbes. For some time he had the charge of a chapel at Glasgow, in which city he published a novel, entitled "The Independent." He afterwards came to London, and wrote for the newspapers. His works were lively, satirical, and humorous, and were published under the signature of Matthew Bramble. He naturally possessed a fine genius, and had improved his understanding with classical and scientific knowledge; but for want of connec-

¹ Atheneum, vol. III.—D'Israeli's Calamities of Authors.

tions in this southern part of the united kingdom, and a proper opportunity to bring his talents into notice, he was always embarrassed, and had occasionally to struggle with great and accumulated distress. He died in the 33d year of his age, at Kentish Town, in Aug. 1790, leaving a wife and infant daughter in a state of extreme indigence. A volume of his "Miscellaneous Works" was published in 1791, in which were comprised, "The fair Apostate," a tragedy; "Love and Loyalty," an opera; "Princess of Tarento," a comedy; and "Vimonda," a tragedy.¹

MACE (FRANCIS), a learned French priest, was born at Paris about 1640, and pursued his divinity studies at the university of his native city, where he took his degrees. About this time he was appointed secretary to the council for managing the domains and finances of the queen, consort to Lewis XIV.; and when he took holy orders, in 1685, he was immediately appointed canon and rector of the church of St. Opportune, at Paris. He was a very diligent student as well in profane as in sacred literature, and was celebrated for his popular talents as a preacher. He died in 1721, leaving behind him a great number of works that do honour to his memory, of which we shall mention "A chronological, historical, and moral abridgment of the Old and New Testament," in 2 vols. 4to; "Scriptural Knowledge, reduced into four tables;" a French version of the apocryphal "Testaments of the Twelve Patriarchs," of which Grosseteste, bishop of Lincoln, gave the first Latin translation, Grabe the first Greek edition, from MSS. in the English universities, and Whiston an English version; "The History of the Four Ciceros," in which he attempts to prove, that the sons of Cicero were as illustrious as their father.²

MACE (THOMAS), a practitioner on the lute, but more distinguished among lovers of music by a work entitled "Music's Monument, or a Remembrancer of the best practical Music, both divine and civil, that has ever been known to have been in the world," 1676, folio, was born in 1613, and became one of the clerks of Trinity-college, Cambridge. He does not appear to have held any considerable rank among musicians, nor is he celebrated either as a composer or practitioner on the lute: yet his

¹ Biog. Dram.—Gent. Mag. vol. LX.—D'Israeli's Calamities.

² Moreri.—Dict. Hist.—Rees's Cyclopædia.

book is a proof that he was an excellent judge of the instrument; and contains such variety of directions for the ordering and management of it, and for performing on it, as renders it a work of great utility. It contains also many particulars respecting himself, many traits of an original and singular character; and a vein of humour which, far from being disgusting, exhibits a lively portraiture of a good-natured gossiping old man. Dr. Burney recommends its perusal to all who have taste for excessive simplicity and quaintness, and can extract pleasure from the sincere and undissembled happiness of an author, who, with exalted notions of his subject and abilities, discloses to his reader every inward working of self-approbation in as undisguised a manner, as if he were communing with himself in all the plenitude of mental comfort and privacy. There is a print of him prefixed to his book, from an engraving of Faithorne, the inscription under which shews him to have been sixty-three in 1676: how long he lived afterwards, is not known. He had a wife and children.¹

MACEDO (FRANCIS), a Portuguese Jesuit, and most indefatigable writer, born at Coimbra, in 1596, quitted that order after a time to take the habit of a cordelier. He was strongly in the interest of the duke of Braganza when he seized the crown of Portugal. Being sent to Rome, he acquired for a time the favour of pope Alexander the VIIth, and was preferred by him to several important offices. The violence of his temper however soon embroiled him with this patron, and he went to Venice, where he disputed *de omni scibili*; and gaining great reputation, obtained the professorship of moral philosophy at Padua. Afterwards, having ventured to interfere in some state matter at Venice, where he had been held very high, he was imprisoned, and died in confinement, in 1681, at the age of 85. He is said, in the "Bibliotheque Portugaise," to have published 109 different works: and in one of his own books he boasts that he had pronounced 53 public panegyrics, 60 Latin discourses, and 32 funeral orations; that he had written 48 epic poems, 123 elegies, 115 epitaphs, 212 dedications, 700 familiar letters, 2600 poems in heroic verse, 3000 epigrams, 4 Latin comedies, and had written or pronounced 150,000 verses extempo-

¹ Hawkins and Burney's Histories of Music, but especially the latter, in Rees's Cyclopædia.

ranously. Yet the man who could declare all this, is hardly known by name in the greater part of Europe; and of the enormous list of his printed works, not more than five are thought worthy of mention by the writers of his life. To write much, is far easier than to write well. The works specified by his biographers are, 1. "*Clavis Augustiniana liberi arbitrii*," a book written against father, afterwards cardinal Noris. The disputants were both silenced by authority; but Macedo, not to seem vanquished, sent his antagonist a regular challenge to a verbal controversy, which by some biographers has been mistaken for a challenge to fight. The challenge may be found in the "*Journal Etranger*" for June 1757. 2. "*Schema Sanctæ Congregationis*," 1676, 4to: a dissertation on the inquisition, full of learning and absurdity. 3. "*Encyclopædia in agonem literatorum*," 1677, folio. 4. "*Praise of the French*," in Latin, 1641, 4to; a book on the Jansenian controversy. 5. "*Myrothecium Morale*," 4to. This is the book in which he gives the preceding account of what he had written and spoken, &c. He possessed a prodigious memory, and a ready command of language; but his judgment and taste were by no means equal to his learning and fecundity.¹

MACEDONIUS, was an ancient heretic of the church of Constantinople, whom the Arians made bishop of that see in the year 342, at the same time that the orthodox contended for Paul. This occasioned a contest, which rose at length to such a height, that arms were taken up, and many lives lost. The emperor Constantius, however, put an end to the dispute, by banishing Paul, and ratifying the nomination of Macedonius; who, after much opposition, which ended at the death of Paul, became peaceably and quietly settled in his see, and might have remained so had he been of a temper to be long peaceable and quiet in any situation: he soon fell into disgrace with Constantius, for acting the part of a tyrant, rather than a bishop. What made him still more disliked by the emperor, was his causing the body of Constantine to be translated from the temple of the Apostles to that of Acacius the martyr. This also raised great tumults and confusion among the people, some highly approving, others loudly condemning, the procedure of Macedonius; and the parties again taking

¹ Gen. Dict.—Niceron, vol. XXXI.—Moreti.—Antonio Bibl. Hisp.

up arms, a great number on both sides were slain. Macedonius, however, notwithstanding the emperor's displeasure, which he had incurred by his seditious and turbulent practices, contrived to support himself by his party, which he had lately increased by taking in the Semi-Arians; till at length, imprudently offending two of his bishops, they procured his deposition by the council of Constantinople, in the year 359. He was so enraged at this, as to resolve to revenge the insult by broaching a new heresy. He began to teach, therefore, that the Holy Spirit had no resemblance to either the Father or the Son, but was only a mere creature, one of God's ministers, and somewhat more excellent than the angels. The disaffected bishops subscribed at once to this opinion; and to the Arians it could not be unacceptable. According to St. Jerome, even the Donatists of Africa joined with them: for he says, that Donatus of Carthage wrote a treatise upon the Holy Ghost, agreeable to the doctrine of the Arians; and the outward shew of piety, which the Macedonians observed, drew over to their party many others. One Maratorus, who had been formerly a treasurer, having amassed vast riches, forsook his secular life, devoted himself entirely to the service of the poor and sick, became a monk; and at last adopted the Macedonian heresy, which he disseminated very extensively. In this he succeeded in most cases by his riches; which, being freely and properly distributed, were found of more force in effecting conversions than all his arguments: and from this man, as Socrates relates, the Macedonians were called Maratorians. They were also called Pneumatomachi, or persons who were enemies of the Holy Ghost. The report of the Macedonian heresy being spread over Egypt, the bishop Serapion advertised Athanasius of it, who then was leading a monastic life, and lay hid in the desert; and this celebrated saint was the first who confuted it.¹

MACER (ÆMILIUS), an ancient Latin poet, was born at Verona, and flourished about the year 24 B. C. Eusebius relates, that he died a few years after Virgil. Ovid speaks of a poem by him, on the nature and quality of birds, serpents, and herbs; which, he says, Macer, being then very old, had often read to him, and he is said also to have written a supplement to Homer; but the work by

¹ Mosheim.—Socrat. Hist. Eccles. lib. ii.—Moreri.

which his name is chiefly known, first printed at Naples in 1477, 4to, and often since under the title "*De virtutibus Herbarum*," is unquestionably spurious, and the production of a much later writer. By some it is ascribed to Odo or Odobonus, a French physician of the ninth century. This barbarous poem is in Leonine verse, and various manuscripts of it are in our public libraries of Oxford, Cambridge, the British Museum, &c. It was, according to Dr. Pulteney, in common use in England before the æra of printing, and was translated into English by John Lelamar, master of Hereford-school, who lived about 1473. Even Linacre did not disdain to employ himself on this work, as in "*Macer's Herbal practysed by Dr. Linacro, translated out of Latin into English.*" Lond. 1542, 12mo. This jejune performance, adds Dr. Pulteney, which is written wholly on Galenical principles, treats on the virtues of not more than eighty-eight simples.¹

MACFARLANE (ROBERT), a political and miscellaneous writer, was born in Scotland in 1734, and educated in the university of Edinburgh. He came to London at an early period of life, and for many years kept an academy of considerable reputation at Walthamstow. He was also much engaged in the political disputes at the beginning of the reign of his present majesty, and concentrated his sentiments on them, in a "*History of the Reign of George III.*" an octavo volume, which was published in 1770. A dispute occurring between him and his bookseller, the late Mr. Thomas Evans of Paternoster-row, the latter employed another person to continue the history, of which vol. II. appeared in 1782, and vol. III. about 1794. Mr. Macfarlane being then reconciled to his employer, published a fourth volume. The whole is compiled from the journals of the day, and cannot, either in point of style or matter, entitle Mr. Macfarlane, or the other writers, to the character of historians. In early life, also, he was editor of the *Morning Chronicle* and *London Packet*, in which he gave the debates with great accuracy and at considerable length, and wrote many letters and papers under fictitious names, in favour of the politics of the opposition. Being an enthusiastic admirer of Ossian, and an assistant, as has been said, to Mr. Macpherson in the arranging and publishing of these poems, he conceived the

¹ Vossius *Hist. Lat.* — Fabric. *Bibl. Lat.* — Haller *Bibl. Bot.* — Pulteney's *Sketches*.

very preposterous design of translating them into Latin verse. Accordingly, in 1769, he published "Temora," as a specimen, and issued, at the same time, proposals for publishing the whole by subscription, in one volume, 4to: but few subscribers appearing, he desisted from his plan. During the latter years of his life, he resumed it, and was employed in it at the time of his death. Curiosity led him one evening to witness the triumphs of an election-mob coming from Brentford, when he fell under a carriage, and was so much hurt as to survive only half an hour. This happened on August 8, 1804. He had at this time in the press, an "Essay on the authenticity of Ossian and his Poems."

In 1797, Mr. Macfarlane published "An Address to the people of the British Empire, on the present posture and future prospect of public affairs," by which it appears that he had got rid of most of his former political prejudices. He likewise formally disclaims the second and third volumes of the "History of George III." and says, that even the first has been so disfigured in a third edition, that he will no longer claim it as his own. In 1801, he published "George Buchanan's Dialogue, concerning the rights of the crown of Scotland. Translated into English: with two dissertations prefixed: one archæological, inquiring into the pretended identity of the Getes and Scythians, of the Getes and Goths, and of the Goths and Scots: and the other historical, vindicating the character of Buchanan as a historian: and containing some specimens of his poetry in English verse," 8vo. In this work there is much curious discussion.¹

MACHAULT (JOHN DE), a Jesuit, was born at Paris in 1651, and was professor of rhetoric in his society, doctor of divinity, and rector of the Jesuits college at Rouen, then of the college de Clermont at Paris. He died March 15, 1619, aged 58. He published under the name of Gallus, or Le Cocq, which was his mother's name, "Jo. Galli jurisconsulti notationes in Historiam Thuani," Ingoldstadt, 1614, 4to, a scarce volume, because suppressed in that year, as pernicious, seditious, and full of falsehoods and calumnies against the magistrates and officers of the king. Machault also translated from the Italian, a "History of transactions in China and Japan, taken from letters

¹ Gent. Mag. vol. LXXIV. &c.

written 1621 and 1622," Paris, 1627, 8vo.—JOHN BAPTIST DE MACHAULT, another Parisian Jesuit, who died May 22, 1640, aged 29, after having been rector of the colleges at Nevers and Rouen, left "*Gesta à Soc. Jes. in Regno Sinensi, Æthiopico, et Tibetano;*" and some other works of the historical kind, but of little reputation.—JAMES DE MACHAULT, a Jesuit also, born 1600, at Paris, taught ethics and philosophy, and was afterwards rector at Alençon, Orleans, and Caen. He died 1680, at Paris. His works are, "*De Missionibus Paraguariæ et aliis in America meridionali;*" "*De rebus Japonicis;*" "*De Provinciis Goana, Malabarica, et aliis;*" "*De Regno Cochineinensi;*" "*De Missione Religiosorum Societatis J. in Perside;*" "*De Regno Madurensi, Tangorensi,*" &c.¹

MACHIAVEL (NICHOLAS), a celebrated political writer and historian, was born of a good family, at Florence, in 1469. He first distinguished himself as a dramatic writer, but his comedies are not formed on the purest morals, nor are the verses by which he gained some reputation about the same time, entitled to much praise. Soon after he had entered public life, either from the love of liberty, or a spirit of faction, he displayed a restless and turbulent disposition, which not only diminished the respect due to his abilities, but frequently endangered his personal safety. He involved himself in the conspiracy of Capponi and Boscoli, in consequence of which he was put to the torture, but endured it without uttering any confession, and was set at liberty by Leo X. against whose house that conspiracy had been formed. Immediately after the death of Leo, he entered into another plot to expel the cardinal de Medici from Florence. Afterwards, however, he was raised to high honours in the state, and became secretary to the republic of Florence, the duties of which office he performed with great fidelity. He was likewise employed in embassies to king Lewis XII. of France; to the emperor Maximilian; to the college of cardinals; to the pope, Julius II., and to other Italian princes. Notwithstanding the revenues which must have accrued to him in these important situations, it would appear that the love of money had no influence on his mind, as he died in extreme poverty in June 1527. Besides his plays, his chief works are, 1. "*The Golden Ass,*" in imitation of Lucian and

¹ Moreri.—Dict. Hist.—Le Long Bibl. Historique.

Apuleius; 2. "Discourses on the first Decade of Livy;" 3. "A History of Florence;" 4. "The Life of Castruccio Castracani;" 5. "A Treatise on the Military Art;" 6. "A Treatise on the Emigration of the Northern Nations;" 7. Another entitled "Del Principe," the Prince. This famous treatise, which was first published in 1515, and intended as a sequel to his discourses on the first decade of Livy, has created very discordant opinions between critics of apparently equal skill and judgment, some having considered him as the friend of truth, liberty, and virtue, and others as the advocate of fraud and tyranny. Most generally "the Prince" has been viewed in the latter light, all its maxims and counsels being directed to the maintenance of power, however acquired, and by any means; and one reason for this opinion is perhaps natural enough, namely, its being dedicated to a nephew of pope Leo X. printed at Rome, re-published in other Italian cities, and long read with attention, and even applause, without censure or reply. On the other hand it has been thought impossible that Machiavel, who was born under a republic, who was employed as one of its secretaries, who performed so many important embassies, and who in his conversation always dwelt on the glorious actions of Brutus and Cassius, should have formed such a system against the liberty and happiness of mankind. Hence it has frequently been urged on his behalf, that it was not his intention to suggest wise and faithful counsels, but to represent in the darkest colours the schemes of a tyrant, and thereby excite odium against him. Even lord Bacon seems to be of this opinion. The historian of Leo considers his conduct in a different point of view; and indeed all idea of his being ironical in this work is dissipated by the fact, mentioned by Mr. Roscoe, that "many of the most exceptionable doctrines in "The Prince," are also to be found in his "Discourses," where it cannot be pretended that he had any indirect purpose in view; and in the latter he has in some instances referred to the former for the further elucidation of his opinions. In popular opinion "The Prince" has affixed to his name a lasting stigma; and Machiavelism has long been a received appellation for perfidious and infamous politics. Of the historical writings of Machiavel, the "Life of Castruccio Castracani" is considered as partaking too much of the character of a romance; but his "History of Florence," comprising the

events of that republic, between 1205 and 1494, which was written while the author sustained the office of historiographer of the republic, although not always accurate in point of fact, may upon the whole be read with both pleasure and advantage. It has been of late years discovered that the diary of the most important events in Italy from 1492 to 1512, published by the Giunti in 1568, under the name of Biagio Buonaccorsi, is in fact a part of the notes of Machiavel, which he had intended for a continuation of his history; but which, after his death, remained in the hands of his friend Buonaccorsi. This is a circumstance of which we were not aware when we drew up the account of this author under the name *ESPERIENTE*.

In English we have a translation of the whole of Machiavel's works by Farnsworth, and editions of them are common in almost every language.¹

MACKENZIE (Sir *GEORGE*), an ingenious and learned writer, and eminent lawyer of Scotland, was descended from an ancient and noble family, his father Simon Mackenzie being brother to the earl of Seaforth. He was born at Dundee, in the county of Angus, in 1636, and gave early proofs of an extraordinary genius, having gone through the usual classic authors, at ten years of age. He was then sent to the universities of Aberdeen and St. Andrews, where he finished his studies in logic and philosophy before he had attained his sixteenth year. After this, he turned his thoughts to the civil law, and to increase his knowledge of it, travelled into France, and became a close student in the university of Bourges, for about three years. On his return home, he was called to the bar, became an advocate in 1656, and gained the character of an eminent pleader in a few years.

While he made the law his profession and chief study, he cultivated a taste for polite literature; and produced some works which added not a little to his reputation. In 1660, came out his "*Aretino, or serious Romance*," in which he shewed a gay and exuberant fancy. In 1663, he published his "*Religio Stoici*," or a short discourse upon several divine and moral subjects, with a friendly address to the fanatics of all sects and sorts. This was followed, in 1665, by "*A Moral Essay*," preferring solitude to pub-

¹ Tiraboschi.—Moreri.—Ginguené Hist. Litt. D'Italie.—Roscoe's Leo.—Saxii Onomasticon.

lic employment, and all its advantages; such as fame, command, riches, pleasures, conversation, &c. This was answered by John Evelyn, esq. in another essay, in which the preference was given to public employment. In 1667, he printed his "Moral gallantry;" a discourse, in which he endeavours to prove, that the point of honour, setting aside all other ties, obliges men to be virtuous; and that there is nothing so mean and unworthy of a gentleman, as vice: to which is added, a consolation against calumnies, shewing how to bear them with cheerfulness and patience. Afterwards he published "The moral history of frugality," with its opposite vices, covetousness, niggardliness, prodigality, and luxury, dedicated to the university of Oxford; and "Reason," an essay, dedicated to the hon. Robert Boyle, esq. All these works, except "Aretino," were collected and printed together at London, in 1713, 8vo, under the title of "Essays upon several moral subjects:" and have been regarded as abounding in good sense and wit, although upon the whole the reasoning is rather superficial. Besides these essays, which were the production of such hours as could be spared from his profession, he was the author of a play and a poem. The poem is entitled "Cælia's country-house and closet;" and in it are the following lines upon the earl of Montrose:

"Montrose, his country's *glory*, and its *shame*,
Cæsar in all things equalld, but his fame, &c."

Which our predecessor quoted principally to shew, that Pope himself, infinitely superior as his talents in poetry were, did not disdain to imitate this author, in his "Essay on Criticism:"

"At length Erasmus, that great injur'd name,
The *glory* of the priesthood, and the *shame*, &c."

Soon after Mr. Mackenzie had been employed as counsel for the marquis of Argyle, he was promoted to the office of a judge in the criminal court; which he discharged with so much credit and reputation, that he was made king's advocate in 1674, and one of the lords of the privy-council in Scotland. He was also knighted by his majesty. In these offices he met with a great deal of trouble on account of the rebellions which happened in his time; and his office of advocate requiring him to act with severity, he did not escape being censured for having, in the deaths of some particular persons who were executed, stretched

the laws too far. This alludes to the noted trials of Baillie of Jerviswood, that of the earl of Argyle, and the prosecutions against Mitchel and Learmonth, events which make a great figure in the history of that unhappy period; but in the opinion of the late lord Woodhouselee, "his own defence will fully justify his conduct in the breast of every man whose judgment is not perverted by the same prejudices, hostile to all good government, which led those infatuated offenders to the doom they merited." (See Mackenzie's Works, Vindication of the government of Charles II.)

Upon the abrogation of the penal laws by James II. sir George, though he had always been remarkable for his loyalty, and censured for his zeal, thought himself obliged to resign his post; being convinced that he could not discharge the duties of it at that crisis with a good conscience. He was succeeded by sir John Dalrymple, who, however, did not long continue in it; for that unfortunate prince being convinced of his error, restored sir George to his post, in which he continued until the revolution, and then resigned it. He could not agree to the measures and terms of the revolution; he hoped that the prince of Orange would have returned to his own country, when matters were adjusted between the king and his subjects; but finding that the event proved otherwise, he quitted all his employments in Scotland, and retired to England, resolving to spend the remainder of his days in the university of Oxford. He accordingly arrived there in September 1689, and prosecuted his studies in the Bodleian library, being admitted a student there by a grace passed in the congregation June 2, 1690. In the spring following he went to London, where he contracted a disorder, of which he died May 2, 1691. His body was conveyed by land to Scotland, and interred with great pomp and solemnity at Edinburgh, his funeral being attended by all the council, nobility, college of justice, college of physicians, university, clergy, gentry, and a greater concourse of people than ever was seen on any similar occasion.

Besides the moral pieces mentioned above, he wrote several works to illustrate the laws and customs of his country, to vindicate the monarchy from the restless contrivances and attacks of those whom he esteemed its enemies, and to maintain the honour and glory of Scotland. To illustrate the laws and customs of his country, he published

• “A Discourse upon the laws and customs of Scotland in matters criminal,” 1674, 4to. “*Idea eloquentiæ forensis hodiernæ, una cum actione forensi ex unaquaque juris parte,*” 1681, 8vo. “Institutions of the laws of Scotland,” 1684, 8vo. “Observations upon the acts of parliament,” 1686, folio. Besides these, several other treatises of law are inserted in his works, printed at Edinburgh, 1716, in 2 vols. folio. In vindication of monarchy, he wrote his “*Jus regium; or the just and solid foundations of monarchy in general, and more especially of the monarchy of Scotland; maintained against Buchanan, Naphthali, Doleman, Milton, &c.*” Lond. 1684, 8vo. This book being dedicated and presented by the author to the university of Oxford, he received a letter of thanks from the convocation. With the same view he published his “Discovery of the fanatic plot,” printed at Edinburgh, in 1684, folio; and his “Vindication of the government of Scotland during the reign of Charles II.” Also the “Method of Proceeding against Criminals and Fanatical Covenanters,” 1691, 4to. The pieces which he published in honour of his nation, were as follow: “Observations on the Laws and Customs of Nations as to Precedency, with the science of heraldry, treated as a part of the civil law of nations; wherein reasons are given for its principles, and etymologies for its harder terms,” 1680, folio. “A Defence of the Antiquity of the Royal Line of Scotland; with a true account when the Scots were governed by the kings in the Isle of Britain,” 1685, 8vo. This was written in answer to “An historical Account of Church-Government as it was in Great Britain and Ireland, when they first received the Christian religion,” by Lloyd, bishop of St. Asaph. Sir George’s defence was published in June 1685; but before it came out it was animadverted upon by Dr. Stillingfleet, who had seen it in manuscript in the preface to his “*Origines Britannicæ.*” Sir George replied the year following, in a piece entitled “The Antiquity of the Royal Line of Scotland farther cleared and defended against the exceptions lately offered by Dr. Stillingfleet, in his Vindication of the Bishop of St. Asaph;” and here the controversy appears to have ended. It is remarkable, however, that sir George’s books were translated into Latin, printed at Utrecht in 1689, and then presented to William-Henry prince of Orange, who wrote two very polite letters of thanks to him for his performance.

Among the instances of this author's zeal for his country, it is necessary to mention his founding of the lawyer's library at Edinburgh, in 1689. This, which is now known by the name of the advocate's library, was afterwards stored with variety of manuscripts, relating particularly to the antiquities of Scotland, and with a fine collection of books, in all sciences, classed in that excellent order, which he prescribed in an elegant Latin oration, pronounced upon the opening of it, and printed among his works.

Judging, says a late elegant and judicious writer, from the writings of sir George Mackenzie, his talents appear to have been rather splendid than solid. He certainly possessed uncommon assiduity and activity of mind, as the number and variety of his compositions testify; and perhaps the superficial manner in which he has treated many of those subjects foreign to his profession, is the less to be wondered at, in a man whose time was so occupied in professional duties. The obscurity and confusion that are discernible in some of his juridical discussions, may have arisen in a great measure from the rude, unmethodized, and almost chaotic state of the law of Scotland, both civil and criminal, in his days. On one account alone, although every other merit were forgotten, sir George Mackenzie is entitled to respect as a lawyer. He was the first who exploded from the practice of the criminal courts of Scotland that most absurd and iniquitous doctrine, that no defence was to be admitted in exculpation from a criminal indictment which was contrary to the libel (indictment); as, if John were accused of having murdered James, by giving him a mortal wound with a sword, it was not allowable for John to prove in his defence, that the wound was not given in any vital part, and that James died of a fever caught afterwards by contagion.

As an elegant scholar, lord Woodhouselee ranks sir George among the ornaments of his country. His Latin compositions are correct and ornate in no common degree. His style is evidently formed on the writings of Cicero, and the young Pliny; and though a little tinctured with the more florid eloquence of Quinctilian, is entirely free from the false embellishments and barbarisms of the writers of the lower ages. His "*Idea Eloquentiæ forensis*," is a masterly tractate, which enumerates and eloquently describes all the important requisites of a pleader, and gives the most judicious precepts for the cultivation of the

Various excellencies, and the avoiding of the ordinary defects of forensic eloquence. His "*Characteres quorundam apud Scotos Advocatorum*," evince a happy talent of painting, not only the great and prominent differences of manner in the pleaders of his age, but of discriminating, with singular nicety, and in the most appropriate terms, the more minute and delicate shades of distinction, which a critical judgment alone could perceive, and which could be delineated only by a master's hand. It is, adds lord Woodhouselee, highly to the honour of this eminent man, that he appears to have possessed a true sense of the dignity of his profession; and that he perpetually endeavoured, as much by his example as by his precepts, to mark the contrast between the prosecution of the law, as a liberal and ingenuous occupation, and its exercise (too common) as a mercenary trust.¹

MACKENZIE (GEORGE), viscount Tarbat, and first earl of Cromerty, a person eminent for his learning and for his abilities as a statesman, was descended from a branch of the family of Seaforth. He succeeded to the family estate on the death of his father sir John Mackenzie, and also to his unshaken fealty for Charles II. during whose exile he had a commission to levy what forces he could procure, to promote the restoration. After that event, he was made one of the senators of the college of justice, clerk register of the privy council, and justice-general, an office which had been hereditary in the family of Argyle, till it was surrendered in the preceding reign. James II. made him a baron and viscount, but on the abdication of that monarch, whom it would appear he had favoured too much, he lost his office of lord-register for some time, until king William III. was pleased to restore it in 1692, being no stranger to his abilities. In queen Anne's reign, 1702, he was constituted secretary of state, and the following year was advanced to the dignity of earl of Cromerty. He died in 1714, at the age of eighty-three, or, according to another account, eighty-eight.

Douglas describes him as a man of singular endowments, great learning, well versed in the laws and antiquities of his country, and an able statesman. Macky, or rather Davis, adds, that "he had a great deal of wit, and was the

¹ Life prefixed to his Works, fol.—Lord Woodhouselee's Life of Lord Kames.—Laing's History of Scotland.—Burnet's Own Times.—Gent. Mag. vol. LXIII. p. 515.

pleasantest companion in the world; had been very handsome in his person; was tall and fair complexioned; much esteemed by the royal society, a great master in philosophy, and well received as a writer by men of letters." Bishop Nicolson notices a copy of the continuation of Fordun's "Scotichronicon" in the hand-writing of this nobleman, whom he terms "a judicious preserver of the antiquities of his country." He wrote, 1. "A Vindication of Robert, the third king of Scotland, from the imputation of bastardy, &c." Edin. 1695, 4to. 2. "Synopsis Apocalyptica; or a short and plain Explication and Application of Daniel's Prophecy, and St. John's Revelation, in consent with it, and consequential to it; by G. E. of C. tracing in the steps of the admirable lord Napier of Merchiston," Edin. 1708. 3. "An historical Account of the Conspiracies, by the earls of Gourie, and Robert Logan of Restalrig, against king James VI. of glorious memory, &c." Edin. 1713, 8vo. Mr. Gough has pointed out three papers on natural curiosities, by lord Cromerty, in the "Philosophical Transactions;" and "A Vindication," by him, of the reformation of the church of Scotland, with some account of the Records, was printed in the Scots' Magazine, for August 1802, from a MS. in the possession of Mr. Constable, bookseller, of Edinburgh.¹

MACKLIN (CHARLES), the oldest actor, and perhaps the oldest man of his time, is entitled to some notice in this work, although his fame seems to have been derived principally from his longevity. He is said to have been born in the county of West Meath in Ireland, May 1, 1690. His family name was Mac-Laughlin, which, on his coming to London, he changed to Macklin. He was employed in early life, as badgeman in Trinity college, Dublin, until his twenty-first year, when he came to England, and associated with some strolling comedians, after which he went back to his situation in Trinity college. In 1716 he again came to England, and appeared as an actor in the theatre, Lincoln's-inn-fields, where, in Feb. 1741, he established his fame by his performance of Shylock in the "Merchant of Venice," in which he followed nature, truth, and propriety, with such effect, as to distance all other performers through the whole course of his long life. It

¹ Park's edition of lord Orford's Royal and Noble Authors.—Douglas's Peerage, &c.

was, however, the only character in which he was pre-eminent, and all his subsequent attempts in characters of importance, particularly in tragedy, were unsuccessful, or, at least, displayed no exclusive merit. The remainder of his life consists of a series of tragi-comic adventures, involving the history of the stage for a considerable period, of which it would be impossible to give a satisfactory abridgment. We therefore refer to our authorities, where his life is detailed with great minuteness, and in a manner highly interesting to those to whom the vicissitudes of the theatres, and the wit of the green-room, are matters of importance. He continued on the stage until 1789, when a decay of memory obliged him to take a last leave of it. In 1791, a sum of money was collected by public subscription for the purchase of an annuity, which rendered his circumstances easy. During the last years of his life, his understanding became more and more impaired, and in this state he died July 11, 1797, at the very great age of 107, if the date usually given of his birth be correct. As a dramatic writer, he appears to much advantage in his "Man of the World" and "Love Alamode," which still retain their popularity. He was a man of good understanding, which he had improved by a course of reading, perhaps desultory, but sufficient to enable him to bear his part in conversation very satisfactorily. While his memory remained, his fund of anecdote was immense, and rendered his company highly agreeable. His age, however, had in his opinion, conferred a dictatorial power, and it was not easy to argue with him, without exciting his irascible temper, which shewed itself in much coarseness of expression. He is said to have been in his better days, a tender husband, a good father, and a steady friend. By his firmness and resolution in supporting the rights of his theatrical brethren, they were long relieved from a species of oppression to which they had been ignominiously subjected for many years, whenever the caprice or malice of their enemies chose to exert itself. We allude, says one of his biographers, "to the prosecution which he commenced and carried on against a certain set of insignificant beings, who, calling themselves THE TOWN, used frequently to disturb the entertainments of the theatre, to the terror of the actors, as well as to the annoyance and disgrace of the publick." It is almost needless to add that this advantage has been again lost to his brethren, by the toleration recently granted to scenes of brutality in the

theatres both of London and Dublin, and which has placed them at the mercy of the lowest and most unprincipled of the populace.¹

MACKNIGHT (JAMES), a learned Scotch clergyman, was born at Irvine, in Argyleshire, in 1721, educated at the university of Glasgow, and afterwards, as was the custom at that time, heard a course of lectures at Leyden. After his return he was admitted into the church, and in May 1753, was ordained minister of Maybole, on which living he continued during sixteen years. Here he composed his two celebrated works, the "Harmony of the Gospels," and his "New Translation of the Epistles," both which were very favourably received, and greatly advanced his reputation in the theological world. In 1763 he published a second edition of the "Harmony," with the addition of six discourses on Jewish antiquities; and a third appeared in 1804, in 2 vols. 8vo. In 1763 also he published another work of great merit, entitled "The Truth of the Gospel History." On account of these publications, the university of Edinburgh conferred upon him the degree of D. D. In 1769 he was translated to the living of Jedburgh, and after three years, became one of the ministers of Edinburgh, which situation he retained during the remainder of his useful life. He was particularly active and zealous in promoting charitable institutions, especially the fund established by act of parliament, for a provision to the widows and fatherless children of ministers in the church of Scotland. As an author, Dr. Macknight occupied a considerable portion of his time in the execution of his last and greatest work on the apostolical epistles. This was the result of an almost unremitting labour during thirty years: he is said to have studied eleven hours in each day, and before the work was sent to the press, the whole MS. had been written five times with his own hand. A specimen was published in 1787, containing his version of the epistles to the Thessalonians; and in 1795 the whole appeared in four vols. 4to, under the title of "A New Literal Translation from the original Greek of all the Apostolical Epistles; with a commentary, and notes, philosophical, critical, explanatory, and practical," with essays on several important subjects, and a life of the apostle Paul, which includes a compendium of the apostolical history.

¹ *Biog. Dramatica*.—Life, by Kirkman—and Cooke.

Having finished this great work, he was desirous of enjoying the remainder of his days free from laborious pursuits, and refused, though earnestly solicited, to undertake a similar work with regard to the Acts of the apostles. In a very short time after, the decline of his faculties became manifest, and about the close of 1799 he caught a violent cold, the forerunner of other complaints that put an end to his life in January 1800. Having early acquired a taste for classical literature, he studied the writers of antiquity with critical skill, and was well acquainted with metaphysical, moral, and mathematical science. As a preacher, without possessing the graces of elocution, he was much admired for his earnestness of manner, which rendered his discourses highly interesting and useful.

MACLAINE (ARCHIBALD), a pious and learned clergyman; and for fifty years minister of the English church at the Hague, was born at Monachan in Ireland, in 1722, and educated at Glasgow under the celebrated Mr. Hutcheson, for the presbyterian ministry. His youth was spent in Belfast, where he was long remembered with delight by a numerous circle of friends, now nearly extinct. About the time of the rebellion in 1745, when in his twenty-second year, he was invited to Holland, and succeeded his venerable uncle Dr. Milling, as pastor of the English church at the Hague, and remained in that situation until the invasion of the country by the French, in 1794, compelled him to take refuge in England. He had not been here long when an only sister, whom he had not seen for fifty years, joined him in consequence of the rebellion in Ireland. During his residence at the Hague he was known and highly respected by all English travellers, and not unfrequently consulted, on account of his extensive erudition and knowledge of political history, by official men of the highest rank. On his arrival in England he fixed his residence at Bath, as affording the best opportunities of union with many of those numerous friends he had known on the continent, and here he died, Nov. 25, 1804, aged eighty-two.

During this long course, Dr. MacLaine's superior endowments of mind and heart, his genius, learning, and industry, constantly directed by a love of virtue and truth, by piety and charity, diffused a beneficial influence over the

¹ Life by his Son, prefixed to the "Epistles."

whole of his professional and domestic sphere. As a scholar, a gentleman, and a divine, uniformly displaying a judicious taste, an amiable deportment, and instructive example, he was admired and loved by all who courted and enjoyed his society; especially those of whom he was a distinguished archetype—the man of education, the polished companion, the benevolent friend, and pious Christian.

Dr. MacLaine published in 1752 a sermon on the death of the prince of Orange. In 1765 his masterly translation of Mosheim's Ecclesiastical History made its first appearance, in 2 vols. 4to, dedicated to William Prince of Orange*. It experienced a most favourable reception, and was reprinted, 1758, in six vols. 8vo, in which form it has had several subsequent editions, particularly one published in 1811, with valuable additions by Dr. Coote, the editor, and the Rev. Dr. Gleig, of Stirling. Few publications, on their first appearance, having been more generally read than Mr. Soame Jenyns's "View of the internal Evidence of the Christian Religion," Dr. MacLaine addressed to that gentleman a series of letters, 1777, in 12mo, written to serve the best purposes of Christianity, on a due consideration of the distinguished eminence of Mr. Jenyns as a writer, of the singular mixture of piety, wit, error, wisdom, and paradox, exhibited in his publication, and of his defence of Christianity on principles which would lead men to enthusiasm or to scepticism, according to their different dispositions. His only publications since were two fast sermons, 1793 and 1797, and a volume of sermons preached at the Hague. He was interred in the abbey church of Bath, where a monument has been since erected to his memory by his friend Henry Hope, esq.¹

MACLAURIN (COLIN), an eminent mathematician and philosopher, was the son of a clergyman, and born at Kilmodan, near Inverary, in Scotland, Feb. 1698. His family was originally from Tirey, one of the western islands. He was sent to the university of Glasgow in 1709, where he continued five years, and applied himself to study in a most intense manner, particularly to the mathematics. His great genius for this science discovered itself so early as at

* For this work, by which thousands have been realized, Dr. MacLaine received only the small sum of 130*l*.

¹ From materials obligingly furnished by his son, a merchant in London.—Funeral Sermon, by Dr. Gardiner, Bath, 1805, 8vo.

twelve years of age; when, having accidentally met with a copy of Euclid's Elements in a friend's chamber, he became in a few days master of the first six books without any assistance: and it is certain, that in his sixteenth year he had invented many of the propositions, which were afterwards published as part of his work entitled "*Geometria Organica*." In his fifteenth year, he took the degree of master of arts; on which occasion he composed and publicly defended a thesis "*On the power of gravity*," with great applause. After this he quitted the university, and retired to a country-seat of his uncle, who had the care of his education, his parents being dead some time. Here he spent two or three years in pursuing his favourite studies; and such was his acknowledged merit, that having in 1717 offered himself a candidate for the professorship of mathematics in the Marischal college of Aberdeen, he obtained it after a ten days trial against a very able competitor. In 1719 he went to London, where he left his "*Geometria Organica*" in the press, and where he became acquainted with Dr. Hoadly, bishop of Bangor, Dr. Clarke, sir Isaac Newton, and other eminent men. At the same time he was admitted a member of the royal society; and in another journey in 1721, he contracted an intimacy with Martin Folkes, esq. the president of it, which lasted to his death.

In 1722, lord Polwarth, plenipotentiary of the king of Great Britain at the congress of Cambray, engaged him to go as tutor and companion to his eldest son, who was then to set out on his travels. After a short stay at Paris, and visiting other cities in France, they fixed in Lorrain; where Maclaurin wrote his treatise "*On the percussion of Bodies*," which gained the prize of the royal academy of sciences, for 1724; but his pupil dying soon after at Montpellier, he returned immediately to his professorship at Aberdeen. He was hardly settled here when he received an invitation to Edinburgh; the patrons of that university being desirous that he should supply the place of Mr. James Gregory, whose great age and infirmities had rendered him incapable of teaching. On this occasion he had some difficulties to encounter, arising from competitors, who had great interest with the patrons of the university, and also from the want of an additional fund for the new professor; all which, however, at length were surmounted, in consequence of two letters from sir Isaac Newton. In one, addressed to himself, with allowance to shew it to

the patrons of the university, sir Isaac expresses himself thus: "I am very glad to hear that you have a prospect of being joined to Mr. James Gregory, in the professorship of the mathematics at Edinburgh, not only because you are my friend, but principally because of your abilities; you being acquainted as well with the new improvements of mathematics, as with the former state of those sciences. I heartily wish you good success, and shall be very glad to hear of your being elected." In a second letter to the lord provost of Edinburgh, he writes thus: "I am glad to understand that Mr. Maclaurin is in good repute amongst you for his skill in mathematics, for I think he deserves it very well; and to satisfy you that I do not flatter him, and also to encourage him to accept the place of assisting Mr. Gregory, in order to succeed him, I am ready, if you please to give me leave, to contribute 20*l.* per annum towards a provision for him, till Mr. Gregory's place becomes void, if I live so long, and I will pay it to his order in London."

In Nov. 1725, he was introduced into the university at the same time with his learned colleague and intimate friend, Dr. Alexander Monro, professor of anatomy. After this, the mathematical classes soon became very numerous, there being generally upwards of 100 students attending his lectures every year. These being of different standing and proficiency, he was obliged to divide them into four or five classes, in each of which he employed a full hour every day, from the first of Nov. to the first of June. In the first class he taught the first six books of "Euclid's Elements," plain trigonometry, practical geometry, the elements of fortification, and an introduction to algebra. The second studied algebra, the 11th and 12th books of Euclid, spherical trigonometry, conic sections, and the general principles of astronomy. The third went on in astronomy and perspective; read a part of sir Isaac Newton's "Principia," and saw a course of experiments for illustrating them performed: he afterwards read and demonstrated the elements of fluxions. Those in the fourth class read a system of fluxions, the doctrine of chances, and the rest of Newton's "Principia." Besides these labours belonging to his professorship, he had frequently other employments and avocations. If an uncommon experiment was said to have been made any where, the curious were desirous of having it repeated by him; and if

an eclipse or comet was to be observed, his telescopes were always in readiness.

He lived a bachelor to the year 1733; but being formed for society, as well as contemplation, he then married Anne, the daughter of Mr. Walter Stewart, solicitor-general to his late majesty for Scotland. By this lady he had seven children, of which, two sons and three daughters, together with his wife, survived him. In 1734, Berkeley, bishop of Cloyne, published a piece called "The Analyst;" in which he took occasion, from some disputes that had arisen concerning the grounds of the fluxionary method, to explode the method itself, and also to charge mathematicians in general with infidelity in religion. Mac-laurin thought himself included in this charge, and began an answer to Berkeley's book: but, as he proceeded, so many discoveries, so many new theories and problems occurred to him, that, instead of a vindictory pamphlet, it increased to "A complete system of Fluxions, with their application to the most considerable problems in geometry and natural philosophy." This work, which was published at Edinburgh in 1742, 2 vols. 4to, cost him infinite pains, and will do him immortal honour, being indeed the most complete treatise on that science that has yet appeared*. In the mean time, he was continually gratifying the public with some performance or observation of his own, many of which were published in the fifth and sixth volumes of the "Medical Essays," at Edinburgh. Some of them appeared likewise in "The Philosophical Transactions;" as the following: 1. "Of the construction and measure of Curves." 2. "A new method of describing all kinds of Curves." 3. "A letter to Martin Folkes, esq. on Equations with impossible Roots, May 1726." 4. "Continuation of the same, March 1729." 5. "December the 21st, 1732, On the description of Curves; with an account of farther improvements, and a paper dated at Nancy,

* Dr. Thomson, however, remarks that his demonstrations are often so long and complicated, and require such severe attention to follow them, that he believes they are seldom perused by the mathematicians of the present day, who, having turned almost the whole of their attention to the analytical method, are not so capable as their predecessors of following long synthetical demonstrations. But it will be

acknowledged by every person who peruses the book, that all the objections of Dr. Berkeley against the doctrine of fluxions are completely refuted, and whatever doubts the most captious metaphysicians may think proper hereafter to start about the nature of infinities, the mathematician has no more concern with them than with the famous sophisms about space and motion. Thomson's Hist. of the Royal Society.

Nov. 27, 1722." 6. "An account of the treatise of Fluxions, Jan. 27, 1742." 7. "The same continued, March 10, 1742." 8. "A Rule for finding the meridional parts of a Spheroid with the same exactness as of a Sphere, Aug. 1741." 9. "Of the Basis of the Cells wherein the Bees deposit their honey, Nov. 3, 1734."

In the midst of these studies he was always ready to promote any scheme which might contribute to the service of his country. When the earl of Morton set out, in 1739, for Orkney and Shetland, to visit his estates there, he desired Mr. Maclaurin to assist him in settling the geography of those countries, which is very erroneous in all our maps, to examine their natural history, to survey the coasts, and to take the measure of a degree of the meridian. Maclaurin's family affairs, and other connections, however, not allowing of his absence, he drew up a memorial of what he thought necessary to be observed, furnished the proper instruments, and recommended Mr. Short, the famous optician, as a fit operator for the management of them. He had still another scheme for the improvement of geography and navigation, of a more extensive nature; which was, the opening a passage from Greenland to the South Sea by the North pole. That such a passage might be found, he was so fully persuaded, that he has been heard to say, if his situation could admit of such adventures, he would undertake the voyage, even at his own charge. But when schemes for finding it were laid before the parliament in 1744, and himself consulted by several persons of high rank concerning them, before he could finish the memorials he proposed to send, the premium was limited to the discovery of a North-West passage: and he used to regret, that the word West was inserted, because he thought that passage, if at all to be found, must lie not far from the pole.

In 1745, having been very active in fortifying the city of Edinburgh against the rebel army, he was obliged to fly to the north of England; where he was invited by Herring, then archbishop of York, to reside with him during his stay in this country. "Here," says he, in a letter to one of his friends, "I live as happy as a man can do, who is ignorant of the state of his family, and who sees the ruin of his country." We regret to add, that in this expedition being exposed to cold and hardships, and naturally of a weak and tender constitution, he laid the foundation of a

dropsical disorder, which put an end to his life June 14, 1746, aged 48. There is a circumstance recorded of him during his last moments, which shows that he was the inquiring philosopher to the last: He desired his friend Dr. Monro to account for a phænomenon he then observed in himself, viz. flashes of fire seeming to dart from his eyes, while in the mean time his sight was failing, so that he could scarcely distinguish one object from another."

Mr. Maclaurin is said to have been a very good, as well as a very great man, and worthy of affection as well as admiration. His peculiar merit as a philosopher was, that all his studies were accommodated to general utility; and we find, in many places of his works, an application even of the most abstruse theories, to the perfection of mechanical arts. He had resolved, for the same purpose, to compose a course of practical mathematics, and to rescue several useful branches of the science from the bad treatment they often meet with in less skilful hands. But all this his death prevented; unless we should reckon, as a part of his intended work, the translation of Dr. David Gregory's "Practical Geometry," which he revised, and published with additions, 1745. He had, however, frequent opportunities of serving his friends and his country by his great skill. Whatever difficulty occurred concerning the constructing or perfecting of machines, the working of mines, the improving of manufactures, the conveying of water, or the execution of any other public work, he was at hand to resolve it. He was likewise employed to terminate some disputes of consequence that had arisen at Glasgow concerning the gauging of vessels; and for that purpose presented to the commissioners of excise two elaborate memorials, with their demonstrations, containing rules by which the officers now act. He made also calculations relating to the provision, now established by law, for the children and widows of the Scotch clergy, and of the professors in the universities, entitling them to certain annuities and sums, upon the voluntary annual payment of a certain sum by the incumbent. In contriving and adjusting this wise and useful scheme, he bestowed a great deal of labour, and contributed, not a little, towards bringing it to perfection.

Among his works, we have mentioned his "Geometria Organica," in which he treats of the description of curve lines by continued motion: and that which gained the prize of the royal academy of sciences in 1724. In 1740,

he likewise shared the prize of the same academy, with the celebrated Bernouilli and Euler, for resolving the motion of the tides from the theory of gravity; a question which had been given out the former year, without receiving any solution. He had only ten days for composing this paper, and could not find leisure to transcribe a fair copy; so that the Paris edition of it is incorrect. He afterwards revised the whole, and inserted it in his "Treatise of Fluxions," as he did also the substance of the former piece. These, with the "Treatise of Fluxions," and the pieces printed in the "Philosophical Transactions," of which we have given a list, are all the writings which he lived to publish. Since his death, two volumes more have appeared; his "Algebra," and his "Account of sir Isaac Newton's Philosophical discoveries." His "Algebra," though not finished by himself, is yet allowed to be excellent in its kind; containing, in no large volume, a complete elementary treatise of that science, as far as it has hitherto been carried; besides some neat analytical papers on curve lines. His "Account of sir Isaac Newton's Philosophy" was occasioned by the following circumstances: sir Isaac dying in the beginning of 1728, his nephew, Mr. Conduitt, proposed to publish an account of his life, and desired Mr. Maclaurin's assistance. The latter, out of gratitude to his great benefactor, cheerfully undertook, and soon finished, the history of the progress which philosophy had made before sir Isaac's time: and this was the first draught of the work in hand, which not going forward, on account of Mr. Conduitt's death, was returned to Mr. Maclaurin. To this he afterwards made great additions, and left it in the state in which it now appears. His main design seems to have been, to explain only those parts of sir Isaac's philosophy which have been, and still are, controverted: and this is supposed to be the reason, why his grand discoveries concerning light and colours are but transiently and generally touched. For it is known, that ever since the experiments on which his doctrine of light and colours is founded, have been repeated with due care, this doctrine had not been contested; whereas his theory of celestial phænomena, founded on gravitation, had been misunderstood, and even ridiculed. The weak charge of introducing occult qualities has been frequently repeated; foreign professors still amuse themselves with imaginary triumphs; and even the polite and ingenious

cardinal de Polignac has been seduced to lend them the harmony of his numbers.

To the last mentioned of his works is prefixed "An Account of the Life and Writings of Mr. Maclaurin:" from which we have taken the substance of the present memoir.¹

MACLAURIN (JOHN, LORD DREGHORN), son of the preceding, was born at Edinburgh in December 1734, and educated at the grammar-school and university of Edinburgh. Having applied to the study of the law, he was admitted a member of the faculty of advocates at Edinburgh in 1756. In 1782, a royal society was established in Edinburgh, of which Mr. Maclaurin was one of the original constituent members, and at an early period of the institution he read an essay to prove that Troy was not taken by the Greeks. In 1787 he was raised from the Scottish bar, at which he had practised long and successfully, to the bench, by the title of lord Dreghorn. He died in 1796. As an author we have "An Essay on Literary Property;" "A Collection of Criminal Cases;" "An Essay on Patronage;" and some poetical pieces, with three dramas, entitled "Hampden," "The Public," and "The Philosopher's Opera." During the years 1792, 3, 4, and 5, lord Dreghorn kept a journal, or diary, in which he recorded the various events that happened in Europe during those years. From this journal he made a selection for publication: and in 1799 a selection of his lordship's works was printed in two vols. 8vo, containing most of the pieces mentioned above. It has, however, been generally thought that these added very little to his reputation, the character of his poetry being that of mediocrity, and his prose neither very lively nor profound, though he occasionally exhibits learning and acuteness, and always an ardent love of liberty."²

MACPHERSON (JAMES), an author whose fame rests chiefly on his being the editor of Ossian's poems, was descended from one of the most ancient families in the North of Scotland, being cousin-german to the chief of the clan of the Macphersons, who deduce their origin from the ancient Catti of Germany. His father, however, was a farmer of no great affluence. He was born in the parish of Kingussie, Inverness-shire, in the latter end of 1733, and re-

¹ Life as above.—Tytler's Life of Kames.—Biog. Brit.

² Life prefixed to his Works.

ceived the first rudiments of his education at one of the parish schools in the district called Badenoch, from which, in 1752, he entered King's college, Aberdeen, where he displayed more genius than learning, entertaining the society of which he was a member, and diverting the younger part of it from their studies by his humorous and doggrel rhimes. About two months after his admission into the university, the King's college added two months to the length of its annual session or term, which induced Macpherson, with many other young men, to remove to Marischal college, where the session continued short: and this circumstance has led the biographer, from whom we borrow it, to suppose that his father was not opulent. Soon after he left college, or perhaps before, he was schoolmaster of Ruthven or Riven, of Badenoch, and afterwards is said to have delighted as little as his antagonist Johnson, in the recollection of that period, when he was compelled, by the narrowness of his fortune, to teach boys in an obscure school.

It was here, however, about 1758, that he published the "Highlander," an heroic poem in six cantos, 12mo. Of this poem, which has not fallen in our way, we have seen two opinions, the one, that it indicated considerable genius in so young an author; the other that it is a tissue of fustian and absurdity, feeble, and in some parts ridiculous, and shews little or no talent in the art of versification. This last we take to be the opinion of the late Isaac Reed, who had a copy of the poem, which was purchased at his sale by George Chalmers, esq. Mr. Reed adds, that in a short time the author became sensible of its faults, and endeavoured to suppress it. About the same time he wrote an "Ode on the arrival of the Earl Marischal in Scotland," which he called an attempt in the manner of Pindar, how justly, the reader may determine, as it was published in the European Magazine for 1796.

It was intended that he should enter into the service of the church, but whether he ever took orders is uncertain. Mr. Gray speaks of him as a young clergyman; but David Hume probably more truly describes him as "a modest sensible young man, not settled in any living, but employed as a private tutor in Mr. Graham of Balgowan's family, a way of life which he is not fond of." This was in 1760, when he surprized the world by the publication of "Fragments of Ancient Poetry, collected in the High-

lands of Scotland, and translated from the Galic or Erse language," 8vo. These fragments, which were declared to be genuine remains of ancient Scottish poetry, at their first appearance delighted every reader; and some very good judges, and amongst the rest Mr. Gray, were extremely warm in their praises. Macpherson had intended to bury them in a Scotch magazine, but was prevented from so injudicious a step by the advice of his friend, Mr. Home, the author of "Douglas." As other specimens were said to be recoverable, a subscription was set on foot to enable our author to quit the family he was then in, and undertake a mission into the Highlands, to secure them. He engaged in the undertaking, and soon after produced the works whose authenticity has since occasioned so much controversy.

In 1762 he published "Fingal, an ancient epic poem, in six books," together with several other poems, composed by Ossian, the son of Fingal, translated from the Galic language, 4to. The subject of this epic poem is an invasion of Ireland by Swaran, king of Lochlin. Cuchullin, general of the Irish tribes during the minority of Cormac king of Ireland, upon intelligence of the invasion, assembled his forces near Tura, a castle on the coast of Ulster. The poem opens with the landing of Swaran; councils are held, battles fought, and Cuchullin is at last totally defeated. In the mean time Fingal, king of the Highlands of Scotland, whose aid had been solicited before the enemy landed, arrived, and expelled them from the country. This war, which continued but six days and as many nights, is, including the episodes, the story of the poem: the scene, the heath of Lena, near a mountain called Cromleach in Ulster. This poem also was received with equal applause as the preceding fragments.

The next year he produced "Temora," an ancient epic poem, in eight books: together with several other poems composed by Ossian, son of Fingal, 4to, which, though well received, found the public somewhat less disposed to bestow the same measure of applause. Though these poems had been examined by Dr. Blair and others, and their authenticity asserted, there were not wanting some of equal reputation for critical abilities, who either doubted or declared their disbelief of the genuineness of them. After their publication, by which he is said to have gained twelve hundred pounds, Mr. Macpherson was called to

an employment which withdrew him for some time from the muses and his country. In 1764, governor Johnstone was appointed chief of Pensacola, and Mr. Macpherson accompanied him as his secretary; but some difference having arisen between them, they parted before their return to England. Having contributed his aid to the settlement of the civil government of that colony, he visited several of the West-India islands, and some of the provinces of North America, and returned to England in 1766.

He now resumed his studies, and in 1771 produced "An Introduction to the History of Great Britain and Ireland," 4to, a work which, he says, "without any of the ordinary incitements to literary labour, he was induced to proceed in by the sole motive of private amusement." This work is not inelegantly written, but his hypotheses on Celtic origin brought upon him the resentment of some critics, who preserved very little decency on a subject that might certainly have been discussed in an amicable manner. His next performance was more justly entitled to contempt, as it showed him to be utterly destitute of taste; and consequently produced him neither reputation nor profit. This was "The Iliad of Homer" translated, in two volumes 4to, 1773; a work fraught with vanity and self-consequence, and which met with the most mortifying reception from the public. It was condemned by the critics, ridiculed by the wits, and neglected by the world. Some of his friends, and particularly sir John Elliott, endeavoured to rescue it from contempt, and force it into notice, but their success was not equal to their efforts. After a very acute, learned, and witty critique, inserted in the Critical Review, the new translation was confessed to possess no merit, and ever since has been consigned to oblivion.

About this time seems to be the period of Mr. Macpherson's literary mortifications. In 1773, Dr. Johnson and Mr. Boswell made the tour to the Hebrides; and in the course of it, the former took some pains to examine into the proofs of the authenticity of Ossian. The result of his inquiries he gave to the public in 1775, in his narrative of the tour, and his opinion was unfavourable: "I believe they (i. e. the poems, says he) never existed in any other form than that which we have seen. The editor or author never could shew the original; nor can it be shewn by any other. To revenge reasonable incredulity by refusing

evidence is a degree of insolence with which the world is not yet acquainted; and stubborn audacity is the last refuge of guilt. It would be easy to shew it if he had it; but whence could it be had? It is too long to be remembered, and the language had formerly nothing written. He has doubtless inserted names that circulate in popular stories, and may have translated some wandering ballads, if any can be found; and the names and some of the images being recollected, make an inaccurate auditor imagine, by the help of Caledonian bigotry, that he has formerly heard the whole." Again, "I have yet supposed no imposture but in the publisher, yet I am far from certainty, that some translations have not been lately made, that may now be obtruded as parts of the original work. Credulity on one part is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence, and which flatters the author with his own ingenuity. The Scots have something to plead for their easy reception of an improbable fiction: they are seduced by their fondness for their supposed ancestors. A Scotchman must be a sturdy moralist who does not love Scotland better than truth; he will always love it better than inquiry, and, if falsehood flatters his vanity, will not be very diligent to detect it. Neither ought the English to be much influenced by Scotch authority; for of the past and present state of the whole Erse nation, the Lowlanders are at least as ignorant as ourselves. To be ignorant is painful; but it is dangerous to quiet our uneasiness by the delusive opiate of hasty persuasion."

The opinions above declared by Dr. Johnson incensed our author so much, that he was prompted by his evil genius to send a menacing letter to his antagonist, which produced the most severe, spirited, and sarcastic reply ever written*.

* "Mr. James Macpherson, I received your foolish and impudent letter. Any violence offered to me, I shall do my best to repel; and what I cannot do for myself, the law shall do for me. I hope I shall never be deterred from detecting what I think a cheat, by the menaces of a ruffian.

"What would you have me retract? I thought your book an imposture; I think it an imposture still. For this

opinion I have given my reasons to the public, which I here dare you to refute. Your rage I defy. Your abilities, since your Homer, are not so formidable; and what I hear of your morals, inclines me to pay regard not to what you shall say, but to what you shall prove. You may print this if you will. S. J."

Boswell's Life of Johnson.

Whether his warmth abated, or whether he had been made sensible of his folly by the interposition of friends, we know not; but certain it is, we hear no more afterwards of this ridiculous affair, except that our author is supposed to have assisted Mr. Mac Nicol in an Answer to Dr. Johnson's Tour, printed in 1779. This supposition, says one of his biographers, we are inclined to consider as well founded, because we have been told by a gentleman of veracity, that Mr. Mac Nicol affirms, that the scurrility of his book, which constitutes a great part of it, was inserted, unknown to him, after the manuscript was sent for publication to London.

In 1775 Mr. Macpherson published "The History of Great Britain, from the restoration to the accession of the House of Hanover," in 2 vols. 4to, a work which has been decried with much clamour, but without much argument or proof. The author may perhaps have been influenced by his prejudices in favour of the tory party; but he certainly acted with great fairness, as along with it he published the proofs upon which his facts were founded, in two quarto volumes, entitled "Original Papers, containing the secret History of Great Britain, from the restoration to the accession of the House of Hanover. To which are prefixed, extracts from the life of James II. as written by himself." These papers were chiefly collected by Mr. Carte, but are not of equal authority. They, however, clear up many obscurities, and set the characters of many persons in past times in a different light from that in which they have been usually viewed.

Soon after this period, the tide of fortune flowed very rapidly in Mr. Macpherson's favour, and his talents and industry were amply sufficient to avail himself of every favourable circumstance which arose. The resistance of the Colonies called for the aid of a ready writer to combat the arguments of the Americans, and to give force to the reasons which influenced the conduct of government, and he was selected for the purpose. Among other things he wrote a pamphlet, which was circulated with much industry, entitled "The Rights of Great Britain asserted against the Claims of the Colonies; being an answer to the declaration of the general congress," 1776, 8vo, and of which many editions were published. He also was the author of "A short History of the Opposition during the last session of parliament," 1779, 8vo, a pamphlet, which,

on account of its merit, was by many ascribed to Mr. Gibbon.

But a more lucrative employment was conferred on him about this time. He was appointed agent to the nabob of Arcot, and in that capacity exerted his talents in several appeals to the public in behalf of his client. Among others he published "Letters from Mahommed Ali Chan, nabob of Arcot, to the Court of Directors. To which is annexed, a state of facts relative to Tanjore, with an appendix of original papers," 1777, 4to; and he was supposed to be the author of "The History and Management of the East India Company, from its origin in 1600 to the present times, vol. I. containing the affairs of the Carnatic; in which the rights of the nabob are explained, and the injustice of the company proved," 1779, 4to.

In his capacity of agent to the nabob, it was probably thought requisite that he should have a seat in the British parliament. He was accordingly in 1780 chosen member for Camelford, but we do not recollect that he ever attempted to speak in the house. He was also re-chosen in 1784 and 1790. He had purchased, before this last mentioned year, an estate in the parish in which he was born: and changing its name from Retz to Belville, built on it a large and elegant mansion, commanding a very romantic and picturesque view; and thither he retired when his health began to fail, in expectation of receiving benefit from the change of air. He continued, however, to decline; and after lingering some time, died at his seat at Belville, in Inverness, Feb. 17, 1796.

In Mrs. Grant's "Letters from the Mountains" we have some affecting particulars of his death. "Finding some inward symptoms of his approaching dissolution, he sent for a consultation, the result of which arrived the day after his confinement. He was perfectly sensible and collected, yet refused to take any thing prescribed to him to the last, and that on this principle, that his time was come, and it did not avail. He felt the approaches of death, and hoped no relief from medicine, though his life was not such as one should like to look back on at that awful period. Indeed, whose is? It pleased the Almighty to render his last scene most affecting and exemplary. He died last Tuesday evening; and from the minute he was confined till a very little before he expired, never ceased imploring the divine mercy in the most earnest and pathetic manner.

People about him were overawed and melted by the fervour and bitterness of his penitence. He frequently and earnestly entreated the prayers of good serious people of the lower class who were admitted. He was a very good-natured man; and now that he had got all his schemes of interest and ambition fulfilled, he seemed to reflect and grow domestic, and shewed of late a great inclination to be an indulgent landlord, and very liberal to the poor, of which I could relate various instances, more tender and interesting than flashy or ostentatious. His heart and temper were originally good. His religious principles were, I fear, unfixed and fluctuating; but the primary cause that so much genius, taste, benevolence, and prosperity, did not produce or diffuse more happiness, was his living a stranger to the comforts of domestic life, from which unhappy connexions excluded him, &c."

He appears to have died in very opulent circumstances, and by his will, dated June 1793, gave various annuities and legacies to several persons to a great amount. He also bequeathed 1000*l.* to Mr. John Mackensie, of Figtree court, in the Temple, to defray the expence of printing and publishing *Ossian* in the original. He directed 300*l.* to be laid out in erecting a monument to his memory, in some conspicuous situation at Belville, and ordered that his body should be carried from Scotland, and interred in the Abbey-church of Westminster, the city in which he had passed the greatest and best part of his life. He was accordingly brought from the place where he died, and buried in the Poets-corner of the church.

On the subject of that dispute to which Mr. Macpherson gave rise, and which is not yet, and probably never will be, finally adjusted, it is not our purpose to enter. The general opinion, however, we may just mention, is unfavourable to his veracity; but Mr. Laing's dissertation, which has greatly contributed to this effect, when compared with the "Report of the Highland Society," will afford the reader as much light as has yet been thrown upon the question.¹

MACQUER (PHILIP), a French lawyer, chiefly celebrated for his chronological abridgments after the manner

¹ European Magazine for 1796.—Report of the Highland Society.—Laing's History of Scotland, and his edition of *Ossian*.—Forbes's Life of Beattie.—Warburton's Letters, p. 244, 245, 246.—Sheffield's Life of Gibbon, vol. i. p. 544.—Dr. Gleig's Supplement to the Encycl. Britannica.

of Henault, was born at Paris, Feb. 15, 1720, and educated at the university of that city. Here he gave the most promising hopes of success in any of the learned professions, and had in particular attached himself to the law; but weak lungs preventing him from entering into the active occupations of a pleader, he devoted himself to general literature, and produced the following works: 1. "Abrégé Chronologique de l'Histoire Ecclesiastique," a chronological abridgment of Ecclesiastical History, in three volumes, octavo, written more drily and less elegantly than that of Henault, whom the author followed. 2. "Les Annales Romaines," 1756, one volume octavo, in which the author has taken advantage of the most valuable remarks of St. Evremond, the abbé St. Réal, Montesquieu, Mably, and several others, respecting the Romans; and the work is consequently not so dry as the former. In style, however, he is still inferior to his model. Of this we have an English translation by Nugent, 1759, 8vo. 3. "Abrégé Chronologique de l'Histoire d'Espagne et de Portugal," 2 vols. 8vo, 1759—1765. This work, which was actually begun by Henault, is worthy of him in point of exactness; but neither affords such striking portraits, nor such profound remarks. Lacombe, another author celebrated for this kind of compilation, assisted also in this. Macquer had some share in writing the "Dictionnaire des Arts et Metiers," 2 vols. 8vo. He was industrious, gentle, modest, sincere, and a decided enemy to all quackery and ostentation. He had little imagination, but a sound judgment; and had collected a great abundance and variety of useful knowledge. He died the 27th of January, 1770.¹

MACQUER (JOSEPH), brother to the preceding, an eminent physician and chemist, was born at Paris, Oct. 9, 1718, and became a doctor of the faculty of medicine in the university of that metropolis, professor of pharmacy, and censor-royal. He was, likewise, a member of the academies of sciences of Turin, Stockholm, and Paris, and conducted the medical and chemical departments of the *Journal des Sçavans*. He had the merit of pursuing chemistry as a department of natural philosophy, and was one of the most successful cultivators of the science, upon rational principles, previous to the new modelling which it has received within the last twenty-five years. He died

¹ Necrologie des Hommes Célèbres, année 1771.—Dict. Hist.

Feb. 15, 1784, after having suffered much by an internal complaint, which appeared beyond the reach of skill. On this account he desired that his body might be opened, when it was discovered that his disorder was an ossification of the aorta, with strong concretions formed in the cavity of the heart. Mr. Macquer's private character appears to have been truly amiable in every relation, and few men were more respected by his contemporaries. He published, 1. "Elemens de Chymie Theorique," 1749—1753, 12mo. 2. "Elemens de Chymie Pratique," 2 vols. 12mo. 3. "Plan d'un Cours de Chymie experimentale et raisonnée," 1757, 12mo. This was composed in conjunction with M. Baumé, who was associated with him in his lectures. 4. "Dictionnaire de Chymie," 1766, 2 vols. 8vo. These works have all been translated into English and German; the Dictionary particularly, by Mr. Keir, with great additions and improvements. 5. "Formulæ Medicamentorum Magistralium," 1763; and he had also a share in the composition of the "Pharmacopeia Parisiensis," of 1758.¹

MACRINUS (SALMONEUS), was a name assumed by a modern poet, whose true name was John Salmon; or, as some say, given to him on account of his excessive thinness, from the Latin adjective *macer*. It became, however, the current appellation of himself and Charles, his brother, who was also a writer of some celebrity, preceptor to Catherine of Navarre, sister of Henry IV, and who perished in the massacre of St. Bartholomew. Some have called Macrinus the French Horace, on account of his talents for poetry, particularly the lyric kind. He was born at London, where he died in 1557, at an advanced age. He wrote hymns, *næniæ*, and other works, which appeared from 1522 to 1550: and was one of those who principally contributed to restore the taste for Latin poetry. Varillas relates a story of his drowning himself in a well, in despair, on being suspected of Lutheranism. But this, like most anecdotes of the same writer, is a matter of invention rather than fact.²

MACROBIUS (AMBROSIUS AURELIUS THEODOSIUS), was an ancient Latin writer, who flourished towards the latter part of the fourth century. What countryman he was, is not clear: Erasmus, in his *Ciceronianus*, seems to think he

¹ *Eloges des Academiciens*, vol. IV.—*Rees's Cyclopædia* from Eloy.

² *Gen. Dict.*—*Moreri.*—*Dict. Hist.*

was a Greek; and he himself tells us, in the preface to his "Saturnalia," that he was not a Roman, but laboured under the inconveniences of writing in a language which was not native to him. Of what religion he was, Christian or pagan, is also uncertain. Barthius ranks him among the Christians; but Spanheim and Fabricius suppose him to have been a heathen. It seems, however, agreed that he was a man of consular dignity, and one of the chamberlains, or masters of the wardrobe to Theodosius; as appears from a rescript directed to Florentius, concerning those who were to obtain that office. He wrote "A Commentary upon Cicero's *Somnium Scipionis*," full of Platonic notions, and seven books of "Saturnalia;" which resemble in plan the "*Noctes Atticæ*" of Aulus Gellius. He termed them "Saturnalia," because, during the vacation observed on these feasts of Saturn, he collected the principal literati of Rome, in his house, and conversed with them on all kinds of subjects, and afterwards set down what appeared to him most interesting in their discourses. His Latinity is far from being pure, but as a collector of facts, opinions, and criticism, his works are valuable. The "*Somnium Scipionis*," and "Saturnalia," have been often printed; to which has been added, in the later editions, a piece entitled "*De differentiis & societatibus Græci Latinique verbi*." The best editions are those of the *Variorum*; of Gronovius in 1670, and Leipsic in 1777. There is a specimen of an English translation of the "Saturnalia" in the *Gent. Mag.* for 1760, but it does not appear to have been completed.¹

MADAN (MARTIN), a celebrated preacher and writer, was the son of Martin Madan, esq. of Hertingfordbury near Hertford, member of parliament for Wootton Bassett, and groom of the bedchamber to Frederick prince of Wales. His mother was daughter of Spencer Cowper, esq. and niece of the lord chancellor Cowper, an accomplished lady, and author of several poems of considerable merit. He was born in 1726, and was bred originally to the law, and had been called to the bar; but being fond of the study of theology, well versed in Hebrew, and becoming intimate with Mr. Jones and Mr. Romaine, two clergymen of great popularity at that time, by their advice he left the law for the pulpit, and was admitted into orders. His first sermon is said to have been preached in the church of All-

¹ *Cavé*, vol. I.—*Moreri*.—*Saxii Ovomast*.—*Clarke's Bibliog. Diet.*

hallows, Lombard-street, and to have attracted immediate attention and applause. Being appointed chaplain to the Lock-hospital, his zeal led him to attend diligently, and to preach to the unfortunate patients assembled in the parlour: his fame also brought many others thither, till the rooms and avenues were crowded. This led to a proposal for a chapel, which was finished in 1761, and opened with a sermon from the chaplain. He subjected himself to much obloquy, about the year 1767, by the advice he gave to his friend Mr. Haweis, to retain the rectory of Aldwinckle, and several pamphlets were written on the subject; but lord Apsley (afterwards Bathurst) did not seem to consider the affair in an unfavourable light, as he afterwards appointed him his chaplain. Mr. Madan became an author in 1761, when he published, 1. "A sermon on Justification by Works." 2. "A small treatise on the Christian Faith," 1761, 12mo. 3. "Sermon at the opening of the Lock Hospital, 1762." 4. "Answer to the capital errors of W. Law," 1763, 8vo. 5. "Answer to the narrative of facts respecting the rectory of Aldwinckle," 1767, 8vo. 6. "A comment on the Thirty-nine Articles," 1772, 8vo. 7. "Thelyphthora," 1780, 2 vols. 8vo. In this book the author justifies polygamy, upon the notion that the first cohabitation with a woman is a virtual marriage; and supports his doctrine by many acute arguments. The intention of the work was to lessen or remove the causes of seduction; but it met with much opposition, many very severe animadversions, and cost the author his reputation among the religious world. He, however, was not discouraged; and in 1781, published a third volume, after which the work sunk into oblivion, a fate to which the masterly criticism on it in the Monthly Review, by the rev. Mr. Badcock, very greatly contributed. It is somewhat remarkable that Mrs. Manley in the "Atalanta" speaks of lord chancellor Cowper, as maintaining the same tenets on polygamy. Mr. Madan next produced, 8. "Letters to Dr. Priestley," 1787, 12mo. 9. A literal version of "Juvenal and Persius," with notes, 1789, 2 vols. 8vo: and some controversial tracts on the subject of his Thelyphthora. Mr. Madan died at Epsom in May, 1790, at the age of 64, after a short illness, and was buried at Kensington. The late Dr. Spencer Madan, bishop of Peterborough, was brother to our author.'

1 Preceding edit. of this Dict.—Lysons's *Envyrons*, vol. III.—*Month. Rev.*

◦ **MADDEN (SAMUEL)**, D. D. ("a name," says Dr. Johnson, "which Ireland ought to honour,") was born in 1687, and received his education at Dublin. He appears, however, to have been in England in 1729; and having written a tragedy called "Themistocles, or the Lover of his country," was, as he himself says, tempted to let it appear, by the offer of a noble study of books from the profits of it. In 1731, he projected a scheme for promoting learning in the college of Dublin by premiums, at the quarterly examinations, which has proved highly beneficial. In 1732, he published his "Memoirs of the Twentieth Century; being original Letters of State under George the Sixth, relating to the most important events in Great-Britain, and Europe, as to church and state, arts and sciences, trade, taxes, and treaties, peace and war, and characters of the greatest persons of those times, from the middle of the eighteenth to the end of the twentieth century, and the world. Received and revealed in the year 1728; and now published, for the instruction of all eminent statesmen, churchmen, patriots, politicians, projectors, papists, and protestants." In 6 vols. Lond. 1733, 8vo.* In 1740, we find him in his native country, and in that year setting apart the annual sum of one hundred pounds to be distributed, by way of premium, to the inhabitants of Ireland only; namely, 50*l.* to the author of the best invention for improving any useful art or manufacture; 25*l.* to the person who should execute the best statue or piece of sculpture; and 25*l.* to the person who should finish the best piece of painting, either in history or landscape: the premiums to be decided by the Dublin society, of which Dr. Madden was the institutor. The good effects of these well applied benefactions have not only been felt to advantage in the kingdom where they were given, but have even

* There is something mysterious in the history of this work, of which only one volume has appeared, and whether any more were really intended is uncertain. A thousand copies were printed with such very great dispatch, that three printers were employed on it (Bowyer, Woodfall, and Roberts); and the names of an uncommon number of reputable booksellers in the title-page. The current report is, that the edition was suppressed on the day of publication; and that it is now exceedingly scarce, is certain. The whole of the

business was transacted by Mr. Bowyer, without either of the other printers ever seeing the author; a number of them was delivered to the several booksellers mentioned in the title-page; and in four days after, all that were unsold were recalled, and 890 of them were given up to Dr. Madden, to be destroyed. Mr. Tutet, who had a copy of this curiosity, never heard but of one other, though he frequently inquired after it. Mr. Bindley, however, has a copy.

extended their influence to its sister country, having given rise to the society for the encouragement of arts and sciences in London. In 1743 or 4, he published a long poem, called "Boulter's Monument;" which was corrected for the press by Dr. Johnson; and an epistle of about 200 lines by him is prefixed to the second edition of Leland's "Life of Philip of Macedon." In an oration spoken at Dublin, Dec. 6, 1757, by Mr. Sheridan, that gentleman took occasion to mention Dr. Madden's bounty, and intended to have proceeded in the following manner, but was prevented by observing the doctor to be then present. Speaking of the admirable institutions of premiums, he went on, "Whose author, had he never contributed any thing farther to the good of his country, would have deserved immortal honour, and must have been held in reverence by the latest posterity. But the unwearied and disinterested endeavours, during a long course of years, of this truly good man, in a variety of branches, to promote industry, and consequently the welfare of this kingdom, and the mighty benefits which have thence resulted to the community, have made many of the good people of Ireland sorry, that a long-talked of scheme has not hitherto been put in execution: that we might not appear inferior in point of gratitude to the citizens of London, with respect to a fellow-citizen [sir John Barnard], (surely not with more reason,) and that like them we might be able to address our patriot, *Præsentī tibi maturos largimur honores.*"

Dr. Madden had some good church preferment in Ireland, particularly a deanery, we know not which, and the living of Drummully, worth about 400*l.* a year, the right of presentation to which was divided between his own family, and another. As his family had presented on the last vacancy, the other of course had a right to present now; but the Maddens offering to give up all right of presentation in future, if allowed to present on the present occasion, this was agreed to, and thus the Doctor got the living. At what time this occurred we are not told, but he was then a colonel of militia, and was in Dublin dressed in scarlet. Besides this living, he had a very good estate; but as he was almost entirely devoted to books, or acts of charity and public good, he left the management of his income, both ecclesiastical and temporal, to his wife, a lady of a somewhat different turn of mind. They lived at

Manor-water-house, three miles from Newtown-Butler; and the celebrated rev. Philip Skelton lived with them for some time, as tutor to the children. Dr. Madden also gave him the curacy of Newtown-Butler.

Dr. Madden died Dec. 30, 1765. There is a fine mezzotinto of him, a whole length by J. Brooks, and a later, by Richard Purcell, from a painting by Robert Hunter.

Mons. Grosley, a lively French traveller, speaking of a city in the centre of France, "which at the beginning of the fifteenth century served as a theatre to the grandest scene that England ever acted in that kingdom," mentions several English families as lately extinct, or still subsisting there. "This city," he adds, "in return, has given the British dominions an illustrious personage, to whom they are indebted for the first prizes which have been there distributed for the encouragement of agriculture and arts. His name was Madain: being thrown upon the coast of Ireland by events of which I could never hear any satisfactory account, he settled in Dublin by the name of Madden, there made a fortune, dedicated part of his estate, which amounted to four or five thousand pounds a year, to the prizes which I have spoken of, and left a rich succession: part of this succession went over to France to the Madains his relations, who commenced a law-suit for the recovery of it, and caused ecclesiastical censures to be published against a merchant, to whom they had sent a letter of attorney to act for them, and whom they accused of having appropriated to himself a share of their inheritance."¹

MADOX (ISAAC), a famous English prelate, born at London, July 27, 1697, of obscure parents, whom he lost while he was young, was taken care of by an aunt, who placed him in a charity-school, and afterwards put him on trial to a pastry-cook; but, before he was bound apprentice, the master told her that the boy was not fit for trade; that he was continually reading books of learning above his (the master's) comprehension, and therefore advised that she should take him away, and send him back to school, to follow the bent of his inclination. He was on this sent, by an exhibition of some dissenting friends, to one of the universities of Scotland, Cole says, that of Aberdeen; but, not caring to take orders in that church, was afterwards, through the patronage of bishop Gibson, admitted to

¹ Nichols's Bowyer.—Boswell's Life of Johnson.—Burdy's Life of Skelton, pp. 28., 32—39.

Queen's-college, Cambridge, and was favoured with a doctor's degree at Lambeth. After entering into orders, he first was curate of St. Bride's, then domestic chaplain to Dr. Waddington, bishop of Chichester, whose niece he married, and was afterwards promoted to the rectory of St. Vedast, in Foster-lane, London. In 1729, he was appointed clerk of the closet to queen Caroline. In 1733, he became dean of Wells, and was consecrated bishop of St. Asaph, in 1736. He was translated to the see of Worcester, in 1743. In 1733 he published the first part of the "Review of Neal's History of the Puritans," under the title of, "A Vindication of the Government, Doctrine, and Worship of the Church of England, established in the reign of queen Elizabeth:" of which the late bishop Hallifax said, "a better vindication of the reformed church of England, I never read." He was a great benefactor to the London hospitals, and the first promoter of the Worcester Infirmary in 1745, which has proved of singular benefit to the poor, and a great advantage to medical and surgical knowledge in that neighbourhood. He was also a great encourager of trade, engaging in the British fishery, by which he lost some money. He likewise was a strong advocate for the act against vending spirituous liquors. He married Elizabeth daughter of Richard Price, esq. of Hayes in Middlesex, in 1731; and had two daughters and a son, of whom only one daughter survived him, and was afterwards married to the hon. James Yorke, bishop of Gloucester, and late bishop of Ely. He died Sept. 27, 1739. Bishop Madox published fourteen occasional sermons preached between the years 1734 and 1752. Among other instances of his benevolence, we may mention his assigning 200*l.* *per ann.* during his life, for the augmentation of the smaller benefices of his diocese. He corresponded with Dr. Doddridge with affectionate familiarity, and visited him when at Bristol, offering in the most obliging manner to convey him to the Wells in his chariot, at the stated times of drinking. He used to anticipate any hints respecting his origin by a joke which he was fond of repeating. When tarts were on his table, he pressed the company to partake, saying "that he believed they were very good, but that they were *not of his own making*." This he varied, when John Whiston dined with him, into, "some people reckon *me* a good judge of that article!" Upon the whole he appears to have been an amiable and benevolent man, and to have

employed his wealth as well as his talents to the best purposes. His widow survived him thirty years, dying Feb. 19, 1789.¹

MADOX (THOMAS), the learned exchequer antiquary, and historiographer royal, of whose personal history we have no information, is well known among antiquaries and lawyers for his valuable collection of records relating to the ancient laws and constitution of this country; the knowledge of which tends greatly to the illustration of English history. In 1702, under the patronage of the learned lord Somers, he published the first fruits of his researches, under the title of "A Collection of antique Charters and Instruments of divers kinds taken from the originals, placed under several heads, and deduced (in a series according to the order of time) from the Norman conquest, to the end of the reign of king Henry VIII." This is known by the name of the "Formulare Anglicanum." To it is prefixed a dissertation concerning "Ancient Charters and Instruments," replete with useful learning upon that subject. He was prompted to this work, by considering that there was no methodical history or system of ancient charters and instruments of this nation then extant; and that it would be acceptable to curious persons, and useful to the public, if something were done for supplying that defect. Having entertained such a design, and being furnished with proper materials from the archives of the late court of augmentations, he was encouraged to proceed in it, especially by lord Somers; and prosecuted it with so much application, that out of an immense heap of original charters and writings, remaining in that repository, he selected and digested the chief substance of this volume. In 1711, he proceeded to a work of still greater importance than the foregoing, "The History and Antiquities of the Exchequer of the Kings of England, in two periods, viz. from the Norman conquest, to the end of the reign of king John; and from the end of the reign of king John, to the end of the reign of king Edward II. Taken from records. Together with a correct copy of the ancient dialogue concerning the Exchequer, generally ascribed to Gervasius Tilburiensis; and a Dissertation concerning the most ancient great roll of the exchequer, commonly styled the roll of Quinto Regis Stephani," folio;

¹ Nichols's Bowyer.—Orton's Life of Doddridge, p. 328.—Doddridge's Letters, p. 452—454.—MS notes by John Whiston in his copy of the first edition of this Dictionary.

reprinted in 1769, in 4to. This was dedicated to queen Anne; but there is likewise prefixed to it a long prefatory epistle to the lord Somers, in which he gives that illustrious patron some account of this unprecedented undertaking. He observes, that though some treatises had been written concerning the exchequer, yet no history [of it had been yet attempted by any man; that he had pursued his subject to those ancient times, to which, he thinks, the original of the exchequer in England may properly be assigned; and thence had drawn down an orderly account of it through a long course of years; and, having consulted, as well the books necessary to be perused upon this occasion, as a very great number of records and manuscripts, he had endeavoured all along to confirm what he offered by proper vouchers, which are subjoined column-wise in each page, except where their extraordinary length made it impracticable. The records which he here attests were, as he adds, taken by his own pen from the authentic parchments, unless where it appears by his references to be otherwise. He has contrived throughout the whole (as far as the subject-matter would permit) to make use of such memorials as serve either to make known or to explain the ancient laws and usages of this kingdom. For which reason, as he notes, this work may be deemed, not merely a history of the exchequer, but likewise a promp-tuary towards a history of the ancient law of England. He afterwards acquaints his lordship in what method he began and proceeded in compiling this work. First, he made as full a collection from records as he could, of materials relating to the subject. Those materials being regularly arranged in several books of collectanea, he reviewed them, and, weighing what they imported, and how they might be applied, he drew from thence a general scheme of his design. When he had pitched upon the heads of his discourse, he took materials for them out of the aforesaid fund, and digested them into their proper rank and order. In doing this, it was his practice for the most part to write down, in the draught of his book, the respective records or testimonies first of all; i. e. before he wrote his own text or composition; and from them formed his history or account of things; connecting and applying them afterwards, as the case would admit. At the end of this history (as we have expressed it in the title) Mr. Maddox has published a copy of the treatise concerning the exchequer,

written in the way of dialogue, and generally ascribed to Gervasius Tilburiensis. This treatise is certainly very ancient, and intrinsically valuable. Our author introduces it by an epistolary dissertation, in Latin, to the then lord Halifax. The dialogue is followed by another epistolary dissertation, in the same language, addressed to the lord Somers, relating to the great roll of the exchequer, commonly styled the "Roll of Quinto Regis Stephani." No historical account has been given, in this volume, of the records repositied in the exchequer. Mr. Madox thought that it might be more properly done if there was occasion for it, hereafter, in a continuation of this work; which he seems to have had some intention of performing himself when he published this part; or hoped some other hand would supply, if he did not*. The concluding chapter of the history is a list of the barons of this court from the first year of William the Conqueror to the 20th of Edward II. The last work this laborious historiographer published himself, was the "Firma Burgi, or historical essay concerning the cities, towns, and boroughs of England. Taken from records." This treatise was inscribed to king George I. The author warns his readers against expecting to find any curious or refined learning in it; in regard the matter of it is low. It is only one part of a subject, which, however, is extensive and difficult, concerning which, he tells us, much has been said by English writers to very little purpose, serving rather to entangle than to clear it. When he first entered upon the discussion of it, he found himself encompassed with doubts, which it hath been his endeavour, as he says, to remove or lessen as he went along. He has throughout mixed history and dissertation together, making these two strengthen and diversify each other. However modestly Mr. Madox might express himself concerning the learning of this work, it is in reality both curious and profound, and his inquiries very useful. The civil antiquities of this country would, in all probability, have been further obliged than they are to this industrious person, if his life had been of a somewhat longer continuance; for it may be presumed, from two or three passages in the prefaces of those books he published him-

* By a letter from him to Dr. Charlett, we find that the printing and paper of this work cost him 400*l*. and when the whole impression of 480 should be

sold, he would be but just able to pay the charges with a trifling overplus."—*Letters by eminent Persons, 1813, 3 vols. 8vo.*

self, that he meditated and intended some others to follow them, different from this posthumous History of Baronies, which his advertisement of it apparently suggests to be the only manuscript left finished by the author. This is compiled much in the manner of his other writings. In the first book he discourses largely of land baronies; in the second book he treats briefly of titular baronies; and in the third of feudal tenure in capite.

Mr. Madox's large and valuable collection of transcripts, in ninety-four volumes in folio and quarto, consisting chiefly of extracts from records in the exchequer, the patent and clause rolls in the Tower, the Cotton library, the archives of Canterbury and Westminster, the collections of Christ's College, Cambridge, &c. made by him, and intended as materials for a feudal history of England from the earliest times, were presented by his widow to the British museum, where they are now preserved. They were the labour of thirty years; and Mr. Madox frequently declared, that when young he would have given 1500 guineas for them. Fifty-nine volumes of Rymer's Collection of Public Acts relating to the history and government of England from 1115 to 1698 (not printed in his *Fœdera*, but of which there is a catalogue in vol. XVII.) are also deposited in the Museum by an order of the House of Lords.¹

MÆCENAS (CAIUS CILNIUS), the great friend and counsellor of Augustus Cæsar, was himself a polite scholar, but is chiefly memorable for having been the patron and protector of men of letters. He was descended from a most ancient and illustrious origin, even from the kings of Hetruria, as Horace often tells us; but his immediate forefathers were only of the equestrian order. He is supposed to have been born at Rome, because his family lived there; but in what year antiquity does not tell us. His education is supposed to have been of the most liberal kind, and agreeable to the dignity and splendour of his birth, as he excelled in every thing that related to arms, politics, and letters. How he spent his younger years is also unknown, there being no mention made of him, by any writer, before the death of Julius Cæsar, which happened in the year of Rome 709. Then Octavius Cæsar, who was afterwards called Augustus, went to Rome to take possession of his uncle's inheritance; and, at the same time, Mæcenas be-

¹ Nichols's Bowyer.

came first publicly known; though he appears to have been Augustus's friend, and, as it should seem, guardian, from his childhood. From that time he accompanied him through all his fortunes, and was his counsellor and adviser upon all occasions; so that *Pedo Albinovanus*, or rather the unknown author whose elegy has been ascribed to him, justly calls him "*Cæsaris dextram*," *Cæsar's* right hand.

A. U. C. 710, the year that *Cicero* was killed, and *Ovid* born, *Mæcenas* distinguished himself by his courage and military skill at the battle of *Modena*, where the consuls *Hirtius* and *Pansa* were killed in fighting against *Antony*; as he did afterwards at *Philippi*. After this last battle, began the memorable friendship between him and *Horace*. *Horace*, as *Suetonius* relates, was a tribune in the army of *Brutus* and *Cassius*, and, upon the defeat of those generals, made a prisoner of war. *Mæcenas*, finding him an accomplished man, became immediately his friend and protector, and afterwards recommended him to *Augustus*, who restored him to his estate, with no small additions. In the mean time, though *Mæcenas* behaved himself well as a soldier in these and other battles, yet his principal province was that of a minister and counsellor. He was the adviser, the manager, the negotiator, in every thing that related to civil affairs. When the league was made at *Brundisium* between *Antony* and *Augustus*, he was sent to act on the part of *Augustus*, and afterwards, when this league was about to be broken, through the suspicions of each party, he was sent to *Antony* to ratify it anew.

U. C. 717, when *Augustus* and *Agrippa* went to *Sicily*, to fight *Sextus Pompeius* by sea, *Mæcenas* went with them; but soon after returned, to appease some commotions which were rising at *Rome*: for though he usually attended *Augustus* in all his military expeditions, yet whenever there was any thing to be done at *Rome*, either with the senate or people, he was also dispatched thither for that purpose. He was indeed invested with the government while *Augustus* and *Agrippa* were employed in the wars. Thus *Dion Cassius*, speaking of the year 718, says that *Mæcenas* "had then, and some time after, the administration of civil affairs, not only at *Rome*, but throughout all *Italy*," and *V. Paternulus* relates, that after the battle of *Actium*, which happened in the year 724, "the government of the city was committed to *Mæcenas*, a man of equestrian rank, but of an illustrious family."

Upon the total defeat of Antony at Actium, he returned to Rome, to take the government into his hands, till Augustus could settle some necessary affairs in Greece and Asia. Agrippa soon followed Mæcenas; and, when Augustus arrived, he placed these two great men and faithful adherents, the one over his civil, the other over his military concerns. While Augustus was extinguishing the remains of the civil war in Asia and Egypt, young Lepidus, the son of the triumvir, was forming a scheme to assassinate him at his return to Rome. This conspiracy was discovered at once by the extraordinary vigilance of Mæcenas; who, as Paterculus says, "observing the rash councils of the headstrong youth, with the same tranquillity and calmness as if nothing at all had been doing, instantly put him to death, without the least noise and tumult, and by that means extinguished another civil war in its very beginning."

The civil wars being now at an end, Augustus returned to Rome; and after he had triumphed according to custom, he began to talk of restoring the commonwealth. Whether he was in earnest, or did it only to try the judgment of his friends, we do not presume to determine: however he consulted Mæcenas and Agrippa about it. Agrippa advised him to it; but Mæcenas dissuaded him, saying, that it was not only impossible for him to live in safety as a private man, after what had passed, but that the government would be better administered, and flourish more in his hands than if he was to deliver it up to the senate and people. The author of the "Life of Virgil" says that Augustus, "wondering what he should do, consulted that poet upon the occasion." But this life is not of sufficient authority; for, though it has usually been ascribed to Servius or Donatus, yet the critics agree, that it was not written by either of them. Augustus, in the mean time, followed Mæcenas's advice, and retained the government: and from this time Mæcenas indulged himself, at vacant hours, in literary amusements, and the conversation of the men of letters. In the year 734 Virgil died, and left Augustus and Mæcenas heirs to his possessions. Mæcenas was excessively fond of this poet, who, of all the wits of the Augustan age, stood highest in his esteem; and, if the "Georgics" and the "Æneid" be owing to the good taste and encouragement of this patron, as there is some reason to think, posterity cannot commemorate him with too much gratitude. The author of the

"Life of Virgil" tells us that the poet "published the *Georgics* in honour of Mæcenas, to whom they are addressed;" and adds, that "they were recited to Augustus four days together at Atella, where he rested himself for some time, in his return from Actium, Mæcenas taking upon him the office of reciting, as oft as Virgil's voice failed him." Horace may be ranked next to Virgil in Mæcenas's good graces: we have already mentioned how and what time their friendship commenced. Propertius also acknowledges Mæcenas for his favourer and protector: nor must Varius be forgot, though we have nothing of his remaining; since we find him highly praised by both Virgil and Horace. He was a writer of tragedies: and Quintilian thinks he may be compared with any of the ancients. In a word, Mæcenas's house was a place of refuge and welcome to all the learned of his time; not only to Virgil, Horace, Propertius, and Varius, but to Fundanius, whom Horace extols as an admirable writer of comedies; to Fuscus Aristius, a noble grammarian, and Horace's intimate friend; to Plotius Tucca, who assisted Varius in correcting the "*Æneid*" after the death of Virgil; to Valgius, a poet and very learned man, who, as Pliny tells us, dedicated a book to Augustus "*De usu Herbarum*;" to Asinius Pollio, an excellent tragic writer, and to several others, whom it would be tedious to mention. All these dedicated their works, or some part of them at least, to Mæcenas, and repeatedly celebrated his praises in them; and we may observe further, what Plutarch tells us, that even Augustus himself inscribed his "*Commentaries*" to him and to Agrippa.

Mæcenas continued in Augustus's favour to the end of his life, but not uninterruptedly. Augustus had an intrigue with Mæcenas's wife; and though the minister bore this liberty of his master's very patiently, yet there was once a coldness on the part of Augustus, although not of long continuance. Mæcenas died in the year 745, as is supposed, at an advanced age. He must have been older than Augustus, because he was a kind of tutor to him in his youth. Horace did not probably long survive him, as there is no elegy of his upon Mæcenas extant, nor any account of one having ever been written, which would probably have been the case, had Horace survived him any time. Sanadon, the French editor of Horace, insists that the poet died before his patron; and that the recommen-

dation of him to Augustus was found only in Mæcenæ's will, which had not been altered.

Mæcenæ is said never to have enjoyed a good state of health in any part of his life; and many singularities are related of his bodily constitution. Thus Pliny tells us, that he was always in a fever; and that, for three years before his death, he had not a moment's sleep. Though he was certainly an extraordinary man, and possessed many admirable virtues and qualities, yet it is agreed on all hands that he was very luxurious and effeminate. Seneca has allowed him to have been a great man, yet censures him very severely on this head, and thinks that his effeminacy has infected even his style. "Every body knows," says he, "how Mæcenæ lived, nor is there any occasion for me to describe it: the effeminacy of his walk, the delicacy of his manner, and the pride he took in shewing himself publicly, are things too notorious for me to insist on. But what! Is not his style as effeminate as himself? Are not his words as soft and affected as his dress, his equipage, the furniture of his house, and his wife?" Then, after quoting some of his poetry, "who does not perceive," says he, "that the author of these verses must have been the man, who was perpetually walking about the city with his tunic loose, and all the other symptoms of the most effeminate mind?" V. Paterculus does not represent him as less effeminate than Seneca, but dwells more on his good qualities. "Mæcenæ," says he, "was of the equestrian order, but sprung from a most illustrious origin. He was a man, who, when business required, was able to undergo any fatigue and watching; who consulted properly upon all occasions, and knew as well how to execute what he had consulted; yet a man, who in seasons of leisure was luxurious, soft, and effeminate, almost beyond a woman. He was no less dear to Cæsar than to Agrippa, but distinguished by him with fewer honours; for he always continued of the equestrian rank, in which he was born; not that he could not have been advanced upon the least intimation, but he never solicited it." His patronage of men of letters is, after all, the foundation of his fame; and having by general consent given a name to the patrons of literature, his own can never be forgotten.¹

¹ Mæcenæ Meibomii.—Life, by Schömburg, compiled from Meibomius and the abbe Richer.—Gent. Mag. vol. LXXVI.—Saxii Onomast.

• MÆSTLINUS (MICHAEL), a celebrated astronomer of Germany, whose name deserves to be preserved, was born about 1542, in the dutchy of Wirtemberg, and spent his youth in Italy, where he made a public speech in favour of Copernicus, which served to wean Galileo from Aristotle and Ptolemy, to whom he had been hitherto entirely devoted. He returned afterwards to Germany, and became professor of mathematics at Tübingen; where he had among his scholars the great Kepler. Tycho Brahe, though he did not assent to Mæstlin, has yet allowed him to be an extraordinary person, and well acquainted with the science of astronomy. Kepler has praised several ingenious inventions of Mæstlin's, in his "*Astronomia Optica*." He died in 1590, after having published many works in mathematics and astronomy, among which were his treatises "*De Stella nova Cassiopeia*;" "*Ephemerides*," according to the Prutenic Tables, which were first published by Erasmus Reinoldus in 1551. He published likewise "*Thesis de Eclipsibus*;" and an "*Epitome of Astronomy*," &c.¹

MAFFEI VEGIO. See VEGIO.

MAFFEI (FRANCIS SCIPIO), a celebrated Italian writer, and a marquis, was born of an illustrious family at Verona, in 1675, and was very early associated to the academy of the Arcadi at Rome. At the age of twenty-seven, he distinguished himself at Verona, by supporting publicly a thesis on love, in which the ladies were the judges and assessors; and displayed at once his talents for gallantry, eloquence, and poetry. Anxious for glory of all kinds, he made his next effort in the army, and served as a volunteer at the battle of Donawert, in 1704; but the love of letters prevailed, and he returned into Italy. There his first literary enterprise, occasioned by an affair of honour, in which his elder brother was involved, was an earnest attack upon the practise of duelling. He brought against it all the arguments to which it is so evidently exposed; the opposite practice of the ancients, the suggestions of good sense, the interests of social life, and the injunctions of religion. He proceeded then to the drama, and produced his "*Merope*," which was acted with the most brilliant success. Having thus purified tragedy, he proceeded to render the same service to comedy, and wrote one entitled "*La Ceremonia*," which was much applauded. In 1732, he visited

France, where he passed four years, caressed in the greatest degree for his talents and learning ; and then went into England, where he was much esteemed, to Holland, and finally to Vienna, and was most honourably received by the emperor Charles VI. After several years thus employed, he returned into Italy, and in literary activity, extended his attention to almost every subject of human knowledge. He died in 1755, at the age of eighty. He was gifted with a comprehensive genius, a lively wit, and a penetrating mind, eager for discoveries, and well calculated for making them. His disposition was cheerful, sincere, and disinterested, full of zeal for religion, and faithful in performing its duties. The people of Verona almost idolized him. During his last illness they offered public prayers for his recovery, and the council of state decreed solemn obsequies after his death, with the ceremony of a funeral oration in the cathedral of Verona.

Lady Mary Wortley Montague, in her letters lately published, has given a very lively description of Maffei's employments: "After having made the tour of Europe in search of antiquities, he fixed his residence in his native town of Verona, where he erected himself a little empire, from the general esteem, and a conversation (so they call an assembly) which he established in his palace, one of the largest in that place, and so luckily situated, that it is between the theatre and the ancient amphitheatre. He made piazzas leading to each of them, filled with shops, where were sold coffee, tea, chocolate, all sorts of sweetmeats, and in the midst, a court well kept, and sanded, for the use of those young gentlemen who would exercise their managed horses, or show their mistresses their skill in riding. His gallery was open every evening at five o'clock, where he had a fine collection of antiquities, and two large cabinets of medals, intaglios, and cameos, arranged in exact order. His library joined to it: and on the other side a suite of five rooms, the first of which was destined to dancing, the second to cards (but all games of hazard excluded), and the others (where he himself presided in an easy chair), sacred to conversation, which always turned upon some point of learning, either historical or poetical. Controversy and politics being utterly prohibited, he generally proposed the subject, and took great delight in instructing the young people, who were obliged to seek the

medal, or explain the inscription that illustrated any fact they discoursed of. Those who chose the diversion of the public walks, or theatre, went thither, but never failed returning to give an account of the drama, which produced a critical dissertation on that subject, the marquis having given shining proofs of his skill in that art. His tragedy of "Merope," which is much injured by Voltaire's translation, being esteemed a master-piece; and his comedy of the "Ceremonies," being a just ridicule of those formal fopperies, it has gone a great way in helping to banish them out of Italy. The walkers contributed to the entertainment by an account of some herb, or flower, which led the way to a botanical conversation; or, if they were such inaccurate observers as to have nothing of that kind to offer, they repeated some pastoral description. One day in the week was set apart for music, vocal and instrumental, but no mercenaries were admitted to the concert. Thus, at a very little expence (his fortune not permitting a large one), he had the happiness of giving his countrymen a taste of polite pleasure, and shewing the youth how to pass their time agreeably without debauchery."

The complete catalogue of his works would resemble that of a library; the chief of them are these: 1. "Rime è prose," Venice, 1719, 4to. 2. "La scienza Cavalleresca," Rome, 1710, 4to. This is against duelling, and has passed through six editions. 3. "Merope," of which there have been many more editions, and several foreign versions. 4. "Traduttori Italiani," &c. Venice, 1720, 8vo, contains an account of the Italian translations from the classics. 5. "Theatro Italiano," a selection of Italian tragedies, in 3 vols. 8vo. 6. "Cassiodori complexiones, in Epistolas et Acta Apostolorum," &c. Flor. 1721. 7. "Istoria Diplomatica," or a critical introduction to diplomatic knowledge. 8. "Degli Anfiteatri," on amphitheatres, particularly that of Verona, 1728. 9. "Supplementum Acaciarum," Venice, 1728. 10. "Museum Veronense," 1729, folio. 11. "Verona Illustrata," 1732, folio. 12. An Italian translation of the first book of Homer, in blank verse, printed at London, in 1737. 13. "La Religione di Gentili nel morire," 1736, 4to. 14. "Osservazioni Letterarie," intended to serve as a continuation of the Giornale de' Letterati d' Italia. He published also a work on grace, some editions of the fathers, and

other matters. A complete edition of his works was published at Venice in 1790, in 18 vols. 8vo.¹

MAFFEI, or MAFFÆUS (JOHN PETER), a learned Jesuit, was born at Bergamo in 1536, and was instructed by his uncles Basil and Chrysostom Zanchi, canons regular of that city, in Greek, Latin, philosophy and theology. His studies being finished he went to Rome, where his talents became so well known that several princes invited him to settle in their dominions, but he gave the preference to Genoa, where in 1563 he was appointed professor of eloquence, with an ample salary. He continued in that office two years, and was chosen to the office of secretary of state; but in 1565, he returned to Rome, where he entered into the society of Jesuits. He spent six years as professor of eloquence in the Roman college, during which he translated, into the Latin language, the history of the Indies by Acosta, which was published in 1570. He then went to Lisbon at the request of cardinal Henry, and compiled from papers and other documents with which he was to be furnished, a complete history of the Portuguese conquests in the Indies, and of the progress of the Christian religion in that quarter. He returned to Italy in 1581, and some years after was placed, by Clement VIII. in the Vatican, for the purpose of continuing, in the Latin language, the annals of Gregory XIII. begun by him in the Italian; of this he had finished three books at the time of his death, which happened at Tivoli Oct. 20, 1603. Soon after he entered among the Jesuits he wrote the life of Ignatius Loyola; but his principal work is entitled "*Historiarum Indicarum*," lib. XVI. written in a very pure style, which has been frequently reprinted. The best edition is in two volumes 4to, printed at Bergamo in 1747. The purity of his style was the effect of great labour. Few men ever wrote so slowly; nothing seemed to please him, and he used to pass whole hours in polishing his periods; but we cannot readily credit all that has been reported on this subject, as that he never could finish above twelve or fifteen lines in a day; that he was twelve years in writing his history of the Indies, and that, to prevent his mind being tainted with bad Latin, he read his breviary in Greek. There are, however, some other particulars of his personal

¹ Fabroni *Vitæ Italarum*.—Moreri.—*Dict. Hist.*—Lady M. W. Montague's *Works*, vol. IV. p. 266, edit. 1802.

history which correspond a little with all this. He disliked the ordinary commons of the Jesuits' college, and had always something very nice and delicate provided for him, considering more substantial and gross food as incompatible with elegant writing; yet with all this care, he was of such an irascible temper as to be perpetually giving offence, and perpetually asking pardon.¹

MAGALHAENS (FERDINAND DE), better known by the name of MAGELLAN, an eminent navigator, was by birth a Portuguese. He served with much reputation during five years under Albuquerque, in the East Indies, particularly at the conquest of Malacca in 1510, but as his services were not well repaid, he accepted from Charles V. king of Spain, the command of a fleet, with which, in 1519, he discovered the straits called after himself at the extremity of South America. Soon after this he took possession of the Ladrone and Philippine islands in the name of Charles V.; and had he acted with prudence, might have had the honour of being accounted the first circumnavigator of the globe. His severities, however, towards the natives of Matan, compelled them to resist; and in the contest Magalhaens received a wound from an arrow in the leg, and being ill supported by his men, he was killed by a lance, in 1521.²

MAGALHAENS (JOHN HYACINTH DE), said to be a lineal descendant (Mr. Nichols says great-grandson) of the preceding, was born in 1723, and became an Augustine-monk at Lisbon, but, having renounced the Roman Catholic religion, came to reside in England, about 1764. He was an able linguist, and well versed in chemistry and other branches of natural philosophy. He published several treatises in that science, particularly a work on mineralogy, taken principally from Cronstadt; an account of various philosophical instruments; and a narrative of the last days of Rousseau, to which his name is not affixed. He was elected a fellow of the Royal Society in 1774, and was a member of several foreign academies. He died at his lodgings at Islington, Feb. 7, 1790.³

MAGALOTTI (LAURENCE), a celebrated philosopher and mathematician, was born at Rome October 23, 1637.

¹ Niceron, vol. V.—Moreri.—Bibl. Du Maine et Du Verdier, vol. II.

² Bullart's *Academie des Sciences*, vol. II.—Rees's *Cyclopædia*.—Burney's *Discoveries in the South Sea*.

³ Nichols's *Bowyer*, vol. V. III.—Lysons's *Environs*, vol. III.

After studying jurisprudence, in which he made a great and very rapid progress at Pisa, he began to devote his main attention to mathematics and natural philosophy, which he cultivated at Florence, during three years, under the celebrated Vincent Viviani, and was made secretary to the academy del Cimento, the duties of which office he discharged with the utmost assiduity and care. Being directed by the prince to draw up an account of the experiments made there, he published it in 1666, when it was received with universal applause by men of science. While engaged on this work, he obtained leave from Leopold to pay a visit to his father at Rome, and with a view to obtain some ecclesiastical promotion. Having failed in this object, he returned to Florence, and obtained a place at the court of the grand duke Ferdinand II.; and shortly after a pension was given him by pope Alexander VII. About 1666 he drew up and published a small volume relative to the history of China, which was received with great applause; and at the same time he published a small, but elegant compendium of the Moral Doctrine of Confucius. Having considerable poetical talents, he was the first person who published a good translation of the Odes of Anacreon in Italian verse. He was very conversant in many of the modern languages, and could write and speak French, Spanish, and English, with the correctness and ease of the natives of those countries. When in England he became the intimate friend of the illustrious Mr. Robert Boyle, whom he vainly attempted to convert from the errors of the protestant faith. After being employed in several missions to foreign princes, he was in 1674 appointed ambassador to the imperial court, where he acquired the particular favour of the emperor, and formed connections with the men most eminent for science and literature; but, finding a very inconvenient delay of the necessary pecuniary remittances from his court, he determined to return to Florence without waiting the permission of the duke. Shortly after, that prince recalled him, and gave him apartments in his palace, with a considerable pension, but Magalotti preferred retirement, and the quiet prosecution of his studies. In 1684 he composed fifteen Italian odes, in which he has drawn the picture of a woman of noble birth and exquisite beauty, distinguished not only by every personal, but by every mental charm, and yet rendering herself chiefly the object of admiration

and delight by her manners and conduct, whom, with no great gallantry, he entitled "The Imaginary Lady." His next work consisted of Letters against Atheists, in which his learning and philosophy appear to great advantage. In 1689 he was appointed a counsellor of state to the grand duke, who sent him his ambassador into Spain to negotiate a marriage between one of his daughters and king Charles II.; but soon after he had accomplished the object of this mission, he sunk into a temporary melancholy. After recovering in about a year, he resumed his literary labours, and published works upon various subjects, and left others which were given to the world after his decease, which happened in 1712, when he had attained the age of 75. Magalotti was as eminent for his piety as he was for his literary talents; unimpeachable in his morals, liberal, beneficent, friendly, polite, and a lively and cheerful, as well as very instructive companion. His house was the constant resort of men of letters from all countries, whom he treated with elegant hospitality. He was deeply conversant with the writings of the ancient philosophers, and was a follower of the Platonic doctrine in his poems. In his natural and philosophical investigations he discarded all authority, and submitted to no other guide but experiment. Among the moderns he was particularly attached to Galileo. After his death a medal was struck in honour of his memory, with the figure of Apollo raised on the reverse, and the inscription OMNIA LUSTRAT.

His principal works are, 1. "Saggi di naturali esperienze fatte nell' accademia de Cimento," &c. 1666, fol. reprinted in 1691. 2. "Lettera proemiale per la traduzione della concordia dei quattro Evangeliste di Giansenio," &c. 1680, with various other translations, the titles of which may be seen in Fabroni. 3. "Lettere familiari," Venice, 1761, 4to, written against the Atheists. A second volume appeared in 1768. 4. "Lettere scientifiche," Florence, 1721, 4to. 5. "Canzonette Anacreontiche di Lindoro Eleato" (his academical name), Florence, 1723, &c. A long list is given by Fabroni of his unpublished works; but neither these nor his printed works are much known in England or France.¹

MAGGI, or MAGIUS (JEROME), an ingenious and learned man of the sixteenth century, was born at Anghi-

¹ Fabroni Vitæ Italarum, vol. III.—Niceron, vol. III.—Rees's Cyclopædia.

ari in Tuscany. He was educated in the Italian universities, where his genius and application carried him almost through the whole circle of sciences; for, besides the belles lettres and law, he applied to the study of war, and even wrote books upon the subject. In this also he afterwards distinguished himself: for he was sent by the Venetians to the isle of Cyprus, with the commission of judge-martial; and when the Turks besieged Famagosta, he performed all the services to the place that could have been expected from a skilful engineer. He contrived a kind of mine and fire-engines, by which he laid the labours of the Turks in ruins: and he destroyed in a moment works which had cost them no small time and pains. But they had too good an opportunity of revenging themselves on him; for the city falling at last into their hands, in 1571, Magius became their slave, and was used very barbarously. His comfort lay altogether in the stock of learning with which he was provided; and so prodigious was his memory, that he did not think himself unqualified, though deprived entirely of books, to compose treatises full of quotations. As he was obliged all the day to do the drudgery of the meanest slave, he spent a great part of the night in writing. He wrote in prison a treatise upon bells, "*De tinnabulis*," and another upon the wooden horse, "*De equuleo*." He was determined to the first of these subjects by observing, that the Turks had no bells; and to the second, by ruminating upon the various kinds of torture to which his dismal situation exposed him, which brought to his reflection, that the *equuleus* had never been thoroughly explained. He dedicated the first of these treatises to the emperor's ambassador at Constantinople, and the other to the French ambassador at the same place. He conjured these ambassadors to use their interest for his liberty; which while they attempted to procure him, they only hastened his death: for the bashaw Mahomet, who had not forgot the mischief which Magius had done the Turks at the siege of Famagosta, being informed that he had been at the Imperial ambassador's house, whither they had indiscreetly carried him, caused him to be seized again, and strangled that night in prison. This happened in 1572, or 1573, it is not certain which.

The books which he published before he went to Cyprus, are, 1. "*De mundi exitio per exustionem libri quinque*," Basil, 1562, folio. 2. "*Vitæ illustrium virorum*, auctore

Emilio Probo, cum commentariis," Basil, folio. 3. "Commentaria in quatuor institutionum civilium libros," Lugd. 8vo. 4. "Miscellanea, sive variæ lectiones," Venet. 1564, 8vo. He also published some books in Italian; the most celebrated of which is his "Della fortificatione delle citta," which contains an account of his machines and instruments.

There were other men of considerable eminence in Italy of the same name, among whom we may enumerate, a brother of the preceding, BARTHOLOMEW MAGGI, a physician at Bologna, who wrote a treatise in Latin, "On the Cure of Gun-shot Wounds," Bologna, 1552, 4to; VINCENT MAGGI, a native of Brescia, and celebrated professor of ethics at Ferrara and Padua, author of several works; FRANCIS MARIA MAGGI, who published "Syntagmata linguarum Georgiæ," Romæ, 1670, folio; and lastly, CHARLES MARIA MAGGI, an Italian poet of the seventeenth century, and one of the restorers of good taste in Italy, after the barbarous ravages of the school of Marini. He was born at Milan in 1630, and was secretary to the senate of that city. He died in 1690, and his works were published in the following year by Muratori, at Milan, in 4 vols. 12mo. This poet is mentioned with very high encomiums in the letters between Mrs. Carter and Miss Talbot. The dowager lady Spencer also, when resident at Pisa, published a "Scelta" of his works; and in 1811, "The Beauties" of C. M. Maggi, "paraphrased," were published by Mariane Starke.¹

MAGINI (JOHN-ANTHONY), or MAGINUS, professor of mathematics in the university of Bologna, was born at Padua in 1536. He was remarkable for his great assiduity in acquiring and improving the knowledge of the mathematical sciences, with several new inventions for these purposes, and for the extraordinary favour he obtained from most princes of his time. This doubtless arose partly from the celebrity he had in matters of astrology, to which he was greatly addicted, making horoscopes, and foretelling events both relating to persons and things. He was invited by the emperor Rodolphus to come to Vienna, where he promised him a professor's chair, about 1597; but not being able to prevail on him to settle there, he nevertheless gave him a handsome pension.

¹ Gen. Dict.—Niceron, vol. XVIII.—Fabroni, vol. XVII.—British Critic, vol. XXXVII.

It is said, he was so much addicted to astrological predictions, that he not only foretold many good and evil events relative to others with success, but even foretold his own death, which came to pass the same year: all which he represented as under the influence of the stars. Tomasini says, that Magini, being advanced to his 61st year, was struck with an apoplexy, which ended his days; and that a long while before, he had told him and others, that he was afraid of that year. And Roffeni, his pupil, says, that Magini died under an aspect of the planets, which, according to his own prediction, would prove fatal to him; and he mentions Riccioli as affirming that he said, the figure of his nativity, and his climacteric year, doomed him to die about that time; which happened in 1618, in the 62d year of his age.

His writings do honour to his memory, as they were very considerable, and upon learned subjects. The principal were the following: 1. His Ephemeris, in 3 volumes, from the year 1580 to 1630. 2. Tables of Secondary Motions. 3. Astronomical, Gnomonical, and Geographical Problems. 4. Theory of the Planets, according to Copernicus. 5. A Confutation of Scaliger's Dissertation concerning the Precession of the Equinox. 6. A Primum Mobile, in 12 books. 7. A Treatise of Plane and Spherical Trigonometry. 8. A Commentary on Ptolomy's Geography. 9. A Chorographical Description of the Regions and Cities of Italy, illustrated with 60 maps; with some other papers on astrological subjects.¹

MAGLIABÈCHI (ANTHONY), one of the most celebrated, and certainly one of the most extraordinary men of his time, was born at Florence, Oct. 28 or 29, 1633. His parents, who were of low rank, are said to have been satisfied when they got him into the service of a man who sold fruit and herbs. He had never learned to read, and yet was perpetually poring over the leaves of old books, that were used as waste paper in his master's shop. A bookseller who lived in the neighbourhood, and who had often observed this, and knew the boy could not read, asked him one day, "what he meant by staring so much on printed paper?" He said, "that he did not know how it was, but that he loved it; that he was very uneasy in the business he was in, and should be the happiest creature

¹ Nicéron, vol. XXVI.—Hutton's Dict.—Martini's Biog. Philos.—Gen. Dict.

in the world, if he could live with him, who had always so many books about him." The bookseller, pleased with his answer, consented to take him, if his master was willing to part with him. Young Magliabechi thanked him with tears in his eyes, and having obtained his master's leave, went directly to his new employment, which he had not followed long before he could find any book that was asked for, as ready as the bookseller himself. This account of his early life, which Mr. Spence received from a gentleman of Florence, who was well acquainted with Magliabechi and his family, differs considerably from that given by Niceron, Tiraboschi, and Fabroni. From the latter, indeed, we learn that he was placed as an apprentice to a goldsmith, after he had been taught the principles of drawing, and he had a brother that was educated to the law, and made a considerable figure in that profession. His father died while he was an infant, but Fabroni makes no mention of his poverty. It seems agreed, however, that after he had learned to read, that became his sole employment, but he never applied himself to any particular study. He read every book almost indifferently, as they happened to come into his hands, with a surprizing quickness; and yet such was his prodigious memory, that he not only retained the sense of what he read, but often all the words, and the very manner of spelling them, if there was any thing peculiar of that kind in any author.

This extraordinary application, and talents, soon recommended him to Ermini, librarian to the cardinal de Medicis, and to Marmi, the grand duke's librarian, who introduced him into the company of the literati, and made him known at court. Every where he began to be looked upon as a prodigy, particularly for his vast and unbounded memory, of which many remarkable anecdotes have been given. A gentleman at Florence, who had written a piece that was to be printed, lent the manuscript to Magliabechi; and some time after it had been returned with thanks, came to him again with the story of a pretended accident by which he had lost his manuscript. The author seemed inconsolable, and intreated Magliabechi, whose character for remembering what he read was already very great, to try to recollect as much of it as he possibly could, and write it down for him against his next visit. Magliabechi assured him he would, and wrote down the whole MS. without missing a word, or even varying any where from

the spelling. Whatever our readers may think of this trial of his memory, it is certain that by treasuring up at least the subject and the principal parts of all the books he ran over, his head became at last, as one of his acquaintances expressed it to Mr. Spence, "An universal index both of titles and matter."

By this time Magliabechi was become so famous for the vast extent of his reading, and his amazing retention of what he had read, that he was frequently consulted by the learned, when meditating a work on any subject. For example, and a curious example it is, if a priest was going to compose a panegyric on any saint, and came to consult Magliabechi, he would immediately tell him, who had said any thing of that saint, and in what part of their works, and that sometimes to the number of above an hundred authors. He would tell not only who had treated of the subject designedly, but point out such as had touched upon it only incidentally; both which he did with the greatest exactness, naming the author, the book, the words, and often the very number of the page in which they were inserted. All this he did so often, so readily, and so exactly, that he came at last to be looked upon as an oracle, on account of the ready and full answers that he gave to all questions, that were proposed to him in any faculty or science whatever. The same talent induced the grand duke Cosmo III. to appoint him his librarian, and no man perhaps was ever better qualified for the situation, or more happy to accept it. He was also very conversant with the books in the Laurentian library, and the keeping of those of Leopold and Francis Maria, the two cardinals of Tuscany. Yet all this, it is said, did not appease his voracious appetite; he was thought to have read all the books printed before his time, and all in it. Doubtless this range, although very extensive, must be understood of Italian literature only or principally. Crescembini paid him the highest compliment on this. Speaking of a dispute whether a certain poem had ever been printed or not, he concluded it had not, "because Magliabechi had never seen it." We learn farther that it was a general custom for authors and printers to present him with a copy of whatever they printed, which must have been a considerable help towards the very large collection of books which he himself made.

• His mode of reading in his latter days is said to have been this. When a book first came into his hands, he would look over the title-page, then dip here and there in the preface, dedication and advertisements, if there were any; and then cast his eyes on each of the divisions, the different sections, or chapters, and then he would be able to retain the contents of that volume in his memory, and produce them if wanted. Soon after he had adopted this method of what Mr. Spence calls “fore-shortening his reading,” a priest who had composed a panegyric on one of his favourite saints, brought it to Magliabechi as a present. He read it over in his new way, the title-page and heads of the chapters, &c. and then thanked the priest very kindly “for his excellent treatise.” The author, in some pain, asked him, “whether that was all that he intended to read of his book?” Magliabechi coolly answered, “Yes, for I know very well every thing that is in it.” This anecdote, however, may be explained otherwise than upon the principles of memory. Magliabechi knew all that the writers before had said of this saint, and he knew this priest’s turn and character, and thence judged what he would chuse out of them and what he would omit.

Magliabechi had even a local memory of the place where every book stood, as in his master’s shop at first, and in the Pitti, and several other libraries afterwards; and seems to have carried this farther than only in relation to the collections of books with which he was personally acquainted. One day the grand duke sent for him after he was his librarian, to ask him whether he could get him a book that was particularly scarce. “No, sir,” answered Magliabechi; “for there is but one in the world; that is in the grand signior’s library at Constantinople, and is the seventh book on the second shelf on the right hand as you go in.” Though this extraordinary man must have lived a sedentary life, with the most intense and almost perpetual application to books, yet he arrived to a good old age. He died in his eighty-first year, July 14, 1714. By his will he left a very fine library of his own collection for the use of the public, with a fund to maintain it; and whatever should remain over to the poor. By the funds which he left, by the addition of several other collections, and the bounty of some of the grand dukes, his library was so much augmented as to vie with some of the most considerable in Europe. Of this collection, a catalogue and

description of the works printed in the fifteenth century was published by Fossi, under the title "*Catalogus codicum sæculo XV impressorum in Bibliotheca Magliabechiana, Florentiæ adservantur,*" Florence, 3 vols. fol. 1793—1795.

Of the domestic habits of Magliabechi, we have many accounts that represent him as an incorrigible sloven. His attention was so entirely absorbed by his books and studies, that he totally neglected all the decencies of form and ceremony, and often forgot the most urgent wants of human nature. His employment under the grand duke did not at all change his manner of life: the philosopher still continued negligent in his dress, and simple in his manners. An old cloak served him for a gown in the day, and for bed-clothes at night. He had one straw chair for his table, and another for his bed; in which he generally continued fixed among his books till he was overpowered by sleep. The duke provided a commodious apartment for him in his palace; of which Magliabechi was with much difficulty persuaded to take possession; and which he quitted in four months, returning to his house on various pretences, against all the remonstrances of his friends. He was, however, characterized by an extraordinary modesty, and by a sincere and beneficent disposition, which his friends often experienced in their wants. He was a great patron of men of learning, and had the highest pleasure in assisting them with his advice and information, in furnishing them with all necessary books and manuscripts. Cardinal Noris used to call him his *Mæcenæ*; and, writing to him one day, he told him he thought himself more obliged to him for direction in his studies, than to the pope for raising him to the purple. He had the utmost aversion to any thing that looked like constraint. The grand duke knew his disposition, and therefore always dispensed with his personal attendance upon him; and, when he had any orders to give him, sent him them in writing. The pope and the emperor would gladly have drawn him into their service, but he constantly refused their most honourable and advantageous offers. The regimen he observed contributed not a little to preserve his health to old age. He always kept his head warmly covered, and took at certain times treacle, which he esteemed an excellent preservative against noxious vapours. He loved strong wine, but drank it in small quantities. He lived upon the

plainest and most ordinary food. Three hard eggs and a draught of water was his usual repast. He took tobacco, to which he was a slave, to excess; but was absolute master of himself in every other article.

He died in the midst of the public applause, after enjoying, during all the latter part of his life, such an affluence as very few persons have ever procured by their knowledge or learning, and which, as he had acquired honourably, he bestowed liberally.

Though he never composed any work himself, yet the commonwealth of learning are greatly obliged to him for several, the publication of which was owing to him; such as the Latin poems of Henry de Settimello, the "Hodæporicon" of Ambrose Camaldula, the "Dialogue" of Benedict Aretin, and many others. A collection of letters addressed to him by literary men was printed at Florence in 1745, but is said to be incomplete.¹

MAGNI, or MAGNUS (VALERIAN), a celebrated Capuchin, born at Milan in 1586, descended from the earls of Magni, acquired great reputation in the seventeenth century by his controversial writings against the protestants, and philosophical ones in favour of Descartes against Aristotle. He passed through the highest offices in his order, and was apostolical missionary to the northern kingdoms. It was by his advice that pope Urban VIII. abolished the Jesuitesses in 1631. Uladislaus king of Poland, solicited a cardinal's hat for Magni; but the Jesuits are said to have opposed it. They certainly informed against him as a heretic, because he had said that the pope's primacy and infallibility were not founded on scripture, and he was imprisoned at Vienna; but regained his liberty by favour of the emperor Ferdinand III. after having written very warmly against the Jesuits in his defence. He retired at last to Salzburg, and died there, 1661, aged seventy-five. Mention is made of Magni in the sixteenth Provincial Letter; and one of his Apologetical Letters may be found in the collection entitled "Tuba magna," tom. II.²

MAGNOL (PETER), a celebrated botanist of Montpellier, was born in 1638. He was bred to physic, but, being a protestant, could not take his degree there. He appears, however, afterwards to have obtained it elsewhere,

¹ Tiraboschi.—Fabroni *Vitæ Italarum*, vol. XVII.—Niceron, vol. IV.—Spence's Parallel.

² Gen. Dict.—Moreri.—L'Avocat Dict. Hist.

and practised physic at Montpellier for a long course of years, and at the same time very assiduously cultivated botany, with the most enlarged views to its advancement as a science. He was beloved for his urbanity, and esteemed for his knowledge. Numerous botanists flocked at this time to Montpellier, that neighbourhood being famous for its vegetable riches; and these were all eager to enjoy the society, and to benefit by the guidance and instructions of so able a man. Among the pupils of Magnol were Fagon and the illustrious Tournefort, who regularly studied under him, and on many subsequent occasions gratefully acknowledged their obligations to him. He was not chosen public professor till 1694, when he assumed the guise at least of Catholicism.

In 1676 our author published at Lyons his first work, the "*Botanicum Mospeliense*," republished at Montpellier in 1688, with a new title-page and appendix. In this book all the plants enumerated are found wild about Montpellier, and almost entirely gathered there by the author himself. It is, in fact, one of the most original and authentic works of its kind, being to the Montpellier botanists what Ray's Synopsis is to those of Britain, the basis of all their knowledge. In 1689 Magnol published an octavo volume entitled "*Prodromus Historiæ Generalis Plantarum*," in which he undertook a scheme of natural arrangement, according to the method of Ray, deduced from all the parts of a plant; and the vegetable kingdom is disposed into 76 families, subdivided into genera. In 1697 appeared the "*Hortus Regius Mospeliensis*," 8vo, an alphabetical catalogue of the garden, in which several new or rare species are described as well as figured. In their generic distribution the author conforms to Tournefort principally, and his preface shews how much he had contemplated this subject and its difficulties. When we consider that Magnol had had the care of the garden only three years previous to the publication of this rich catalogue, and that he found the collection in a very poor state, the book is an honourable monument of his industry as well as knowledge.

In 1708 Magnol was admitted a member of the *academie des sciences* of Paris, in the place of his distinguished friend Tournefort, and contributed some papers to their memoirs. He died in 1715, at the age of seventy-seven. He left a son, named Anthony, who was professor of phy-

sic at Montpellier, but not of Botany. To this son we are indebted for the publication of the "*Novus Character Plantarum*," on which the fame of Magnol as a systematic botanist chiefly rests. This posthumous work appeared in 1720, making a quarto volume of 341 pages. The system therein taught is much celebrated by Linnæus, who in his *Classes Plantarum*, 375—403, gives a general view of it, expressing his wonder that so new and singular a system had not made more proselytes. That noble genus of trees or shrubs, called the *Magnolia*, received that name from Plumier, in honour of our author.¹

MAGNON (JOHN), a French poet of the seventeenth century, was bred up as an advocate, and for some time followed that profession at Lyons. He then became a dramatic writer, and produced several pieces, of which the least bad is a tragedy called *Artaxerxes*; this has some plot, good sentiments, and characters tolerably supported. He then conceived the extraordinary project of writing an encyclopædia in verse, which was to consist of ten volumes, each containing twenty thousand verses. Being asked, after some time, when this work would be finished? "Very soon," said he, "I have now only a hundred thousand verses to write." His project, however, was cut off, notwithstanding this near approach to its conclusion, as he was murdered by thieves at Paris, in 1662. His verses were bad enough to account for his facility in producing them, yet he was a friend of Moliere. A part of his great work appeared in folio in 1663, with the magnificent title of "*Science Universelle*." The preface was still more pompous: "Libraries," says he, "will hereafter be for ornament only, not use." Yet how few contain this wonderful work!²

MAGNUS (JOHN), archbishop of Upsal, in Sweden, was born at Lincoping in 1488; was a violent opposer of the protestant religion, and laboured much, though in vain, to prevent the king, Gustavus, from introducing it into his kingdom. Magnus, being persecuted on this account, retired to Romē, where he was received with great marks of regard, and died there in 1544. He was author of, 1. "*A History of Sweden*," in twenty-four books, published in 1554, in folio. 2. "*A History of the Archbishops of*

¹ From an interesting article in Rees's *Cyclopædia*, by sir J. E. Smith.

² Morel.—*Dict. Hist.*—A copy of his "*Science Universelle*" is in the British Museum.

Upsal," which he carried down as low as 1544. This was also in folio, and appeared in 1557 and 1560.¹

MAGNUS (OLAUS), brother of the former, and his successor in the archbishopric of Upsal, distinguished himself at the council of Trent, and suffered in Sweden, as his brother also had done, many vexations from his attachment to the Roman catholic persuasion. His work, by which he is very generally known, is "A History of the manners, customs, and wars of the People of the North." This contains many curious particulars, but many also that are minute, and several that are doubtful; nor does the author ever fail to display his animosity against the protestants. He died at Rome in 1555.¹

MAHOMET, or MOHAMMED, founder of the system of religious imposture called Mahometanism, was born in the year 569, at Mecca, a city of Arabia, of the tribe of the Korashites, which was reckoned the noblest in all that country; and was descended in a direct line from Pher Koraish, the founder of it. Yet in the beginning of his life he was in a very poor condition; for his father dying before he was two years old, and while his grandfather was still living, all the power and wealth of his family devolved to his uncles, especially Abu Taleb. Abu Taleb, after the death of his father, bore the chief sway in Mecca during the whole of a very long life; and it was under his protection chiefly, that Mahomet, when he first began to propagate his imposture, was sufficiently supported against all opposers, so as to be able, after his death, to establish it through all Arabia by his own power.

After his father's death he continued under the tuition of his mother till the eighth year of his age; when she also dying, he was taken home to his grandfather, who at his death, which happened the year after, committed him to the care of his uncle Abu Taleb, to be educated by him. Abu Taleb, being a merchant, taught him his business, and, as soon as he was of sufficient age, sent him with his camels into Syria; in which employment he continued under his uncle till the 25th year of his age. One of the chief men of the city then dying, and his widow, whose name was Cadiga, wanting a factor to manage her stock, she invited Mahomet into her service. He accepted her

¹ *Chaufepie*.—*Niceron*, vol. XXXV.

² *Niceron*, vol. XXXV.—*Bibl. du Verdier*, vol. III, p. 155.

terms, traded three years for her at Damascus and other places, and acquitted himself in this charge so much to her satisfaction, that, about the twenty-eighth year of his age, she gave herself to him in marriage, although she was twelve years older. From being her servant he was now advanced to be master of both her person and fortune; and, finding himself equal in wealth to the best men of the city, he began to entertain ambitious thoughts of possessing the sovereignty over it.

Among the various means to effect this, none seemed to him more eligible than that imposture which he afterwards published with so much success, and so much mischief to the world. The extensive trade which he carried on in Egypt, Palestine, and Syria, having made him well acquainted with both Christians and Jews, and given him an opportunity of observing with what eagerness they and the several sects into which the Christians of the East were then miserably divided, engaged against each other, he concluded that nothing would be more likely to gain a party firm to him for the attaining the ends at which he aimed, than the invention of a new religion. In this, however, he proceeded leisurely; for it was not till his thirty-eighth year that he began to prepare his design. He then withdrew himself from his former way of living, which is said to have been very licentious and wicked; and, affecting an hermit's life, used every morning to retire into a solitary cave near Mecca, called the Cave of Hira; and there continued all day, exercising himself, as he pretended, in prayers, fastings, and holy meditations. Thus he went on for two years, during which time he gained over his wife Cadiga, who was his first proselyte, by pretending visions which he had seen, and voices which he had heard, in his retirement. It is to be observed, says Dr. Prideaux, that Mahomet began this imposture about the same time that the bishop of Rome, by virtue of a grant from the tyrant Phocas, first assumed the title of universal pastor. Phocas made this grant in the year 606, and Mahomet in the same year retired to his cave to contrive that deception which he began in the year 608 to propagate at Mecca.

In his fortieth year, Mahomet began to take upon him the style of the Apostle of God, and under that character to carry on the plan which he had now contrived; but for four years he confined his doctrines to such as he either

had most confidence in, or thought himself most likely to gain. When he had gained a few disciples, some of whom, however, were the principal men of the city, he began to publish it to the people at Mecca, in his forty-fourth year, and openly to declare himself a prophet sent by God, to convert them from the error of paganism, and to teach them the true religion. On his first appearance, he was treated with derision and contempt, and called by the people a sorcerer, magician, liar, impostor, and teller of fables, of which he frequently complains in the Koran; so that for the first year he made little or no progress. But persevering in his design, which he managed with great address, he afterwards gained so many proselytes, that in the fifth year of his pretended mission, he had increased his party to the number of thirty-nine, himself making the fortieth. People now began to be alarmed at the progress he made. Those who were addicted to the idolatry of their forefathers, stood up to oppose him as an enemy of their gods, and a dangerous innovator in their religion. Others, who saw further into his designs, thought it time to put a stop to them, for the sake of preserving the government, at which they thought he aimed: and therefore they combined together against him, and intended to have cut him off with the sword. But Abu Taleb, his uncle, defeated their design; and by his power, as being chief of the tribe, preserved him from many other attempts of the same nature; for though Abu Taleb himself persisted in the paganism of his ancestors, yet he had so much affection for the impostor, as being his kinsman, and one that was bred up in his house, and under his care, that he extended his full protection to Mahomet as long as he lived.

The principal arguments, which Mahomet employed to delude men into a belief of this imposture, were promises and threats, both well calculated to influence the affections of the vulgar. His promises were chiefly of Paradise, which with great art he framed agreeably to the taste of the Arabians: for they, lying within the torrid zone, were, through the nature of their climate, as well as the corruption of their manners, exceedingly given to the love of women; and the scorching heat and dryness of the country, making rivers of water, cooling drinks, shaded gardens, and pleasant fruits, most refreshing and delightful unto them, they were from hence apt to place their highest enjoyment in things of this nature. For this rea-

son, he made the joys of his Paradise to consist totally in these particulars; which he promises them abundantly in many places of the Koran. On the contrary, he described the punishments of hell, which he threatened to all who would not believe in him, to consist of such torments as would appear to them the most afflicting and grievous to be borne; as, "that they should drink nothing but boiling and stinking water, nor breathe any thing but exceeding hot winds, things most terrible in Arabia; that they should dwell for ever in continual fire, excessively burning, and be surrounded with a black hot salt smoke, as with a coverlid, &c." and, that he might omit nothing which could work on their fears, he terrified them with the threats of grievous punishments in this life. To which purpose he expatiated, upon all occasions, on the terrible calamities which had befallen such as would not be instructed by the prophets who were sent before him; how the old world was destroyed by water, for not being reformed at the preaching of Noah; how Sodom was consumed by fire from heaven, for not hearkening to Lot when sent unto them; and how the Egyptians were plagued for despising Moses: for he allowed the divinity of both the Old and New Testament, and that Moses and Jesus Christ were prophets sent from God; but alledged that the Jews and Christians had corrupted those sacred books, and that he was sent to purge them from those corruptions, and to restore the law of God to that original purity in which it was first delivered. And this is the reason, that most of the passages which he takes out of the Old and New Testaments, appear different in the Koran from what we find them in those sacred books.

Mahomet pretended to receive all his revelations from the angel Gabriel, who, he said, was sent from God, on purpose to deliver them unto him. He was subject, it is said, to the falling-sickness, and whenever the fit was upon him, he pretended it to be a trance, and that then the angel Gabriel was come from God with some new revelations. These revelations he arranged in several chapters; which make up the Koran, the Bible of the Mahometans. The original of this book was laid up, as he taught his followers, in the archives of heaven; and the angel Gabriel brought him the copy of it, chapter by chapter, as occasion required that they should be published to the people; that is, as often as any new measure was to be pursued,

any objection against him or his religion to be answered, any difficulty to be solved, any discontent among his people to be quieted, any offence to be removed, or any thing else done for the furtherance of his grand scheme, his constant recourse was to the angel Gabriel for a new revelation; and then appeared some addition to the Koran, to serve his purpose. But what perplexed him most was, that his opposers demanded to see a miracle from him; "for," said they, "Moses, and Jesus, and the rest of the prophets, according to thy own doctrine, worked miracles to prove their mission from God; and therefore, if thou be a prophet, and greater than any that were sent before thee, as thou boastest thyself to be, do thou work the like miracles to manifest it unto us." This objection he endeavoured to evade by several answers; all of which amount only to this, "that God had sent Moses and Jesus with miracles, and yet men would not be obedient to their word; and therefore he had now sent him in the last place without miracles, to force them by the power of the sword to do his will." Hence it has become the universal doctrine of the Mahometans, that their religion is to be propagated by the sword, and that all true mussulmen are bound to fight for it. It has even been said to be a custom among them for their preachers, while they deliver their sermons, to have a drawn sword placed by them, to denote, that the doctrines they teach are to be defended and propagated by the sword. Some miracles, at the same time, Mahomet is said to have wrought; as, "That he clave the moon in two; that trees went forth to meet him, &c. &c." but those who relate them are only such as are ranked among their fabulous and legendary writers: their learned doctors renounce them all; and when they are questioned, how without miracles they can prove his mission, their common answer is, that the Koran itself is the greatest of all miracles; for that Mahomet, who was an illiterate person, who could neither write nor read, or that any man else, by human wisdom alone, should be able to compose such a book, is, they think, impossible. On this Mahomet himself also frequently insists, challenging in several places of the Koran, both men and devils, by their united skill, to compose any thing equal to it, or to any part of it. From all which they conclude, and as they think, infallibly, that this book could come from none other but God himself; and that Mahomet, from whom they received it, was his messenger to bring it unto them.

That the Koran, as to style and language, is the standard of elegance in the Arabian tongue, and that Mahomet was in truth what they affirm him to have been, a rude and illiterate man, are points agreed on all sides. A question therefore will arise among those who are not so sure that this book was brought by the angel Gabriel from heaven, by whose help it was compiled, and the imposture framed? There is the more reason to ask this, because this book itself contains so many particulars of the Jewish and Christian religions, as necessarily suppose the authors of it to have been well skilled in both; which Mahomet, who was bred an idolater, and lived so for the first forty years of his life, among a people totally illiterate, for such his tribe was by principle and profession, cannot be supposed to have been: but this is a question not so easily to be answered, because the nature of the thing required it to have been transacted very secretly. Besides this, the scene of this imposture being at least six hundred miles within the country of Arabia, amidst those barbarous nations, who all immediately embraced it, and would not permit any of another religion to live among them, it could not at that distance be so well investigated by those who were most concerned to discover the fraud. That Mahomet composed the Koran by the help of others, was a thing well known at Mecca, when he first published his imposture there; and he was often reproached on that account by his opposers, as he himself more than once complains. In the twenty-fifth chapter of the Koran, his words are: "They say, that the Koran is nothing but a lie of thy own invention, and others have been assisting to thee herein." A passage in the sixteenth chapter also, particularly points at one of those who was then looked upon to have had a principal hand in this matter: "I know they will say, that a man hath taught him the Koran; but he whom they presume to have taught him is a Persian by nation, and speaketh the Persian language. But the Koran is in the Arabic tongue, full of instruction and eloquence." The person here pointed at, was one Abdia Ben Salon, a Persian Jew, whose name he afterwards changed into Abdollah Ebn Salem, to make it correspond with the Arabic dialect; and almost all who have written of this imposture have mentioned him as the chief architect used by Mahomet in the framing of it: for he was an artful man, thoroughly skilled in all the learning of the Jews; and there-

fore Mahomet seems to have received from him whatsoever of the rites and customs of the Jews he has ingrafted into his religion. Besides this Jew, the impostor derived some aid from a Christian monk: and the many particulars in the Koran, relating to the Christian religion, plainly prove him to have had such an helper. He was a monk of Syria, of the sect of the Nestorians. The name which he had in his monastery, and which he has since retained among the western writers, is Sergius, though Bahira was that which he afterwards assumed in Arabia, and by which he has ever since been mentioned in the East, by all that write or speak of him. Mahomet, as it is related, became acquainted with this Bahira, in one of his journeys into Syria, either at Bostra or at Jerusalem: and receiving great satisfaction from him in many of those points in which he had desired to be informed, contracted a particular friendship with him; so that Bahira being not long after excommunicated for some great crime, and expelled his monastery, fled to Mecca to him, was entertained in his house, and became his assistant in the framing of his imposture, and continued with him ever after; till Mahomet having, as it is reported, no farther occasion for him, to secure the secret, put him to death.

Many other particulars are recorded by some ancient writers, both as to the composition of the Koran, and also as to the manner of its first propagation; as, that the impostor taught a bull to bring it him on his horns in a public assembly, as if it had been this way sent to him from God; that he bred up pigeons to come to his ears, to make it appear as if the Holy Ghost conversed with him; stories which have no foundation at all in truth, although they have been credited by great and learned men. Grotius in particular, in that part of his book "*De veritate, &c.*" which contains a refutation of Mahometanism, relates the story of the pigeon; on which our celebrated orientalist Pococke, who undertook an Arabic version of that performance, asked Grotius, "Where he had picked up this story, whether among the Arabians, or the Christians?" To which Grotius replied, that "he had not indeed met with it in any Arabian author, but depended entirely upon the authority of the Christian writers for the truth of it." Pococke thought fit, therefore, to omit it in his version, lest we should expose ourselves to the contempt of the Arabians, by not being able to distinguish the religion of

Mahomet from the tales and fictions, which its enemies have invented concerning it; and by pretending to confute the Koran, without knowing the foundation on which its authority stands.

In the eighth year of his pretended mission, his party growing formidable at Mecca, the city passed a decree, by which they forbade any more to join themselves with him. This, however, did not much affect him, while his uncle Abu Taleb lived to protect him: but he dying two years after, and the government of the city then falling into the hands of his enemies, the opposition was renewed against him, and a stop soon put to the further progress of his designs at Mecca. Mahomet, therefore, seeing all his hopes crushed here, began to think of settling elsewhere; and as his uncle Abbas lived for the most part at Tayif, a town sixty miles distant from Mecca towards the East, and was a man of power and interest, he took a journey thither, under his protection, in order to propagate his imposture there. But, after a month's stay, finding himself unable to gain even one proselyte, he returned to Mecca, with a resolution to wait for such further advantages as time and opportunity might offer. His wife Cadiga being now dead, after living with him twenty-two years, he took two other wives in her stead, Ayesha the daughter of Abubeker, and Lewda the daughter of Zama; adding a while after to them a third, named Haphsa the daughter of Omar; and by thus making himself son-in-law to three of the principal men of his party, he strengthened his interest considerably.

In the twelfth year of his pretended mission is placed the mesra, that is, his famous night-journey from Mecca to Jerusalem, and thence to heaven; of which he tells us in the seventeenth chapter of the Koran; for the people calling on him for miracles to prove his mission, and finding himself unable to feign any, to solve the matter, he invented this story of his journey to heaven. The story, as related in the Koran, and believed by the Mahometans, is this. At night, as he lay in his bed with his best beloved wife Ayesha, he heard a knocking at his door; upon which, arising, he found there the angel Gabriel, with seventy pair of wings expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him; which, they say, is the beast on which the prophets used to ride when they were carried from one

place to another, upon the execution of any divine command. Mahomet describes it to be a beast as white as milk, and of a mixt nature, between an ass and a mule, and of a size between both, but of such extraordinary swiftness as to equal even lightning itself.

As soon as Mahomet appeared at the door, the angel Gabriel kindly embraced him, saluted him in the name of God, and told him that he was sent to bring him unto God into heaven; where he should see strange mysteries, which were not lawful to be seen by any other man. He prayed him then to get upon Alborak; but the beast having lain idle and unemployed from the time of Christ to Mahomet, was grown so mettlesome and skittish, that he would not stand still for Mahomet to mount him, till at length he was forced to bribe him to it, by promising him a place in Paradise. When he was firmly seated on him, the angel Gabriel led the way, with the bridle of the beast in his hand, and carried the prophet from Mecca to Jerusalem in the twinkling of an eye. On his coming thither, all the departed prophets and saints appeared at the gate of the temple, to salute him; and thence, attending him into the chief oratory, desired him to pray for them, and then withdrew. After this, Mahomet went out of the temple with the angel Gabriel, and found a ladder of light ready fixed for them, which they immediately ascended, leaving Alborak tied to a rock till their return.

On their arrival at the first heaven, the angel knocked at the gate; and informing the porter who he was, and that he had brought Mahomet the friend of God, he was immediately admitted. This first heaven, he tells us, was all of pure silver; from whence he saw the stars hanging from it by chains of gold, each as big as mount Noho, near Mecca, in Arabia. On his entrance, he met a decrepid old man, who, it seems, was our first father, Adam; and as he advanced, he saw a multitude of angels in all manner of shapes; in the shape of birds, beasts, and men. We must not forget to observe, that Adam had the piety immediately to embrace the prophet, giving God thanks for so great a son; and then recommended himself to his prayers. From this first heaven, the impostor tells us, he ascended into the second, which was at the distance of five hundred years journey above it; and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened to him as before,

at his entrance he met Noah, who, rejoicing much at the sight of him, recommended himself to his prayers. This heaven was all of pure gold, and there were twice as many angels in it as in the former; for he tells us that the number of angels in every heaven increased as he advanced. From this second heaven he ascended into the third, which was made of precious stones, where he met Abraham, who also recommended himself to his prayers; Joseph the son of Jacob, did the same in the fourth heaven, which was all of emerald; Moses in the fifth, which was all of adamant; and John the Baptist in the sixth, which was all of carbuncle: whence he ascended into the seventh, which was all of divine light, and here he found Jesus Christ. However, it is observed, that here he alters his style; for he does not say that Jesus Christ recommended himself to his prayers, but that he recommended himself to the prayers of Jesus Christ.

The angel Gabriel having brought him thus far, told him that he was not permitted to attend him any further; and therefore directed him to ascend the rest of the way to the throne of God by himself. This he performed with great difficulty, passing through rough and dangerous places, till he came where he heard a voice, saying unto him, "O Mahomet, salute thy Creator;" whence, ascending higher, he came into a place where he saw a vast expansion of light, so exceedingly bright, that his eyes could not bear it. This, it seems, was the habitation of the Almighty, where his throne was placed; on the right side of which, he says, God's name and his own were written in these Arabic words: "La ullah ellallah Mohammed resul ullah;" that is, "There is no God but God, and Mahomet is his prophet," which is at this day the creed of the Mahometans. Being approached to the divine presence, he tells us that God entered into a familiar converse with him, revealed to him many hidden mysteries, made him understand the whole of his law, gave him many things in charge concerning his instructing men in the knowledge of it; and in conclusion, bestowed on him several privileges above the rest of mankind. He then returned, and found the angel Gabriel waiting for him in the place where he left him. The angel led him back along the seven heavens, through which he had brought him, and set him again upon the beast Alborak, which stood tied at the rock near Jerusalem. Then he conducted him back to Mecca,

in the same manner as he brought him thence ; and all this within the space of the tenth part of one night.

On his relating this extravagant fiction to the people the next morning after he pretended the thing to have happened, it was received by them, as it deserved, with a general outcry ; and the imposture was never in greater danger of being totally blasted, than by this ridiculous fable. But, how ridiculous soever the story may appear, Mahomet had a further design in it than barely telling such a miraculous adventure of himself to the people. Hitherto he had only given them the Koran, which was his written law ; and had pretended to be nothing more than barely the messenger of God in publishing it, as it was delivered to him by the angel Gabriel. But now, learning from his friend Abdalla, that the Jews, besides the written law dictated by God himself, had also another law, called the oral law, given with it, as they pretend, to Moses himself while in the mount ; and understanding that this law, which had its whole foundation in the sayings and dictates of Moses, was in as great veneration with them as the other ; he had a mind for the future to advance his authority to the same pitch, and to make all his sayings and dictates pass for oracles among the mussulmen, as those which were pretended to proceed from Moses did among the Jews ; and for this end chiefly it was, that he invented this story of his journey to heaven.

The story, however, whatever advantages he might gain by it when the imposture became more firmly established, was deemed at present so grossly ridiculous, that it occasioned the revolt of many of his disciples, and made his stay at Mecca no longer practicable. But what he lost at Mecca he gained at Medīna, then called Yathreb, a city lying 270 miles north-west from Mecca ; which was inhabited, the one part by Jews, and the other by heretical Christians. These two parties not agreeing, feuds and factions rose at length so high among them, that one party, exasperated against the other, went over to Mahomet. Thus we are told, that in the thirteenth year of his pretended mission, there came to him from thence seventy-three men and two women. Twelve of these he retained awhile with him at Mecca, to instruct them in his new religion ; then sent them back to Yathreb, as his twelve apostles, to propagate it in that town. In this they laboured abundantly, and with such success, that in a short time they drew over the

greatest part of the inhabitants; of which Mahomet receiving an account, resolved to go thither immediately, finding it unsafe to continue any longer at Mecca.

On the 12th day of the month, which the Arabs call the Former Rabia, that is, on the 24th of our September, he came to Yathreb, and was received with great acclamations by the party which called him thither. This party is supposed to have been the Christians, and this supposition is confirmed by what he says of each of them in the fifth chapter of the Koran, which is one of the first he published after his coming to Yathreb. His words are these: "Thou shalt find the Jews to be very great enemies to the true believers, and the Christians to have great inclination and amity towards them." By which we may see into what a deplorable decay the many divisions and distractions which then reigned in the eastern church had brought the Christian religion, when its professors could so easily desert it for that gross imposture which an illiterate barbarian proposed to them. On his first coming to Yathreb, he lodged in the house of Chalid Abu Job, one of the chief men of the party that called him thither, till he had built a house for himself. This he immediately undertook, and erected a mosque at the same time, for the exercise of his new-invented religion; and having thus settled himself in this town, he continued there to the time of his death. From this flight of Mahomet, the Hegira, which is the æra of the Mahometans, begins its computation: Hegira, in the Arabic language, signifying flight. It was first appointed by Omar, the third emperor of the Saracens, and takes its beginning from the 16th of July, in the year 622. Indeed the day that Mahomet left Mecca was on the first of the Former Rabia; and he came to Medina on the 12th of the same month, that is on the 24th of our September; but the Hegira begins two months before, from the first of Moharram: for, that being the first month of the Arabian year, Omar would make no alteration as to that, but anticipated the computation fifty-nine days, that he might commence his æra from the beginning of that year, in which the flight of the impostor happened, from which it took its name.

The first thing that Mahomet did after he had settled himself at Medina, was to marry his daughter Fatima to his cousin Ali. She was the only child then living of six which were born to him of Cadiga his first wife; and

indeed the only one which he had, notwithstanding the multitude of his wives who survived him. Having now obtained the end at which he had long been aiming, that is, that of having a town at his command, he entered upon a scheme entirely new. Hitherto he had been only preaching his religion for thirteen years together; for the remaining ten years of his life he took the sword, and fought for it. He had long been teased and perplexed at Mecca with questions, and objections, and disputes about what he had preached, by which he was often put to silence; but henceforth he forbade all manner of disputing, telling his disciples that his religion was to be propagated not by disputing, but by fighting. He commanded them therefore to arm themselves, and slay with the sword all that would not embrace it, unless they submitted to pay a yearly tribute for the redemption of their lives: and according to this injunction, even to this day, all who live under any Mahometan government, and are not of their religion, pay an annual tax for a mulct of their infidelity; and are punished with death if they contradict or oppose any doctrine taught by Mahomet. After he had sufficiently infused this doctrine into his disciples, he next proceeded to put it in practice; and having erected his standard, called them all to come armed to it. His first expeditions were against the trading caravans, in their journeys between Mecca and Syria, which he attacked with various success; and if we except the establishing and adjusting a few particulars relating to his grand scheme, as occasion required, his time, for the two first years after his flight, was wholly spent in predatory excursions upon his neighbours, in robbing, plundering, and destroying all those that lived near Medina, who would not embrace his religion.

In the third year of the Hegira, A. D. 624, he made war upon those tribes of the Arabs which were of the Jewish religion near him; and having taken their castles, and reduced them under his power, he sold them all for slaves, and divided their goods among his followers. But the battle of Ohud, which happened towards the end of this year, had like to have proved fatal to him; for his uncle Hamza, who bore the standard, was killed, himself grievously wounded, and escaped only by one of his companions coming to his assistance. This defeat gave rise to many objections against him; some asked, How a prophet of God could be overthrown in a battle by the infidels?

and others murmured as much for the loss of their friends and relations who were slain. To satisfy the former, he laid the cause of the overthrow on the sins of some that followed him; and said, that for this reason God suffered them to be overthrown, that so the good might be distinguished from the bad, and that those who were true believers might on this occasion be discerned from those who were not. To quiet the complaints of the latter, he invented his doctrine of fate and predestination; telling them that those who were slain in the battle, though they had tarried at home in their houses, must nevertheless have died at that moment, the time of every man's life being predetermined by God; but as they died fighting for the faith, they gained the advantage of the crown of martyrdom, and the rewards which were due to it in Paradise; both which doctrines served his purpose so well, that he propagated them afterwards on all occasions. They have also been the favourite notions of the Mahometans ever since, and enforced especially in their wars; where, it must be owned, nothing can be more conducive to make them fight valiantly, than a settled opinion, that to whatever dangers they expose themselves, they cannot die either sooner or later than is predestinated by God; and that, in case this predestined time be come, they shall, by dying martyrs for their religion, immediately enter into Paradise as the reward of it.

In the fourth year of the Hegira, A. D. 625, he waged war with the Nadirites, a tribe of the Jewish Arabs in the neighbourhood; and the same year fought the battle of Beder, and had many other skirmishes with those who refused to submit: in all which he had sometimes prosperous and sometimes dubious success. But while his army was abroad on these expeditions, some of his principal men, engaging in play and drinking, quarrelled, and raised such a disturbance among the rest, that they had like to have endangered his whole scheme; and, therefore, to prevent any mischief of this kind for the future, he forbade the use of wine, and all games of chance. In the fifth and sixth years, he was engaged in various wars, and subdued several tribes of the Arabs. After so many advantages obtained, being much increased in strength, he marched his army against Mecca, and fought a battle near it; the consequence of which was, that, neither side gaining any victory, they agreed on a truce for ten years. The conditions

of it were, that all within Mecca, who were for Mahomet, might have liberty to join themselves to him; and on the other side, those with Mahomet, who had a mind to leave him, might have the liberty to return to Mecca. By this truce, Mahomet, being very much confirmed in his power, took on him thenceforth the authority of a king, and was inaugurated as such by the chief men of his army.

Having thus made a truce with the men of Mecca, and thereby obtained free access for any of his party to go into that city, he ordained them to make pilgrimages thither, which have ever since been observed, with much superstition, by all his followers, once every year: and now being thus established in the sovereignty, at which he had long been aiming, he assumed all the insignia belonging to it; still retaining the sacred character of chief pontiff of his religion, as well as the royal, with which he was invested. He transmitted both to his successors, who, by the title of Caliphs, reigned after him: so that, like the Jewish princes of the race of Maccabees, they were kings and chief-priests of their people at the same time. Their pontifical authority consisted chiefly in giving the interpretation of the Mahometan law, in ordering all matters of religion, and in praying and preaching in their public mosques: and this at length was all the authority the caliphs had left; as they were totally stripped of the rest, first by the governors of the provinces, who, about the 325th year of the Hegira, assumed the regal authority to themselves, and afterwards by others, who gradually usurped upon them; till at length, after a succession of ages, the Tartars came in, and, in that deluge of destruction with which they over-ran all the East, put a total end not only to their authority, but to their very name and being. Ever since that time, most Mahometan princes have a particular officer appointed in their respective dominions, who sustains this sacred authority, formerly invested in their caliphs; who in Turkey is called the Mufti, and in Persia the Sadre. But they, being under the power of the princes that appoint them, are in reality the mere creatures of state, who make the law of Mahomet speak just such language as is necessary to support the measures of the government, however unjust or tyrannical.

In the seventh year of the Hegira, A. D. 628, the impostor led forth his army against Caibar, a city inhabited by Arabs of the Jewish religion; and, after routing them

in battle, he besieged their city, and took it by storm. Having entered the town, he took up his quarters in the house of Hareth, one of the principal inhabitants of the place, whose daughter Zainoh, preparing a shoulder of mutton for his supper, poisoned it. Here those who would ascribe miracles to Mahomet, tell us, that the shoulder of mutton spake to him, and discovered that it was poisoned; but, if it did so, it was, it seems, too late to do him any good; for Basher, one of his companions, beginning too greedily to eat of it, fell down dead on the place; and although Mahomet had not immediately the same fate, because, not liking the taste, he spit out again what he had taken into his mouth, yet he took enough to have a fatal effect; for he never recovered, and, at the end of three years, died of this meal. The maid being asked why she did this, answered, that "she had a mind to make trial, whether he were a prophet or not: for, were he a prophet," said she, "he would certainly know that the meat was poisoned, and therefore would receive no harm from it; but, if he were not a prophet, she thought she should do the world good service in ridding it of so wicked a tyrant."

After this, he reduced under his subjection other towns belonging to the Jewish Arabs, and having increased his strength by these acquisitions to an army of 10,000 men, he resolved to make himself master of Mecca. For this purpose, pretending that the people of Mecca had broken the truce, he marched suddenly upon them, before they were aware of his design: when, being utterly incapable of putting themselves into any posture of defence against him, they found themselves necessitated to surrender immediately. As soon as it was heard among the neighbouring Arabs, that Mahomet had made himself master of Mecca, several other tribes made head against him, and in the first encounter routed his army, though greatly superior to theirs in number: but the impostor, having gathered up his scattered forces, and rallied them again into a body, acted more cautiously in the second conflict, and gave his enemies a total defeat, and took from them their baggage, with their wives and children, and all their substance. After this, his power being much increased, the fame of it so terrified the rest of the Arabs, who had not yet felt his arms, that they all submitted to him. So that in this year, which is the tenth of the Hegira, and the

631st of our Lord, his empire and his religion became established together through all Arabia.

He spent the remainder of the year in sending lieutenants into all his provinces, to govern in his name, to destroy the heathen temples, and all the other remains of the Arabian idolatry; and establish his religion in its stead. Towards the end of it, he took a journey in pilgrimage to Mecca, where a great concourse of people resorted to him from all parts of Arabia, whom he instructed in his law, and then returned to Medina. This pilgrimage is called, by his followers, the pilgrimage of valediction, because it was the last he made: for, after his return to Medina, he began daily to decline, through the force of that poison which he had taken three years before at Caibar. It had never been removed from his constitution, and at length brought him so low, that he was forced, on the 28th day of Saphar, the second month of their year, to take to his bed; and, on the 12th day of the following month, he died, after a sickness of thirteen days. During his sickness he much complained of the meat which he had taken at Caibar; telling those who came to visit him, that he had felt the torments of it in his body ever since: so that, notwithstanding the intimacy he pretended with the angel Gabriel, and the continual revelations he received from him, he could not be preserved from perishing by the snares of a girl.

He was buried in the place where he died, which was in the chamber of his best-beloved wife, at Medina. The story that Mahomet's tomb, being of iron, is suspended in the air, under a vault of loadstones, is a mere fable; and the Mahometans laugh, when they know that the Christians relate it, as they do other stories of him, for a certain matter of fact. A king of Egypt, indeed, formerly attempted to do this, when he had a mind to procure the same advantage to a statue of his wife. "Dinocrates the architect," says Pliny, "had begun to roof the temple of Arsinoe, at Alexandria, with load-stone, that her image, made of iron, might seem to hang there in the air." But no such attempt was ever made in regard to Mahomet; whose body continued in the place where he was buried, without having been moved or disturbed. They have, it is said, built over it a small chapel, joining to one of the corners of the chief mosque of that city; the first mosque which was erected to that impious super-

stitution, Mahomet himself being, as hath been related above, the founder of it.

Thus ended the life of this famous impostor, who was sixty-three years old on the day he died, according to the Arabian calculation, which makes only sixty-one of our years. For twenty-three years he had taken upon him to be a prophet; of which he lived thirteen at Mecca, and ten at Medina, during which time, by his great address and management, he rose from the meanest beginnings to such a height of power as to be able to make one of the greatest revolutions that ever happened in the world. This revolution immediately gave birth to an empire, which, in eighty years, extended its dominion over more kingdoms and countries than the Roman empire could subdue in eight hundred: and, although it continued in its flourishing condition not much above three hundred years, yet out of its ashes have sprung up many other kingdoms and empires, of which there are three at this day, the largest, if not the most potent upon the face of the earth; namely, the empire of Turkey, the empire of Persia, and the empire of the Mogul in India. Mahomet was a man of a good stature and a comely aspect, and affected much to be thought like Abraham. He had a piercing and sagacious wit, and was extremely well versed in all those arts which are necessary to lead mankind. In the first part of his life, he was wicked and licentious, much delighted in rapine, plunder, and bloodshed, according to the usage of the Arabs, who have generally followed this kind of life. The Mahometans, however, would persuade us, that he was a saint from the fourth year of his age: for then, they say, the angel Gabriel separated him from his fellows, while he was at play with them; and, carrying him aside, cut open his breast, took out his heart, and wrung out of it that black drop of blood, in which they imagined was contained the *fomes peccati*; so that he had none of it ever after. This is contradicted, however, by two predominant passions, ambition and lust. The course which he took to gain empire abundantly shews the former; and the multitude of women with whom he was connected, proves the latter. While Cadiga lived, which was till his fiftieth year, it does not appear that he had any other wife: for, she being the origin and foundation of all his fortunes and grandeur, it is probable he durst not displease her, by bringing in another wife. But she was no sooner dead, than he multiplied them to a great

number, besides which he had several concubines. They that reckon the fewest, allow him to have married fifteen; but others reckon them to have been one and twenty, of which five died before him, six he divorced, and ten were alive at his death.

But of all his wives, Ayesha, the daughter of that Abubeker who succeeded him, was by far his best beloved. He married her very young, and took care to have her bred up in all the learning of Arabia, especially in the elegance of their language, and the knowledge of their antiquities; so that she became at length one of the most accomplished ladies of her time. She was a bitter enemy to Ali, he being the person who discovered her incontinence to Mahomet, and therefore employed all her interest, upon every vacancy, to hinder him from being chosen Caliph, although, as son-in-law to the impostor, he had the fairest pretence to it; and when at last, after having been thrice put by, he attained that dignity, she appeared in arms against him; and although she did not prevail, caused such a defection from him, as ended in his ruin. She lived forty-eight years after the death of Mahomet, and was in great reputation with her sect, being called by them the Prophetess, and the mother of the faithful. One of the principal arguments which the followers of Mahomet used, to excuse his having so many wives, is, that he might beget young prophets: he left, however, neither prophet nor prophetess long behind him of all his wives. The six children which he had by Cadiga, his first wife, all died before him, except Fatima, the wife of Ali, who only survived him sixty days; and he had no child by any of the rest.

As the impostor allowed the divinity of the Old and New Testament, it is natural to suppose that he would attempt to prove his own mission from both; and the texts used for this purpose by those who defend his cause, are these following. In Deuteronomy it is said, "The Lord came down from Sinai, and rose up from Seir unto them: he shined forth from mount Pharan, and he came with ten thousand of saints: from his right-hand went a fiery law for them." By these words, according to the Mahometans, are meant the delivery of the law to Moses, on mount Sinai; of the gospel to Jesus, at Jerusalem; and of the Koran to Mahomet, at Mecca: for, say they, Seir are the mountains of Jerusalem, where Jesus appeared; and Pha-

ran the mountains of Mecca, where Mahomet appeared. But they are here mistaken in their geography; for Pharan is a city of Arabia Petræa, near the Red Sea, towards the bottom of the gulph, not far from the confines of Egypt and Palæstine, and above 500 miles distant from Mecca. It was formerly an episcopal see, under the patriarchs of Jerusalem, and famous for Theodorus, once bishop of it, who was the first that published to the world the opinion of the Monothelites. It is at this day called Fara: and hence the deserts, lying from this city to the borders of Palæstine, are called the deserts or wilderness of Pharan, and the mountains lying in it, the mountains of Pharan, in holy scripture; near which Moses first began to repeat, and more clearly to explain the law to the children of Israel, before his death: and it is to that, to which the text above mentioned refers.

The Psalmist has written, "Out of Sion, the perfection of beauty, God hath shined;" which the Syriac version reads thus, "Out of Sion God hath shewed a glorious crown." From this some Arabic translation having expressed the two last words by "*eclilan mahmudan*," that is, "an honourable crown," the Mahometans have understood the name Mahomet; and so read the word thus, "Out of Sion hath God shewed the crown of Mahomet." In Isaiah we read, "And he saw a chariot, with a couple of horsemen, a chariot of asses and a chariot of camels." But the old Latin version hath it, "*Et vidit curruum duorum equitum, ascensorem asini, & ascensorem cameli*;" that is, "And he saw a chariot of two horsemen, a rider upon an ass, and a rider upon a camel." Here, by the rider upon an ass, they understand Jesus Christ, because he so rode to Jerusalem; and by the rider upon a camel Mahomet, because he was of the Arabians, who used to ride upon camels. Our Saviour, in St. John, tells his disciples, "If I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." By the Comforter, the Mahometans will have their prophet Mahomet to be meant: and therefore, among other titles, they gave him that of Paraclet, which is the Greek word used in this text for the Comforter, made Arabic. They also say, that the very name of Mahomet, both here and in other places of the gospel, was expressly mentioned; but that the Christians have, through malice, blotted it out, and shamefully corrupted those holy writings; nay, they

insist, that at Paris there is a copy of the Gospels without those corruptions, in which the coming of Mahomet is foretold in several places, with his name expressly mentioned in them. Such a copy, it must be owned, would be highly convenient, and to the purpose: for then it would be no easy matter to refute this text in the 61st chapter of the Koran: "Remember, that Jesus, the son of Mary, said to the children of Israel, I am the messenger of God: he hath sent me to confirm the Old Testament, and to declare unto you, that there shall come a prophet after me, whose name shall be Mahomet."

It is not our business to confute these glosses; and if it was, the absurdity of them is sufficiently exposed by barely relating them. Upon the whole, since the Mahometans can find nothing else in all the books of the Old and New Testament to wrest to their purpose, but the texts above-mentioned, it appears to us, that their religion, as well as its founder, is likely to receive but little sanction from the Bible.

Mahomet was succeeded by Abubeker, agreeably to the wishes of the deceased prophet; who, after a reign of two years, was followed by Omar; and in the twelfth year of his government he received a mortal wound from the hand of an assassin, and made way for the succession of Othman, the secretary of Mahomet. After the third caliph, twenty-four years after the death of the prophet, Ali was invested, by the popular choice, with the regal and sacerdotal office. Among the numerous biographers of Mahomet, we may reckon Abulfeda, Maracci, Savary, Sale, Prideaux, Boulainvilliers, D'Herbelot, Gagnier, Gibbon, and the author of the article in the *Modern Universal History*.¹

MAHOMET II. the eleventh sultan of the Turks, born at Adrianople, the 24th of March, 1430, is to be remembered chiefly by us, for taking Constantinople in 1453, and thereby driving many learned Greeks into the West, which was a great cause of the restoration of learning in Europe, as the Greek literature was then introduced here. He was one of the greatest men upon record, with regard to the qualities necessary to a conqueror: and he conquered two empires, twelve kingdoms, and two hundred considerable cities. He was very ambitious of the title of Great,

¹ Prideaux has been chiefly followed in the preceding account.

which the Turks gave him, and even the Christians have not disputed it with him ; for he was the first of the Ottoman emperors, whom the Western nations dignified with the title of Grand Seignior, or Great Turk, which posterity has preserved to his descendants. Italy had suffered greater calamities, but she had never felt a terror equal to that which this sultan's victories imprinted. The inhabitants seemed already condemned to wear the turban ; it is certain that pope Sixtus IV. represented to himself Rome as already involved in the dreadful fate of Constantinople ; and thought of nothing but escaping into Provence, and once more transferring the holy see to Avignon. Accordingly, the news of Mahomet's death, which happened the 3d of May, 1481, was received at Rome with the greatest joy that ever was beheld there. Sixtus caused all the churches to be thrown open, made the trades-people leave off their work, ordered a feast of three days, with public prayers and processions, commanded a discharge of the whole artillery of the castle of St. Angelo all that time, and put a stop to his journey to Avignon. Some authors have written that this sultan was an atheist, and derided all religions, without excepting that of his prophet, whom he treated as no better than a leader of banditti. This is possible enough ; and there are many circumstances which make it credible. It is certain he engaged in war, not to promote Mahometism, but to gratify his own ambition : he preferred his own interest to that of the faith he professed ; and to this it was owing that he tolerated the Greek church, and even shewed wonderful civility to the patriarch of Constantinople. His epitaph deserves to be noted ; the inscription consisted only of nine or ten Turkish words, thus translated : " I proposed to myself the conquest of Rhodes and proud Italy."

He appears to be the first sultan who was a lover of arts and sciences ; and even cultivated polite letters. He often read the History of Augustus, and the other Cæsars ; and he perused those of Alexander, Constantine, and Theodosius, with more than ordinary pleasure, because these had reigned in the same country with himself. He was fond of painting, music, and sculpture ; and he applied himself to the study of agriculture. He was much addicted to astrology, and used to encourage his troops by giving out that the motion and influence of the heavenly bodies promised him the empire of the world. Contrary to the genius

of his country, he delighted so much in the knowledge of foreign languages, that he not only spoke the Arabian, to which the Turkish laws, and the religion of their legislator Mahomet are appropriated, but also the Persian, the Greek, and the French, that is, the corrupted Italian. Landin, a knight of Rhodes, collected several letters which this sultan wrote in the Syriac, Greek, and Turkish languages, and translated them into Latin. Where the originals are is not known; but the translation has been published several times; as at Lyons, 1520, in 4to; at Basil, 1554, 12mo, in a collection published by Oporinus; at Marpurgh, 1604, in 8vo, and at Leipsic, 1690, in 12mo. Melchior Junius, professor of eloquence at Strasburg, published at Montbeliard, 1595, a collection of letters, in which there are three written by Mahomet II. to Scanderbeg. One cannot discover the least air of Turkish ferocity in these letters: they are written in as civil terms as the most polite prince in Christendom could have used.¹

MAIER (MICHAEL), a celebrated German alchymist and rosicrucian of the seventeenth century, who sacrificed his health, his fortune, his time, and his understanding, to those ruinous follies, wrote many works, all having reference, more or less, to the principles or rather absurdities of his favourite study. The following are mentioned as the chief of these publications. 1. "*Atalanta fugiens*," 1618, 4to, the most rare and curious of his works. 2. "*Septimana philosophica*," 1620, 4to. In both these works he has given abundance of his reveries. 3. "*Silentium post clamores, seu tractatus Revelationum fratrum roseæ Crucis*," 1617, 8vo. 4. "*De fraternitate roseæ Crucis*," 1618, 8vo. 5. "*Jocus severus*," 1617, 4to. 6. "*De roseâ Cruce*," 1618, 4to. 7. "*Apologeticus revelationum fratrum roseæ Crucis*," 1617, 8vo. 8. "*Cantilenæ intellectuales*," Rome, 1624. 9. "*Museum Chymicum*," 1708, 4to. 10. "*De Circulo physico-quadrato*," 1616, 4to.²

MAIGNAN (EMANUEL), a religious minim, and one of the greatest philosophers of his age, was born at Toulouse, of an ancient and noble family, July 17, 1601. While he was a child, he discovered an inclination to letters and the sciences, and nothing is said to have had so great an effect

¹ Guillet Hist. de Mahomet II.—Universal Hist. ² Gibbon.

² Dict. Hist.

in quieting his infant clamours, as putting some little book into his hands. He went through his course in the college of Jesuits, and acquitted himself with great diligence in every part of scholarship, both with respect to literary and religious exercises. He was determined to a religious life, by a check given to his vanity when he was learning rhetoric. He had written a poem, in order to dispute the prize of eloquence, and believed the victory was unjustly adjudged to another. This made him resolve to ask the minim's habit, and having acquitted himself satisfactorily in the trials of his probation-time, he was received upon his taking the vow in 1619, when he was eighteen. He went through his course of philosophy under a professor who was very much attached to the doctrine of Aristotle; and he omitted no opportunity of disputing loudly against all the parts of that philosopher's scheme, which he suspected of heterodoxy. His preceptor considered this as a good presage; and in a short time discovered, to his great astonishment, that his pupil was very well versed in mathematics, without having had the help of a teacher. In this, like Pascal, he had been his own master; but what he says of himself upon this point must be understood with some limitation; namely, that "in his leisure hours of one year from the duties of the choir and school, he discovered of himself as many geometrical theorems and problems, as were to be found in the first six books of Euclid's Elements."

However freely he examined the opinions of philosophy, instead of shewing himself incredulous in matters of divinity, he implicitly submitted to all the tenets of his church. But, as the arguments of the Peripatetics were commonly applied to illustrate and confirm those tenets, where he did not upon examination find them well-grounded, he made no scruple to prefer the assistance of Plato to that of Aristotle. His reputation was so great, that it spread beyond the Alps and Pyrenees; and the general of the minims ordered him to Rome, in 1636, to fill a professor's chair. His capacity in mathematical discoveries and physical experiments soon became known; especially from a dispute which arose between him and father Kircher, about the invention of a catoptrical work. In 1648 his book "*De perspectiva horaria*" was printed at Rome, at the expence of cardinal Spada, to whom it was dedicated, and greatly esteemed by all the curious.

From Rome he returned to Toulouse, in 1650, and was so well received by his countrymen, that they created him provincial the same year; though he was greatly averse to having his studies interrupted by the cares of any office, and he even refused an invitation from the king in 1660, to settle in Paris, as it was his only wish to pass the remainder of his days in the obscurity of the cloister, where he had put on the habit of the order. Before this, in 1652, he published his "Course of Philosophy," at Toulouse, in 4 vols. 8vo, in which work, if he did not invent the explanation of physics by the four elements, which some have given to Empedocles, yet he restored it, as Gassendus did the doctrine of the atomists. He published a second edition of it in folio, 1673, and added two treatises to it; the one against the vortices of Des Cartes, the other upon the speaking-trumpet invented by our countryman sir Samuel Morland. He also formed a machine, which shewed by its movements that Des Cartes's supposition concerning the manner in which the universe was formed, or might have been formed, and concerning the centrifugal force, was entirely without foundation.

Thus this great philosopher and divine passed a life of tranquillity in writing books, making experiments, and reading lectures. He was perpetually consulted by the most eminent philosophers, and was obliged to carry on a very extensive correspondence. Such was the activity of his mind that he is said to have studied even in his sleep; for his very dreams employed him in theorems, and he was frequently awaked by the exquisite pleasure which he felt upon the discovery of a demonstration. The excellence of his manners, and his unspotted virtues, rendered him no less worthy of esteem than his genius and learning. He died at Toulouse Oct. 29, 1676, aged seventy-five. It is said of him, that he composed with great ease, and without any alterations at all. See a book entitled "*De vita, moribus, & scriptis R. patris Emanuelis Maignani Tolosatensis, ordinis Minimorum, philosophi atque mathematici præstantissimi, elogium*," written by F. Saguens, and printed at Toulouse in 1697, a work in which are some curious facts, not, however, unmixed with declamatory puerilities.¹

¹ Life as above.—Niceron, vol. XXXI.—Gen. Dict.—Moreri.

MAILLA (JOSEPH-ANNE-MARIE DE MOYRIAC DE), a learned Jesuit, was born in the French province of Bugey on the borders of Savoy, in 1670. From the age of twenty-eight he had made himself so completely master of Chinese learning of all kinds, that he was considered as a prodigy, and in 1703, was sent as a missionary into that country, where he was highly esteemed by the emperor Kam-Hi, who died in 1722. By that prince he was employed, with other missionaries, to construct a chart of China, and Chinese Tartary, which was engraved in France in 1732. He made also some separate maps of particular provinces in that vast empire, and the emperor was so pleased with these performances, that he fixed the author at his court. Mailla likewise translated the "Great Annals" of China into French, and transmitted his manuscript to France in 1737, comprising the complete history of the Chinese empire. The first volumes appeared in 1777, under the care of the abbé Grosier, and the whole was completed by him in 1785, making thirteen volumes 4to. The style of the original is heavy, and contains many long and tedious harangues, which the editor has suppressed: it gives many lively and characteristic traits of men and manners. Mailla died at Pekin June 28, 1748, having lived forty-five years in China, and attained his seventy-ninth year. He was a man of a lively but placid character, of an active and persevering spirit, which no labours repressed. The late emperor Kien Long paid the expences of his funeral, which was attended by a procession of seven hundred persons.¹

MAILLARD (OLIVER), a famous preacher, and a cordelier, was a native of Paris, where he rose to the dignity of doctor in divinity. He was entrusted with honourable employments by Innocent VIII. and Charles VIII. of France, by Ferdinand of Arragon, &c. and is said to have served the latter prince, even at the expence of his master. He died at Toulouse June 13, 1502. His sermons, which remained in manuscript, are full of irreverent familiarities, and in the coarsest style of his times. His Latin sermons were printed at Paris, in seven parts, forming three volumes in 8vo; the publication commenced in 1711, and was continued to 1730. In one of his sermons for Lent, the words hem! hem! are written in the margin to mark

¹ Dict. Hist.

the places where, according to the custom of those days, the preacher was to stop to cough. Nicéron has given some amusing extracts from others of them, which, amidst all their quaintnesses, show him to have been a zealous re-prover of the vices of the times, and never to have spared persons of rank, especially profligate churchmen. He even took liberties with Louis XI. of France to his face, and when one of the courtiers told him that the king had threatened to throw him into the river, "The king is my master," said our hardy priest, "but you may tell him, that I shall get sooner to heaven by water, than he will with his post-horses." Louis XI. was the first who established posting on the roads of France, and when this *bon mot* was repeated to him, he was wise enough to allow Maillard to preach what he would and where he would. The *bon mot*, by the way, appears in the "*Navis Stultifera*," by Jodocus Badius, and was probably a current jest among the wits of the time.¹

MAILLEBOIS (JOHN-BAPTIST DEMARETS, marquis of), was the son of Nicolas Desmârets, controller-general of the finances towards the end of Louis XIV.'s reign, and was born in 1682. He first signalized himself in the war on the Spanish succession, and completed his reputation by two brilliant campaigns in Italy. He was afterwards sent against Corsica, which he reduced, but it threw off subjection immediately on his departure. This expedition obtained him the staff of mareschal of France. In the war of 1741, he gained new laurels in Germany and Italy: but in 1746, he was defeated by the famous count Brown, in the battle of Placentia. He died in February 1762, in the 80th year of his age. The account of his campaigns in Italy was published in 1775, in three volumes quarto, accompanied with a volume of maps. The author of this work was the marquis of Pezay, who executed it with great judgment.²

MAILLET (BENEDICT DE), a French theorist of some note, was born in 1659, of a noble family in Lorraine. At the age of thirty-three he was appointed consul-general of Egypt, and held that situation with great credit for sixteen years. Having strenuously supported the interests of his sovereign, he was at length rewarded by being removed to Leghorn, which was esteemed the chief of the French

¹ Nicéron, vol. XXIII.—Bibl. Croix du Maine.—Moreri,

² Dict. Hist.

consulships. In 1715 he was employed to visit and inspect the other consulships of Barbary and the Levant, and fulfilled this commission so much to the satisfaction of his court, that he obtained leave to retire, with a considerable pension, to Marseilles, where he died in 1738, at the age of seventy-nine. De Maillet did not publish any thing himself, but left behind him papers and memoirs, from which some publications were formed. The first of these was published in 8vo, by the abbé Mascrier, under the feigned name of Telliamed, which is De Maillet reversed. The subject is the origin of our globe, and the editor has thrown the sentiments of his author into the form of dialogues between an Indian philosopher and a French missionary. The philosopher maintained that all the land of this earth, and its vegetable and animal inhabitants, rose from the bosom of the sea, on the successive contractions of the waters: that men had originally been tritons with tails; and that they, as well as other animals, had lost their marine, and acquired terrestrial forms by their agitations when left on dry ground. This extravagance had its day in France. The same editor also drew from the papers of this author, a description of Egypt, published in 1743, in 4to, and afterwards in two volumes 12mo.¹

MAIMBOURG (LOUIS), a man celebrated in the republic of letters, was born at Nancy, in Lorraine, in 1610. He was very well descended, and his parents were people of considerable rank and fortune. He was admitted into the society of the Jesuits in 1626; but obliged afterwards to quit it by the order of pope Innocent XI. in 1682, for having asserted too boldly the authority of the Gallican church against the court of Rome. Louis XIV. however, made him sufficient amends for this disgrace by settling on him a very honourable pension, with which he retired into the abbey of St. Victor at Paris. Here he died in 1686, after having made a will by which it appears that he was extremely dissatisfied with the Jesuits. Bayle has given the substance of it, as far as relates to them, and calls it a kind of a declaration of war. It sets forth, "That a gentleman of Nancy, in Lorraine, had been educated and settled in France from twelve years of age, and by that means was become a very faithful and loyal subject of that

¹ Dict. Hist.—Journal du Nil, par P. Chateauneuf, Hamburgh, 1799.—Major Rennel's Geography of Herodotus.—Dict. Hist.

king; that he was now almost seventy-six years old; that his father and mother being very rich had founded a college for the Jesuits at Nancy, fifty years ago; and that for ten years before this foundation they had supplied those fathers with every thing they wanted. He declares, that they did all this in consideration of his being admitted into that order; and yet that now he was forcibly turned out of it. He wills, therefore, by this testament, that all the lands, possessions, &c. which the Jesuits received of his father and mother, do devolve, at his decease, to the Carthusian monastery near Nancy; affirming, that his parents would never have conferred such large donations upon them, but upon condition, that they would not banish their son from the society, after they had once admitted him; and that, therefore, since these conditions had been violated on the part of the Jesuits, the possessions of his family ought to return to him."

Maimbourg had a great reputation as a preacher, and published two volumes of sermons. But what have made him most known were the several histories he published. He wrote the History of Arianism, of the Iconoclasts, of the Croisades, of the Schism of the West, of the Schism of the Greeks, of the Decay of the Empire, of the League, of Lutheranism, of Calvinism, the Pontificate of St. Leo; and he was composing the "History of the Schism of England" when he died. These histories form 14 vols. 4to, or 26 in 12mo. Protestant authors have charged him with insincerity, have convicted him of great errors and misrepresentations, in their refutations of his "History of Lutheranism and Calvinism." The Jansenists criticized his "History of Arianism," and that of the "Iconoclasts," leaving all the rest untouched. The "History of Calvinism," which he published in 1681, stirred up a violent war against him; the operations whereof he left entirely to his enemies, without ever troubling himself in the least about it, or acting either offensively or defensively. The abbé L'Avocat says that his historical works were admired at first, on account of a kind of romantic style which prevails in them; but this false taste did not continue long, and the greatest part of them were exploded while their author was yet living. It is asserted that P. Maimbourg never took up his pen till he had heated his imagination by wine, nor ever attempted to describe a battle till he had drank two bottles; making use of this precaution, as he said

jestingly, lest the horrors of the combat should enfeeble his style. The same biographer adds, that Theodore Maimbourg, his cousin, turned Calvinist, then went back to the catholic church, then changed afresh to "what is called the reformed religion," and died a Socinian at London, about 1693. This last left an answer to "M. Bossuet's Exposition of the Catholic Faith;" and other works.¹

MAIMONIDES (MOSES), or Moses the son of Maimon, a celebrated rabbi, called by the Jews "The eagle of the doctors," was born of an illustrious family at Cordova in Spain, 1131. He is commonly named Moses Egyptius, because he retired early, as it is supposed, into Egypt, where he spent his whole life in quality of physician to the Soldan. As soon as he arrived there he opened a school, which was presently filled with pupils from all parts, especially from Alexandria and Damascus; who did such credit to their master by the progress they made under him, that they spread his name throughout the world. Maimonides was, indeed, according to all accounts of him, a most uncommon and extraordinary man, skilled in all languages, and versed in all arts and sciences. As to languages, the Hebrew and Arabic were the first he acquired, and what he understood in the most perfect manner; but perceiving that the knowledge of these would distinguish him only among his own people, the Jews, he applied himself also to the Chaldee, Turkish, &c. &c. of all which he became a master in a very few years. It is probable also, that he was not ignorant of the Greek, since in his writings he often quotes Aristotle, Plato, Galen, Themistius, and others; unless we can suppose him to have quoted those authors from Hebrew and Arabic versions, for which, however, as far as we can find, there is no sufficient reason.

He was famous for arts as well as language. In all branches of philosophy, particularly mathematics, he was extremely well skilled; and his experience in the art of healing was so very great, that as we have already intimated, he was called to be physician in ordinary to the king. There is a letter of his extant, to rabbi Samuel Aben Tybbon, in which he has described the nature of this office, and related also what vast incumbrances and labours the practice of physic brought upon him. Of this we shall give a short extract, because nothing can convey a clearer

¹ Gen. Dict.—Moreri.—L'Avocat's Dict. Hist.

or a juster idea of the man, and of the esteem and veneration in which he was held in Egypt. Tybbon had consulted him by a letter upon some difficult points, and had told him in the conclusion of it, that as soon as he could find leisure he would wait upon him in person, that they might canvas them more fully in the freedom of conversation. Maimonides replied, that he should be extremely glad to see him, and that nothing could give him higher pleasure than the thoughts of conversing with him; but yet that he must frankly confess to him that he durst not encourage him to undertake so long a voyage, or to think of visiting him with any such views. "I am," says he, "so perpetually engaged, that it will be impossible for you to reap any advantage from me, or even to obtain a single hour's private conversation with me in any part of the four-and-twenty. I live in Egypt, the king in Alkaira; which places lie two sabbath-days journey asunder. My common attendance upon the king is once every morning; but when his majesty, his concubines, or any of the royal family, are the least indisposed, I am not suffered to stir a foot from them; so that my whole time, you see, is almost spent at court. In short, I go to Alkaira every morning early, and, if all be well there, return home about noon; where, however, I no sooner arrive, than I find my house surrounded with many different sorts of people, Jews and Gentiles, rich men and poor, magistrates and mechanics, friends as well as enemies, who have all been waiting impatiently for me. As I am generally half famished upon my return from Alkaira, I prevail with this multitude, as well as I can, to suffer me to regale myself with a bit of dinner; and as soon as I have done, attend this crowd of patients, with whom, what with examining into their particular maladies, and what with prescribing for them, I am often detained till it is night, and am always so fatigued at last, that I can scarcely speak, or even keep myself awake. And this is my constant way of life," &c.

But however eminent Maimonides was as a physician, he was not less so as a divine. The Jews have this saying of him, "*A Mose ad Mosen non surrexit sicut Moses*;" by which they would insinuate, that of all their nation none ever so nearly approached to the wisdom and learning of their great founder and lawgiver, as Moses, the son of Maimon. He was, says Isaac Casaubon, "a man of

great parts and sound learning; of whom, I think, we may truly say, as Pliny said of old of Diodorus Siculus, that he was the first of his tribe who ceased to be a trifler." He was so far from paying an undue regard to absurd fables and traditions, as his nation had always been accustomed to do, that he dissuaded others from it in the most express terms. "Take heed," says he, "and do not waste your time in attempting to draw sense or meaning out of that which has no meaning in it; I myself have spent a great deal of time in commenting upon, and explaining the Gemara, from which I have reaped nothing but my labour for my pains."

The works of Maimonides are very numerous. Some of them were written in Arabic originally, but are now extant in Hebrew translations only. The most considerable are his *Jad*, which is likewise called "*Mischne Terah*," his "*More Nevochim*," and his "*Peruschim*, or Commentaries upon the *Misna*." His "*Commentaries upon the Misna*" he began at the age of three-and-twenty, and finished in Egypt, when he was about thirty. They were translated from the Arabic by rabbi Samuel Aben Tybbon. His "*Jad*" was published about twelve years after, written in Hebrew, in a very plain and easy style. This has always been esteemed a great and useful work, being a complete code, or pandect of Jewish law, digested into a clear and regular form, and illustrated throughout with an intelligible commentary of his own. "Those," says Collier, "that desire to learn the doctrine and the canon law contained in the Talmud, may read Maimonides's compendium of it in good Hebrew, in his book entitled *Jad*; wherein they will find a great part of the fables and impertinences in the Talmud entirely discarded." But of all his productions, the "*More Nevochim*" has been thought the most important, and valued the most, not only by others, but also by himself. This was written by him in Arabic, when he was about fifty years old; and afterwards translated into Hebrew, under his own inspection, by rabbi Samuel Aben Tybbon. The design of it was to explain the meaning of several difficult and obscure words, phrases, metaphors, parables, allegories, &c. in scripture; which, when interpreted literally, seemed to have no meaning at all, or at least a very absurd and irrational one. Hence the work, as Buxtorf says, took its title of "*More Nevochim*," that is, "*Doctor perplexum*;" as being written for the use

and benefit of those who were in doubt whether they should interpret such passages according to the letter, or rather figuratively and metaphorically. It was asserted by many at that time, but very rashly, that the Mosaic rites and statutes had no foundation in reason, but were the effects of mere will, and ordained by God upon a principle purely arbitrary. Against these Maimonides argues, shews the dispensation in general to be instituted with a wisdom worthy of its divine author, and explains the causes and reasons of each particular branch of it. This procedure, however, gave offence to many of the Jews; those especially who had long been attached to the fables of the Talmud. They could not conceive that the revelations of God were to be explained upon the principles of reason; but thought that every institution must cease to be divine the moment it was discovered to have any thing in it rational. Hence, when the "More Nevochim" was translated into Hebrew, and dispersed among the Jews of every country, great outcries were raised, and great disturbances occasioned about it. They reputed the author to be a heretic of the worst kind, one who had contaminated the religion of the Bible, or rather the religion of the Talmud, with the vile alloy of human reason; and would gladly have burnt both him and his book. In the mean time, the wiser part of both Jews and Christians have always considered the work in a very different light, as formed upon a most excellent and noble plan, and calculated in the best manner to procure the reverence due to the Bible, by shewing the dispensation it sets forth to be perfectly conformable to all our notions of the greatest wisdom, justice, and goodness: for, as the learned Spencer, who has pursued the same plan, and executed it happily, observes very truly, "nothing contributes more to make men atheists, and unbelievers of the Bible, than their considering the rites and ceremonies of the law as the effects only of caprice and arbitrary humour in the Deity: yet thus they will always be apt to consider them while they remain ignorant of the causes and reasons of their institution."

Besides these three works of Maimonides, a great many pieces are said to have been written by him upon theology, philosophy, logic, medicine, &c. and in various languages, as Arabic, Chaldee, and Greek. It may easily indeed be conceived, that a man of his uncommon abilities might be qualified to write upon almost every subject, as there was

hardly any thing to be found in the republic of letters, which he had not read. He had turned over not only all the Hebrew, but all the Arabian, Turkish, Greek, Egyptian, and Talmudic writers, as appears by the use he has made of them in his works. He tells us in more places than one, that he had perused with great attention, all the ancient authors upon the rise and progress of idolatry, with a view of explaining the reasons of those rites and ordinances in the law, which were instituted to abolish it : and, in the preface to his " Commentary upon the Misna," he expressly says, that there was no book written in any language, upon the subject of philosophy, which he had not read entirely through.

This wonderful rabbi died in Egypt, in 1204, when he was seventy years of age, and was buried with his nation in the land of Upper Galilee. The Jews and Egyptians bewailed his death for three whole days, and called the year in which he died "*Lamentum lamentabile*," as the highest honour they could confer upon his name. See the preface of John Buxtorf the son, to his Latin translation of the "*More Nevochim*," whence this account of the author is chiefly taken.¹

MAINE DU. See CROIX.

MAINTENON (MADAM DE), a very extraordinary French lady, who, from a low condition and many misfortunes, was raised at last to be the wife of Louis XIV. was descended from the ancient family of d'Aubigné; her proper name being Frances d'Aubigné. M. d'Aubigné, her grandfather, was born in 1550, and died in 1630, in his 80th year. He was a man of great merit, a man also of rank, a leading man among the Protestants in France, and much courted to go over to the opposite party. When he perceived that there was no safety for him any longer in his own country, he fled for refuge to Geneva, about 1619. The magistrates, and the clergy there, received him with great marks of honour and distinction; and he passed the remainder of his life among them in great esteem. Meze-ray says, that " he was a man of great courage and boldness, of a ready wit, and of a fine taste in polite learning, as well as of good experience in matters of war."

The son of this d'Aubigné was the father of madam de Maintenon; her mother the daughter of Peter de Cardillac,

¹ Preface as above. — Wolfii Bibl. Hebræa. — Saxii Onomasticon.

lord of Lane; and of Louisa de Montalembert. They were married at Bourdeaux, Dec. 27, 1627, not without some apprehensions, it is said, on the part of the lady, upon her being united, we know not how, to a man of a most infamous character, and who had actually murdered his first wife: for such was Constance d'Aubigné. Going to Paris soon after his marriage, he was for some very gross offence cast into prison; upon which madam d'Aubigné followed to solicit his pardon; but in vain: cardinal Richelieu was inflexible, and told her, that "to take such a husband from her, was to do her a friendly office." Madam d'Aubigné, more attached to her husband in proportion as he became more miserable, obtained leave to shut herself up in prison with him. Here she had two sons, and becoming pregnant a third time, obtained leave from court to have her husband removed to the prison of Niort, that they might be nearer the assistance which they derived from their relations.

In this prison madam de Maintenon was born, Nov. 27, 1635; from which miserable situation, however, she was taken a few days after by madam Villette, her aunt by her father's side, who, out of compassion to the child, gave her to the care of her daughter's nurse, with whom she was bred for some time as a foster-sister. Madam Villette also sent the prisoners several necessaries, of which they were in extreme want. Madam d'Aubigné at length obtained her husband's enlargement; but it was upon condition that he should turn Roman Catholic. D'Aubigné promised all; but, forgetting his promises, and fearing to be involved again in trouble, he was determined to seek his fortune abroad. Accordingly in 1639, he embarked for America with his wife and family; and arriving safely there, settled in Martinico, where he acquired considerable plantations. Madam d'Aubigné returned in a little time with her children to France, to carry on some lawsuits, and recover some debts; but madam Villette persuading her to desist from her pretensions, she returned to America, where she found her husband ruined by gaming. In 1646, he died, when madam d'Aubigné was left, in the utmost distress, to support herself, and manage the education of her children, as she could. She returned to France, leaving her debts unpaid, and her daughter as a pledge in the hands of one of her principal creditors; who, however, soon sent her into France after her mother.

Here neglected by her mother, who was indeed little able to support her, she fell into the hands of madam Villette at Porton, who received her with great marks of affection; and told her, that she should be welcome, if she thought fit, to live with her, where at least she should never be reduced to want a subsistence. The niece accepted the offer which her aunt made her, and studied to render herself necessary and agreeable to a person, upon whom she saw she must depend for every thing. She particularly laboured to insinuate herself into the affections of her cousin, with whom she had one common nurse: and to omit nothing that might please them, she expressed a great desire to be instructed in the religion of her ancestors. She was impatient to have some conversation with ministers, and to frequent their sermons, and in a short time became firmly attached to the Protestant religion. In the mean time madam de Neuillant, a relation by her mother's side, and a Roman catholic, had been busy in advertising some considerable persons of the danger she was in, as to her salvation; and had solicited an order, which was granted, from the court, to take her out of the hands of madam Villette, and to have her instructed in the Roman Catholic religion. She accordingly took her to herself, and made a convert of her: which however was not effected without many threats, artifices, and hardships, which drove her at length to a compliance with the solicitations of madam de Neuillant.

In 1651, she was married to the abbé Scarron. Madam de Neuillant, being obliged to go to Paris, took her along with her; and there becoming known to this old famous buffoon, who admired her for her wit, she preferred marrying him to the dependent state she was in. Scarron was of an ancient and distinguished family, but deformed, infirm, and in no very advantageous circumstances; as he subsisted only on a pension, which was allowed him by the court, in consideration of his wit and parts. She lived with him, however, many years; and Voltaire says that this part of her life was undoubtedly the happiest. Her beauty, but still more her wit, for she was never reckoned a complete beauty, distinguished her greatly; and her conversation was eagerly sought by all the best company in Paris. Upon the death of her husband, which happened in 1660, she was reduced to the same indigent condition she was in before her marriage; but her friends did all they could to

prevail upon the court to continue to her the pension which Scarron had enjoyed: in order to which, petitions were frequently given in, beginning always with, "The widow Scarron most humbly prays your majesty," &c. For a time all these petitions signified nothing; and the king was so weary of them, that he has been heard to say, "Must I always be pestered with the widow Scarron?" At length, madam de Montespan, his mistress, undertook to present one to him: "How!" cried the king, "the widow Scarron again! Shall I never hear of any thing else?" "Indeed, Sire," replied madam de Montespan, "you ought to have ceased hearing of it long ago." The pension was granted, and madam Scarron went to thank madam de Montespan, who was so struck with the charms of her conversation, that she presented her to the king, who is reported to have said: "Madam, I have made you wait a long time; but your friends are so numerous, that I was desirous of your owing this to me alone." Voltaire tells us, he had this fact from cardinal Fleury, who took a pleasure in often repeating it, because he said Louis XIV. had made him the same compliment when he gave him the bishopric of Frejus.

Some time after, madam de Montespan, wishing to conceal the birth of the children she had by the king, cast her eyes on madam Scarron, as the most likely person to keep the secret, and educate them properly; and madam Scarron undertook this charge by his majesty's order, and became their governante. She then led a hard, unpleasant, and retired life, with only her pension of 2000 livres, and had the mortification of knowing that she was disagreeable to the king. His majesty had indeed a degree of dislike to her: he looked upon her as a wit; and though he possessed much wit himself, he could not bear those who made a display of it. He never mentioned her to madam de Montespan, but by the name of "your bellesprit." When the children grew older, they were sent for to court, which occasioned the king to converse sometimes with madam Scarron, in whom he found so much sense, sweetness, and elegance of manners, that he not only lost by degrees his dislike to her, but gave her a particular proof of his esteem: looking over the state of the pensions, and seeing "two thousand francs for madam Scarron," he erased the sum, and wrote "two thousand crowns." The young duke of Maine also contributed not

a little to remove his majesty's prejudices. The king frequently played with him, and being much pleased with the sense that appeared even in his eyes, and with the manner in which he answered his questions, said to him one day, "You are very wise;" "I may well be so," replied the child, "for I have a governess who is wisdom itself." "Go," said his majesty, "go, tell her you bring her a hundred thousand franks for your sugar plumbs." Madam Scarron attended this young prince sometime after to the waters of Barege, from whence she wrote to the king himself, to inform him of all that passed. He was much pleased with her letters, and said, "I had no idea that a bel-esprit could write so well." This circumstance probably gave rise to the report that Louis XIV. was first captivated by a letter she wrote in madam de Montespan's name; but it is a mere story. Madam de Montespan wrote at least as good letters as madam Scarron, and even as madam de Sevigné.

In 1679, the king bought her the lands of Maintenon, worth 250,000 livres, which was the only estate she ever had, though afterwards in a height of favour that afforded her the means of purchasing immense property. Here she had a magnificent castle, in a most beautiful country, not more than fourteen leagues from Paris, and ten from Versailles. The king, seeing her extremely pleased with the acquisition of her estate, called her publicly madam de Maintenon; which change of name was of greater use to her than she herself could have foreseen. She could not well be raised to the rank in which she was afterwards seen, with the name of Scarron, which must always have been accompanied with a mean and burlesque idea. A woman, whose very name was a jest, must have detracted from the respect and veneration which was paid to the great and pompous Louis; nor could all the reserve and dignity of the widow efface the impression made by the remembrance of her buffoonish husband. It was necessary, therefore, that madam de Maintenon should obliterate madam Scarron.

In the mean time, her elevation was to her only a retreat. Shut up in her apartment, which was on the same floor with the king's, she confined herself to the society of two or three ladies, as retired as herself; and even these she saw but seldom. The king came to her apartment every day after dinner, before and after supper, and continued

there till midnight. Here he did business with his ministers, while madam de Maintenon employed herself in reading or needle-work, never shewing any eagerness to talk of state affairs, often seeming wholly ignorant of them, and carefully avoiding whatever had the least appearance of cabal and intrigue. She studied more to please him who governed, than to govern; and preserved her credit, by employing it with the utmost circumspection. She did not make use of her power, to give the greatest dignities and employments among her own relations. Her brother count d'Aubigné, a lieutenant-general of long standing, was not even made a marshal of France; a blue ribbon, and some appropriations in the farms of the revenue, were all his fortune: which made him once say to the marshal de Vivone, the brother of madam de Montespan, that "he had received the staff of marshal in ready money." It was rather high fortune for the daughter of this count, to marry the duke de Noailles, than an advantage to the duke. Two more nieces of madam de Maintenon, the one married to the marquis de Caylus, the other to the marquis de Villette, had scarcely any thing. A moderate pension, which Louis XIV. gave to madam de Caylus, was almost all her fortune; and madam de Villette had nothing but expectations. This lady, who was afterwards married to the celebrated lord Bolingbroke, often reproached her aunt for doing so little for her family; and once told her in some anger, that "she took a pleasure in her moderation, and in seeing her family the victim of it." This Voltaire relates as a fact, which he had from M. de Villette herself. It is certain, that M. de Maintenon submitted every thing to her fears of doing what might be contrary to the king's sentiments. She did not even dare to support her relation the cardinal de Noailles, against father le Tellier. She had a great friendship for the poet Racine, yet did not venture to protect him against a slight resentment of the king's. One day, moved with the eloquence with which he had described to her the people's miseries in 1698, she engaged him to draw up a memorial, which might at once shew the evil and the remedy. The king read it; and, upon his expressing some displeasure at it, she had the weakness to tell the author, and not the courage to defend him. Racine, still weaker, says Voltaire, was so hurt, that it was supposed to have occasioned his death. The same natural disposition, which made her

incapable of conferring benefits, made her also incapable of doing injuries. When the minister Louvois threw himself at the feet of Louis XIV. to hinder his marriage with the widow Scarron, she not only forgave him, but frequently pacified the king, whom the rough temper of this minister as frequently angered.

About the end of 1685, Louis married madam de Maintenon; and certainly acquired an agreeable and submissive companion. He was then in his forty-eighth year, she in her fiftieth. The only public distinction which made her sensible of her secret elevation (for nothing could be conducted more secretly then, or kept a greater secret afterwards, than this marriage) was, that at mass she sat in one of the two little galleries, or gilt doors, which appeared only to be designed for the king and queen: besides this, she had not any exterior appearance of grandeur. That piety and devotion, with which she had inspired the king, and which she had applied very successfully to make herself a wife, instead of a mistress, became by degrees a settled disposition of mind, which age and affliction confirmed. She had already, with the king and the whole court, given herself the merit of a foundress, by assembling at Noisy a great number of women of quality; and the king had already destined the revenues of the abbey of St. Denis, for the maintenance of this rising community. St. Cyr was built at the end of the park at Versailles, in 1686. She then gave the form to this establishment; and, together with Desmarets, bishop of Chartres, made the rules, and was herself superior of the convent. Thither she often went to pass away some hours; and, as we learn from herself, melancholy determined her to this employment. "Why cannot I," says she in a letter to madam de la Maisonfort, "why cannot I give you my experience? Why cannot I make you sensible of that uneasiness, which wears out the great, and of the difficulties they labour under to employ their time? Do not you see that I am dying with melancholy, in a height of fortune, which once my imagination could scarcely have conceived? I have been young and beautiful, have had a relish for pleasures, and have been the universal object of love. In a more advanced age, I have spent my time in intellectual amusements. I have at last risen to favour; but I protest to you, my dear girl, that every one of these conditions leaves in the mind a dismal vacuity." If any thing, says

Voltaire, could shew the vanity of ambition, it would certainly be this letter. She could have no other uneasiness than the uniformity of her manner of living with a great king; and this made her say once to the count d'Aubigné, her brother, "I can hold it no longer; I wish I was dead."

The court grew now every day less gay and more serious, after the king began to live a retired life with madam de Maintenon. It was the convent of St. Cyr which revived the taste for works of genius. Madam de Maintenon intrusted Racine, who had renounced the theatre for Jansenism and the court, to compose a tragedy, and to take the subject from the Bible. Racine composed "Esther;" and this piece having been first represented at the house of St. Cyr, was afterwards acted several times at Versailles before the king, in the winter of 1689. At the death of the king, which happened Sept. 2, 1715, madam de Maintenon retired wholly to St. Cyr, where she spent the remainder of her days in acts of devotion. What appears surprising is, that Louis XIV. made no certain provision for her, but only recommended her to the duke of Orleans. She would accept of no more than an annual pension of 80,000 livres; and this was punctually paid her till her death, which happened the 15th of April, 1719. M. de la Beaumelle published in 1755, "M. de Maintenon's Letters," 9 vols. 12mo; and "Memoirs" for her history, &c. the whole reprinted in 12 vols. small 12mo. These "Letters" are curious and interesting, but there are several trifling ones among them. The "Memoirs," which contain some remarkable anecdotes, are not always to be depended on as to facts, and are frequently censurable for indelicacy.¹

MAJOR, or MAIR (JOHN), a scholastic divine and historian, was born, not at Haddington, as is usually said, but at Gleghorn, a village near North Berwick, in 1469. From some passages in his writings, it appears that he resided for a time both at Oxford and at Cambridge. At the former particularly, we learn from the dedication of one of his works to cardinal Wolsey, he resided, not three months, as Wood says, but a year. The cardinal, whom he styles "your majesty," received him "after the old manner of Christian hospitality, and invited him with a splendid salary to Oxford, where he had lately founded his

¹ Moreni.—Siccle de Louis XIV.—Dict. Hist.

college, which Major did not accept, on account of the love he bore to his mother university of Paris." It appears that he went in 1493 to Paris, and studied in the college of St. Barbe, under the famous John Boulac. Thence he removed to the college of Montacute, where he began the study of divinity, under the celebrated Standouk. In 1498 he was entered of the college of Navarre; in 1505 he was created D. D. returned to Scotland in 1519, and taught theology for several years in the university of St. Andrew's. At length, disgusted with the quarrels of his countrymen, he returned to Paris, and resumed his lectures in the college of Montacute, where he had several pupils, afterwards men of eminence. About 1530, he removed once more to Scotland, was chosen professor of divinity at St. Andrew's, and afterwards became provost. It is usually supposed that he died in 1547, but it is certain that he was alive in 1549; for in that year he subscribed (by proxy, on account of his great age) the national constitutions of the church of Scotland. He died soon after, probably in 1550, which must have been in his eighty-second year. Du Pin says, that of all the divines who had written on the works of the Master of Sentences (Peter Lombard), Major was the most learned and comprehensive. His *History of Scotland* is written with much commendable freedom; but in a barbarous style, and not always correct as to facts. He was the instructor, but not, as some have said, the patron of the famous George Buchanan. He also had the celebrated John Knox as one of his pupils. Baker in a MS note on the "*Athenæ*," adds to the mention of this fact, that "a man would hardly believe he had been taught by him." Baker, however, was not sufficiently acquainted with Major's character to be able to solve this doubt. Major, according to the very acute biographer of Knox (Dr. M'Crie) had acquired a habit of thinking and expressing himself on certain subjects, more liberal than was adopted in his native country and other parts of Europe. He had imbibed the sentiments concerning ecclesiastical polity, maintained by John Gerson, Peter D'Ailly, and others, who defended the decrees of the council of Constance, and liberties of the Gallican church, against those who asserted the incontroulable authority of the sovereign pontiff. He thought that a general council was superior to the pope, might judge, rebuke, restrain, and even depose him from his dignity; denied the temporal

supremacy of the bishop of Rome, and his right to inaugurate or dethrone princes; maintained that ecclesiastical censures and even papal excommunications had no force; if pronounced on invalid or irrelevant grounds; he held that tithes were merely of human appointment, not divine right; censured the avarice, ambition, and secular pomp of the court of Rome and the episcopal order; was no warm friend of the regular clergy, and advised the reduction of monasteries and holidays. His opinions respecting civil government were analogous to those which he held as to ecclesiastical policy. He taught that the authority of kings and princes was originally derived from the people; that the former are not superior to the latter, collectively considered; that if rulers become tyrannical, or employ their power for the destruction of their subjects, they may lawfully be controuled by them; and proving incorrigible, may be deposed by the community as the superior power; and that tyrants may be judicially proceeded against, even to capital punishment. The affinity between these and the political principles afterwards avowed by Knox, and defended by the classic pen of Buchanan, is too striking to require illustration. But although Major had ventured to think for himself on these topics, in all other respects he was completely subservient to the opinions of his age; and with a mind deeply tinctured with superstition, defended some of the absurdest tenets of popery by the most ridiculous and puerile arguments. We cannot, therefore, greatly blame Buchanan, who called him in ridicule, what he affected to call himself in humility, "*Joannes, solo cognomine, Major.*" His works are, 1. "*Libri duo fallaciarum,*" Lugd. 1516, comprising his "*Opera Logicalia.*" 2. "*In quatuor sententiarum commentarius,*" Paris, 1516. 3. "*Commentarius in physica Aristotelis,*" Paris, 1526. 4. "*In primum et secundum sententiarum commentarii,*" Paris, 1510. 5. "*Commentarius in tertium sententiarum,*" Paris, 1517. 6. "*Literalis in Matthæum expositio,*" Paris, 1518. From these two last may be collected his sentiments on ecclesiastical polity, mentioned above. 7. "*De historia gentis Scotorum, seu historia majoris Britanniae,*" Paris, 1521, 4to. Of this a new edition was printed at Edinburgh, 1740, 4to. 8. "*Luculenta in 4 Evangelia expositiones,*" &c. Paris, 1529, folio. 9. "*Placita theologica.*" 10. "*Catalogus episcoporum Lucio-*

nensium." He also translated Caxton's Chronicle into Latin.¹

MAJORAGIUS (MARK ANTONY), so named from a village in the territory of Milan, where he was born in 1514, applied himself to the study of belles lettres, and afterwards taught them at Milan, with very great reputation. He introduced into the schools of that place the mode of writing declamations which had been practised by the ancients, and was found to be an useful method of exercising the genius of young men. His success attracted much envy, and his enemies are said to have instituted a law-suit against him for taking the name of Marcus Antonius Majorianus, instead of Antonius Maria, which was his proper name. He founded his defence on the more classical sound of the name, and his plea was considered as valid. He died in 1555, at the early age of forty-one. Of his works are extant, 1. "Commentaries on the Rhetoric of Aristotle, on the Oratory of Cicero, and on Virgil," all in folio. 2. Several Tracts, and among others, "De senatu Romano," in 4to. "De risu Oratorio et urbano." "De nominibus propriis veterum Romanorum." 3. "A Collection of Latin Speeches," Leipsic, 1628, 8vo. These works are all replete with learning.²

MIRAN (JOHN JAMES D'ORTOUS DE), a French philosopher, whose works do credit to his country, was born at Beziers, in 1678. He was early admitted into the academy of sciences, and the French academy; and in the former, in 1741, succeeded Fontenelle in the office of perpetual secretary. This place he filled with great reputation for three years, and displayed, like his predecessor, the talent of placing the most abstruse questions in a clear and intelligible light. He died at Paris, Feb. 20, 1771. His works are, 1. "Dissertation sur les variations du Baromètre," 1715, 12mo. 2. "Dissertation sur la cause de la lumiere des Phosphores, et des noctiluques," 1717, 12mo. 3. "Dissertation sur la Glace," 1719, 12mo. 4. "Lettre à M. l'abbé Bignon, sur la nature des Vaisseaux," 1728, 4to. 5. "Traité physique et historique de l'Aurore Boreale," 1733, 4to. 6. "Dissertation sur les forces motrices des corps," 1741, 12mo. 7. "Lettre à Madame du Chatelet, sur la question des forces vives," 1741, 12mo.

¹ Mackenzie's Scotch Writers.—Ath. Ox. vol. I.—Dodd's Ch. Hist.—M'Crie's Life of Knox.—Irvin's Life of Buchanan. ² Gen. Dict.—Moseri.—Tiraboschi.

8. "Eloges des Académiciens de l'academie des sciences, morts en 1741, 1743, and 1747," 12mo. In these compositions, without imitating Fontenelle, he is thought nearly to equal him, in the talent of characterizing the persons he describes, and appreciating their merits justly.

9. "Lettre au Père Parennin, contenant diverses questions, sur la Chine," 12mo. This is a curious work, and strongly displays the philosophical mind of the author.

10. Many memoirs inserted in the volumes of the academy of sciences; and some other compositions of no great bulk. Mairan was much admired in society as an intelligent, agreeable, and lively companion. It is of him that madame Pompadour relates the following anecdote, which, if we mistake not, has been attributed to others: "His house had by chance taken fire, which was just getting into the second floor, where he was plodding calmly over his circles and triangles. He is summoned to fly without delay: 'Talk to my wife,' says he, 'I meddle with none of these matters;' and sat down again contentedly to muse on the moon, until he was forced out of the house."¹

MAIRE (JOHN LE), an early French poet, was born at Bavai, in Hainault, in 1473, and died, according to some authors, in 1524, according to others, towards 1548. He is the author of an allegorical poem entitled "Les trois Contes de Cupidon et d'Atropos, dont le premier fut inventé par Seraphin, Poete Italien; le 2^e et le 3^e de Maitre Jean le Maire," Paris, 1525, 8vo. Several other poems by him are extant, all indicating a lively imagination, wit, and facility of writing, but with little correctness, taste, or delicacy. Some of his productions are not even decent. He wrote also, "Les Illustrations des Gaules, et singularités de Troyes," 1512, folio. And a panegyric on Margaret of Austria, entitled "La Couronne Marguaritique," printed at Lyons, in 1546, in which he reports some curious traits of the wit and repartee of that princess.²

MAIRET (JOHN); a French poet of later times, was born at Besançon, in 1604, and was gentleman in waiting to the duke of Montmorency, under whom he signalized himself in two battles against the Hugonots. His patron settled upon him a pension of 15,000 livres; but, not con-

¹ Dict. Hist.—Necrologie, vol. IV.—Madame Pompadour's Letters

² Dict. Hist.—Moréri.—Croix du Maine.

tented with that, he complained heavily that the poets of his time received praises and incense, like the deities of antiquity, but nothing that could support life. He was in truth a lover of good cheer, and would have been more pleased with presents of wine, or delicacies for the table, than crowns of laurel, or any unsubstantial honour. His remonstrances were not ineffectual. He received many presents from the duke de Longueville, and favours in great number from cardinal Richelieu, the count of Soissons, and cardinal la Valette. He married in 1648, and retired to Besançon, where he principally resided from that time, though he lost his wife in about ten years. He had some talent for negotiation, and conducted the business of a suspension of arms for Franche Comté with such success, that the emperor rewarded him in 1668, by re-establishing an ancient claim to nobility that had been in his family. He died in 1686, at the age of eighty-four. Mairét was never rich, yet led a life of ease and gratification. He very early began to write. His first tragedy of "Chryseide," was written at sixteen; "Sylvia," at seventeen; "Sylvianire," at twenty-one; "The Duké de Ossane," at twenty-three; "Virginia," at twenty-four; and "Sophonisba," at twenty-five. He wrote in all, 1. Twelve tragedies, which, though they have some fine passages, abound in faults, and are written in a feeble style of versification. Corneille had not yet established the style of the French drama. On the Sophonisba of Mairét, Voltaire has formed another tragedy of the same name. 2. A poem, entitled "Le Courtisan solitaire," a performance of some merit. 3. Miscellaneous poems, in general moderate enough. 4. Some criticisms against Corneille, which were more disgraceful to the author than to the person attacked. His Sophonisba, however, was preferred to that of Corneille, but then that drama is by no means esteemed one of the happiest efforts of the great tragic poet.¹

MAISTRE (ANTOINE LÉ). France has produced several great men of the name of Maistre, and among them Giles le Maistre, celebrated as an incorruptible magistrate in the corrupt times of Francis I. and Henry II. Antony le Maistre seems to have been of a different family, being the son of Isaac le Maistré, master of the accounts, and Catherine Arnauld, sister of the celebrated M. Arnauld, doc-

¹ Niceron, vol. XXV.—Dict. Hist.—Moreri.

tor of the Sorbonne. He was born at Paris, May 2, 1608. He appeared very early as a pleader, and with uncommon success, but from religious feelings gave up his pursuits, and retired to the society of Port-Royal, where his piety and mortification became conspicuous. "I have been busy," said he, "in pleading the causes of others, I am now studying to plead my own." He died Nov. 4, 1658, aged fifty-one. Of his works, there have been published, 1. "Pleadings;" of the elegant style of which, Perrault speaks in the highest terms of approbation. 2. "A Translation of Chrysostom de Sacerdotio," with an elegant preface, 12mo. 3. "A life of St. Bernard, under the name of the sieur Lancy, 4to and 8vo. 4. Translations of several writings of St. Bernard. 5. Several publications in favour of the Society of Port-Royal. 6. "The Life of Don Barthélemi des Martyrs," in 8vo, esteemed a very well-written composition; but some biographers have attributed this to his brother, the subject of our next article.¹

MAISTRE (LOUIS ISAAC LE), more known under the name of Sacy (Isaac inverted), was brother of the former, and was born at Paris, in 1613, where he was also educated. After pursuing his studies with the greatest success under Du Verger, the abbé of St. Cyran, and other eminent teachers, he was admitted to the priesthood in 1648. His reputation gained him the office of confessor to the society of Port Royal; but that house being accused of Jansenism, he was involved in the persecution; was obliged to conceal himself in 1661; and in 1666 was confined in the Bastille. In that prison he composed some important works, particularly a translation of the whole Bible, which was finished on the eve of All-saints, 1668; and on the same day he obtained his liberty, after being confined two years and a half. When this work was presented to the king and his minister, le Maistre desired no other reward than that of being allowed frequently to visit the Bastille, to inspect the state of the prisoners. Some writers assert that during his confinement, he composed a history of the Old and New Testament, in one volume, under the name of Royaumont, a work known in this country by a translation in 4to, published about the beginning of the last century, with nearly 300 plates; but others ascribe it to

¹ Moreri.—Dict. Hist.—Perrault's *Hommes Illustres*.

Nicholas Fontaine. Le Maistre remained at Paris till 1675, when he retired to Port-Royal; but was obliged in 1679 to quit it, and retired to Pompona, where he died, at the age of seventy-one, in 1684. His works are, 1. His translation of the Bible, with explanations of the literal and spiritual sense taken from the fathers; in which part he was assisted by du Fossé, Huré, and le Tourneaux. This work was published at Paris, in 1682, and several subsequent years, in 32 vols. 8vo. Several other editions have been printed, but this is on the whole esteemed the best. 2. A translation of the *Psalms*, from the Hebrew and the Vulgate together. 3. A translation of the Homilies of St. Chrysostom on St. Matthew, in 3 vols. 8vo. 4. A translation of Kempis on the Imitation of Christ, under the name of de Beuil, prior of S. Val, Paris, 1663, 8vo. 5. A translation of Phædrus, under the name of St. Aubin, 12mo. 6. Three comedies of Terence, 12mo. 7. The Letters of Bongars, published under the name of Brianville. 8. The poem of St. Prosper, on ingratitude, rendered in verse and prose. 9. "Les enluminures de l'Almanach des Jesuites," 1654, 12mo; an attack upon the Jesuits, which was so far relished as to be reprinted in 1733. 10. "Heures de Port-Royal," called by the Jesuits Hours of Jansenism, 12mo. 11. "Letters of Piety," in 2 vols. 8vo, published at Paris in 1690. The merits of this author are fully displayed in the memoirs of Port-Royal, written by Nicholas Fontaine, and published at Cologne, in 1738, in 2 vols. 12mo.¹

MAITLAND (SIR RICHARD), a cultivator and preserver of Scotch poetry, the son of William Maitland of Lethington, and of Martha, daughter of George lord Seaton, was born in 1496. Having finished his course of literature and philosophy in the university of St. Andrews, he visited France in order to prosecute the study of the law. In 1554 he appears to have been one of the extraordinary lords of session. About 1561 he was deprived of his sight, a misfortune which, however, did not prevent his being admitted in that year to the office of an ordinary lord of session, by the title of lord Lethington; and in 1562, he was appointed lord privy-seal, and a member of the privy-council. His office as keeper of the privy seal he resigned in 1567, in favour of his second son, the subject of our

¹ Moreri.—Dict. Hist.—Dupin.

next article. In 1583 he was excused from attendance as a judge, unless when it suited his convenience; but from a sense of the importance of the duties of that office, he resigned it in favour of sir Lewis Ballenden. Sir Richard died March 20, 1586. His eldest son, sir William Maitland, secretary to queen Mary, makes a considerable figure in the history of that princess.

Sir Richard Maitland is celebrated as a man of learning, talents, and virtue. His compositions breathe the genuine spirit of piety and benevolence. The cheerfulness of his natural disposition, and his affiance in divine aid, seem to have supported him with singular equanimity under the pressure of blindness and old age. His poem "On the Creation and Paradyce Lost" is printed in Allan Ramsay's "Ever-Green." A considerable number of his productions are to be found among Mr. Pinkerton's "Ancient Scottish Poetry," 1786, 2 vols. 8vo; two are in the Bibliographer, vol. III. p. 114, and many more remain unpublished. A MS. containing "The Selected Poemes of Sir Richard Metellan" was presented by Drummond to the university of Edinburgh; but it seems merely to consist of gleanings from the two volumes deposited in the library of Magdalen-college, Cambridge. Two of his unpublished works, a genealogical history of the family of Seaton, and decisions of the court of session from 1550 to 1565, are preserved in the Advocates' library, Edinburgh. It is supposed that he did not write his poems before he had nearly attained his sixtieth year. On that and other accounts they afford some gratification to curiosity, but little to taste. The Maitland Collection of Poems in the Pepysian library has served to connect his name with the history of early Scottish poetry.¹

MAITLAND (JOHN), lord of Thirlstone, and afterwards chancellor of Scotland, one of the Latin poets of that country, the second son of the preceding, was born about 1537. He was educated in Scotland, and afterwards sent to France to study the law. On his return to his native country, he practised that profession with great success. In 1567, as already noticed, his father resigned the privy-seal in his favour; but in 1570 he was deprived of that office, from his attachment to queen Mary. In 1581 he was made a senator of the college of justice. In 1584 he

¹ Irvine's Lives of the Scottish Poets.—Mackenzie's Scotch Writers, vol. III.

became secretary of state to king James VI. and the year following, on the death of the earl of Arran, was created lord chancellor of Scotland. The power and influence of the chancellor created him many enemies among the Scotch nobility, who made several unsuccessful attempts to destroy him. In 1589 he attended the king on his voyage to Norway, where his royal bride, the princess of Denmark, was detained by contrary winds. The marriage was there completed, and they passed the winter at Copenhagen. During this residence in Denmark, Maitland became intimately acquainted with Tycho Brahe. In 1590 he was created lord Maitland of Thirlstone. Towards the end of 1592, the chancellor incurred the queen's displeasure for refusing to relinquish his lordship of Musselburgh, which she claimed as part of Dumferling. He absented himself from court for some time, but was at length restored to favour. He died of a lingering illness Oct. 4, 1595, and was much regretted by the king. He is spoken of by Spotiswood and Johnston as a man of great learning, and eminent political abilities. Of his works, we have "*Johannis Metellani, Thirlstoni Romani, epigrammata Latina*," published in the second volume of the "*Deliciæ Poetarum Scotorum*," Amst. 1637; a satire in the Scotch language "*aganist sklanderous toungis*," and an "*admonition*" to the regent Mar, published in Mr. Pinkerton's collection of "*Ancient Scotch Poems*."¹

MAITLAND (JOHN), duke of Lauderdale, grandson of the preceding, was a statesman of great power and authority, but of most inconsistent character. On the breaking out of the wars in Scotland in the reign of Charles I. he was a zealous covenanter; and in Jan. 1644-5, one of the commissioners at the treaty of Uxbridge, during which, upon the death of his father the earl of Lauderdale, he succeeded to his titles and estate. He took an active but not very useful part in the above treaty; "*being*," says lord Clarendon, "*a young man, not accustomed to an orderly and decent way of speaking, and having no gracious pronounciation, and full of passion, he made every thing much more difficult than it was before.*" In April 1647, he came with the earl of Dumfermling to London, with a commission to join with the parliament commissioners in

¹ Mackenzie's *Scotch Writers*, vol. III.—Park's edition of the *Royal and Noble Authors*.

persuading the king to sign the covenant and propositions offered to him; and in the latter end of the same year, he, in conjunction with the earl of Loudon, chancellor of Scotland, and the earl of Lanerick, conducted a private treaty with his majesty at Hampton court, which was renewed and signed by him on Dec. 26 at Carisbrook castle. By this, among other very remarkable concessions, the king engaged himself to employ the Scots equally with the English in all foreign employments and negotiations; and that a third part of all the offices and places about the king, queen, and prince, should be conferred upon persons of that nation; and that the king and prince, or one of them, should frequently reside in Scotland. In August the year following, the earl of Lauderdale was sent by the committee of estates of Scotland to the prince of Wales, with a letter, in which, next to his father's restraint, they bewailed his highness's long absence from that kingdom; and since their forces were again marched into England, they desired his presence to countenance their endeavours for religion and his father's re-establishment. In 1649, he opposed with great vehemence the propositions made by the marquis of Montrose to king Charles II.; and in 1651 attended his majesty in his expedition into England, but was taken prisoner after the battle of Worcester in September the same year, and confined in the Tower of London, Portland-castle, and other prisons, till the 3d of March, 1659-60, when he was released from his imprisonment in Windsor-castle.

Upon the Restoration he was made secretary of state for Scotland, and persuaded the king to demolish the forts and citadels built by Cromwell in Scotland; by which means he became very popular. He was likewise very importunate with his majesty for his supporting presbytery in that kingdom; though his zeal, in that respect, did not continue long. In 1669, he was appointed lord commissioner for the king in Scotland, whither he was sent with great pomp and splendour to bring about some extraordinary points, and particularly the union of the two kingdoms. For this purpose he made a speech at the opening of the parliament at Edinburgh on the 19th of October that year, in which he likewise recommended the preservation of the church as established by law, and expressed a vast zeal for episcopal government. And now the extending of the king's power and grandeur in that kingdom

was greatly owing to the management of his lordship although he had formerly been as much for depressing the prerogative; and from the time of his commission the Scots had reason to date all the mischiefs and internal commotions of that and the succeeding reign. Having undertaken to make his majesty absolute and arbitrary, he stretched the power of the crown to every kind of excess, and assumed to himself a sort of lawless administration, the exercise of which was supposed to be granted to him in consequence of the large promises he had made. In the prosecution of this design, being more apprehensive of other men's officious interfering, than distrustful of his own abilities, he took care to make himself his majesty's sole informer, as well as his sole secretary; and by this means, not only the affairs of Scotland were determined in the court of England, without any notice taken of the king's council in Scotland, but a strict watch was kept on all Scotchmen, who came to the English court; and to attempt any access to his majesty, otherwise than by his lordship's mediation, was to hazard his perpetual resentment. By these arrogant measures, he gradually made himself almost the only important person of the whole Scotch nation; and in Scotland itself assumed so much sovereign authority, as to name the privy-counsellors, to place and remove the lords of the session and exchequer, to grant gifts and pensions, to levy and disband forces, to appoint general officers, and to transact all matters belonging to the prerogative. Besides which, he was one of the five lords, who had the management of affairs in England, and were styled the Cabal, and in 1672, was made marquis of March, duke of Lauderdale, and knight of the garter. But these honours did not protect him from the indignation of the House of Commons; by whom, in November the year following, he was voted a "grievance, and not fit to be trusted or employed in any office or place of trust." And though his majesty thought proper on the 25th of June, 1674, to create him a baron of England by the title of Baron of Petersham in Surrey, and earl of Guildford, yet the House of Commons the next year presented an address to the king to remove him from all his employments, and from his majesty's presence and counsels for ever; which address was followed by another of the same kind in May 1678, and by a third in May the year following.

He died at Tunbridge Wells, August 24, 1682, leaving a character which no historian has been hardy enough to vindicate. In Clarendon, Burnet, Kennet, Hume, Smollet, &c. we find a near conformity of sentiment respecting his inconsistency, his ambition, and his tyranny*. Mr. Laing observes, that “during a long imprisonment, his mind had been carefully improved by study, and impressed with a sense of religion, which was soon effaced on his return to the world. His learning was extensive and accurate; in public affairs his experience was considerable, and his elocution copious, though unpolished and indistinct. But his temper was dark and vindictive, incapable of friendship, mean and abject to his superiors, haughty and tyrannical to his inferiors; and his judgment, seldom correct or just, was obstinate in error, and irreclaimable by advice. His passions were furious and ungovernable, unless when his interest or ambition interposed; his violence was ever prepared to suggest or to execute the most desperate counsels; and his ready compliance preserved his credit with the king, till his faculties were visibly impaired with age.”—The duke died without male issue, but his brother succeeded to the title of Earl, whose son Richard was the author of a translation of Virgil, which is rather literal than poetical, yet Dryden adopted many of the lines into his own translation.¹

MAITLAND (WILLIAM), an antiquary of some note, was born, according to the best accounts we can obtain, at Brechin in Forfarshire in Scotland, about 1693. What education he had is uncertain, but his original employment was that of a hair-merchant; in the prosecution of which business he travelled into Sweden, and Denmark, to Hamburgh, and other places. At length he settled in London, and applied himself to the study of English and Scottish antiquities, and must have acquired some literary reputation, as in 1733 he was elected a fellow of the royal society, and in 1735 a fellow of the society of antiquaries,

* What no historian, no relater of facts could do, was accomplished by the rev. John Gascarth, fellow of Pembroke hall in Cambridge, in a funeral sermon for the duke. In this he clothes him with every virtue that ever adorned the best, most pious, and wisest of human beings. After reading his grace's

history, one would suppose all this ironical; but the author, whatever his motives, appears to be serious. This sermon was published at London, in 1683, 4to. It is, we believe, scarce, but the reader will find the substance of it in that very useful collection, “Wilford's Memorials.”

¹ Laing's Hist. of Scotland.—Clarendon.—Burnet, &c.—Birch's Lives.

which he resigned in 1740, on going to reside in the country. His first publication was his *History of London*, published in folio, in 1739; a work compiled from Stow, and afterwards, in 1765, enlarged by Entick to 2 vols. folio, with a great many views, plans, &c. the plates of which are now in Mr. Nichols's possession. In 1740, as just mentioned, he retired into his native country, and in 1753, published a history of Edinburgh, comprised also in one folio volume. In 1757, appeared his work on the history and antiquities of Scotland, in 2 vols. folio; a performance not in general so highly esteemed as the two former, although he appears to have taken considerable pains to acquire information, by a set of printed queries which he sent to every clergyman in Scotland, and himself travelled over it for the same purpose. On July the 16th of the same year, he died, at Montrose, according to our account at the age of 64; the papers of the time say, at an advanced age, by which possibly it may be meant that he was still older; but this is matter of doubt. He was said, in the accounts of his death, to have died worth more than 10,000*l*. Mr. Maitland was rather a compiler from printed or written authorities, than an original collector of antiquary knowledge. Mr. Gough, a very competent judge, pronounces him, even in this respect, "self-conceited and credulous," and adds that he "knew little, and wrote worse." The merit of his history of London was chiefly in supplying the place of Stowe, which was become scarce, and in modernizing the style. His "*History of Edinburgh*" is the most useful of his works.¹

MAITTAIRE (MICHAEL), an eminent classical editor, of a foreign family, was born in 1668. He was educated at Westminster school, under Dr. Busby, who kept him to the study of Greek and Latin some years longer than usual. He then gained another powerful friend in Dr. South, for whom he compiled a list of the Greek words falsely accented in Dr. Sherlock's books. This so pleased Dr. South, who was then a canon of Christ church, Oxford, that he made him a canoneer student (i. e. one introduced by a canon, and not elected from Westminster school), where he took the degree of M. A. March 23, 1696. From 1695 till 1699, he was second master of Westminster-school; which was afterwards indebted to him for "*Græcæ*

¹ Nichols's Bowyer.

Linguae Dialecti, in usum Scholæ Westmonasteriensis, 1706, 8vo*, (a work recommended in the warmest terms by Dr. Knipe to the school over which he presided, "cui se sua omnia debere fatetur sedulus Author") and for "The English Grammar, applied to, and exemplified in, the English tongue," 1712, 8vo. In "Catalogus Librorum Manuscriptorum Angliæ & Hiberniæ," Oxon. 1697, t. ii. p. 27, is inserted "Librorum Manuscriptorum Ecclesiæ Westmonasteriensis Catalogus. Accurante viro erudito Michaelæ Mattærio." But before the volume was published, the whole collection, amounting to 230, given by bishop Williams; except one, was destroyed by an accidental fire in 1694. In 1699 he resigned his situation at Westminster-school; and devoted his time solely to literary pursuits. In 1711, he published "Remarks on Mr. Whiston's Account of the Convocation's proceedings with relation to himself: in a Letter to the right reverend Father in God, George, Lord Bishop of Bath and Wells," 8vo; and also "An Essay against Arianism, and some other Heresies; or a Reply to Mr. William Whiston's Historical Preface and Appendix to his Primitive Christianity revived," 8vo. In 1709, he gave the first specimen of his great skill in typographical antiquities, by publishing "Stephanorum Historia, vitas ipsorum ac libros complectens," 8vo; which was followed in 1717, by "Historia Typographorum aliquot Parisiensium, vitas & libros complectens," 8vo. In 1719, "Annales Typographici ab artis inventæ origine ad annum MD. Hagæ Com." 4to. To this volume is prefixed, "Epistolaris de antiquis Quintiliani editionibus Dissertatio, clarissimo viro D. Johanni Clerico." The second volume, divided into two parts, and continued to 1536, was published at the Hague in 1702; introduced by a letter of John Toland, under the title of "Conjectura verosimilis de prima Typographiæ Inventionē." The third volume, from the same press, in two parts, continued to 1557, and, by an Appendix, to 1564, in 1725. In 1733 was published at Amsterdam what is usually considered as the fourth volume, under the title of "Annales Typographici ab artis inventæ origine, ad annum 1564, operâ Mich. Maittaire, A. M. Editio nova, auctior & emendatior, tomī

* Of this work Reitz published an edition at the Hague, 1738, 8vo, and a much more improved edition by Sturtz appeared at Leipsic, in 1807.

primi pars posterior.*" In 1741 the work was closed at London, by "*Annalium Typographicorum Tomus Quintus & ultimus; indicem in tomos quatuor præeuntes complectens;*" divided (like the two preceding volumes) into two parts.

In the intermediate years, Mr. Maittaire was diligently employed on various works of value. In 1713 he published by subscription, "*Opera & Fragmenta Veterum Poëtarum,*" 1713, two handsome volumes, in folio, dedicated to prince Eugene; the title of some copies is dated 1721. In 1714, he was the editor of the "*Greek Testament,*" in 2 vols. The Latin writers, which he published separately, most of them with good indexes, came out in the following order: In 1713, "*Christus Patiens;*" an heroic poem by Renè Rapin, first printed in 1674; "*Paterculus;*" "*Justin;*" "*Lucretius;*" "*Phædrus;*" "*Sallust;*" "*Terrence.*" In 1715, "*Catullus, Tibullus, and Propertius;*" "*Cornelius Nepos;*" "*Florus;*" "*Horace;*" "*Ovid,*" 3 vols.; "*Virgil.*" In 1716, "*Cæsar's Commentaries;*" "*Martial;*" "*Juvenal and Persius;*" "*Quintus Curtius.*" In 1719, "*Lucan.*" In 1720, "*Bonifonii Carmina.*" Here he appears to have stopped; all the other classics which are ascribed to him having been disclaimed, by a memorandum which Mr. Nichols has preserved under Maittaire's own hand, in the latter part of his life†. In 1721 he published "*Batrachomyomachia Græcè ad veterum exemplarium fidem recusa: glossâ Græcâ, variantibus lectionibus, versionibus Latinis, commentariis & indicibus illustrata,*" 8vo. At the end of this volume he added proposals for printing by subscription, "*Musæus,*" in Greek and Latin, for half a guinea; and "*Rapin's Latin works,*" for a guinea, both in 4to: "*Musæus,*" to be comprised in

* The awkwardness of this title has induced many collectors to dispose of their first volume, as thinking it superseded by the second edition; but this is by no means the case; the volume of 1719 being no less necessary to complete the set than that of 1733, which is a revision of all the former volumes. The whole work, when properly bound, consists, *ad libitum*, either of five volumes, or of nine.

† "As the editor of several classics, some years ago printed in 12mo, at Mess. Tonson and Watt's press, thinks it sufficient to be answerable for the

imperfection of those editions, without being charged with the odium of claiming what has been put out by editors much abler than himself; he therefore would acquaint the public, that he had no hand in publishing the following books, which in some newspapers have been advertised under his name; viz. "*Sophoclis Tragicæ;*" "*Homeri Ilias;*" "*Musarum Anglicanarum Analecta;*" "*Livii Historia;*" "*Plinii Epistolæ et Panegyricus;*" "*Conciones & Orationes ex Historicis Latinis.*" M. M."

twelve sheets, "Rapin" in fifty. But neither of these were ever committed to the press, from want probably of sufficient encouragement. In 1722, "*Miscellanea Græcorum aliquot Scriptorum Carmina, cum versione Latina & Notis*," 4to. In 1724, he compiled, at the request of Dr. John Freind (at whose expence it was printed) an index to the works of Aretæus," to accompany the splendid folio edition of that author in 1723. In 1725 he published an excellent edition of "*Anacreon*," in 4to, of which no more than 100 copies were printed, and the few errata in each copy corrected by his own hand. A second edition of the like number was printed in 1741, with six copies on fine writing paper. In 1726 he published, "*Petri Petiti Medici Parisiensis in tres priores Aretæi Cappadocis Libros Commentarii, nunc primum editi*," 4to. This learned Commentary was found among the papers of Grævius.

From 1728 to 1732 he was employed in publishing, "*Marmorum Arundellianorum, Seldenianorum, aliorumque Academiæ Oxoniensi donatorum, una cum Commentariis & Indice, editio secunda*," folio; to which an "Appendix" was printed in 1733. "*Epistola D. Mich. Maittaire ad P. P. Des Maizeaux, in qua Indicis in Annales Typographicos methodus explicatur*," &c. is printed in "*The Present State of the Republic of Letters*," in August 1733, p. 142. The life of Robert Stephens, in Latin, revised and corrected by the author, with a new and complete list of his works, is prefixed to the improved edition of R. Stephens's *Thesaurus*, 4 vols. in folio, in 1734. In 1736 appeared, "*Antiquæ Inscriptiones duæ*," folio; being a commentary on two large copper tables discovered near Heraclea, in the bay of Tarentum. In 1738 were printed at the Hague, "*Græcæ Linguæ Dialecti in Scholæ Regiæ Westmonasteriensis usum recogniti operâ Mich. Maittaire. Præfationem & Appendicem ex Apollonii Discoli fragmento inedito addidit J. F. Reitzius*." Maittaire prefixed a dedication of this volume to the marquis of Granby, and the lords Robert and George Manners, his brothers; and a new preface, dated 3 Cal. Octob. 1737. This was again printed at London in 1742. In 1739, he addressed to the empress of Russia a small Latin poem, under the title of "*Carmen Epinicium Augustissimæ Russorum Imperatrici sacrum*." His name not having been printed in the title-page, it is not so generally known that he was editor of Plutarch's "*Apophthegmata*," 1741, 4to. The last pub-

lication of Mr. Maittaire was a volume of poems in 4to, 1742, under the title of "*Senilia, sive Poëtica aliquot in argumentis varii generis tentamina.*" It may be worth mentioning, that Baxter's dedication to his "*Glossarium Antiquitatum Britannicarum,*" was much altered by Maittaire; who died August 7, 1747, aged seventy-nine. There is a good mezzotinto print of him by Faber, from a painting by B. Dandridge, inscribed, "Michael Maittaire, A. M. Amicorum jussu." His valuable library, which he had been collecting fifty years, was sold by auction, by Messrs. Cock and Langford, at the close of the same year, and the beginning of the following, taking up in all forty-four nights. Mr. Cock, in his prefatory advertisement, tells us, "In exhibiting thus to the public the entire library of Mr. Maittaire, I comply with the will of my deceased friend; and in printing the catalogue from his own copy just as he left it (though, by so doing, it is the more voluminous), I had an opportunity not only of doing the justice I owe to his memory, but also of gratifying the curious*." Maittaire, it may be added, was patronized by the first earl of Oxford, both before and after that gentleman's elevation to the peerage, and continued a favourite with his son the second earl. He was also Latin tutor to Mr. Stanhope, the earl of Chesterfield's favourite son, and was esteemed by so many persons of eminence that we cannot wonder at his portrait being engraven *jussu amicorum*. He possessed many amiable qualities; in religion was orthodox and zealous†; in temper modest and unas-

* Mr. Nichols has here taken an opportunity of observing, that "the present mode of compiling catalogues of celebrated libraries for sale, so much more laconic than that which obtained about forty years ago, except when Mr. Samuel Paterson exerts that talent of cataloguing for which he is particularly distinguished, cannot possibly do equal justice with the ancient mode, either in a literary or pecuniary view." This remark is quoted in the "Critical Review," with an additional observation; "that, as the catalogues of large libraries sold by auction are generally preserved by men of learning, for the sake of ascertaining the dates or titles of books, they might be rendered infinitely more useful, in saving expence, by subjoining an alphabetical index, containing the names of the authors

whose works are promiscuously introduced in the course of the sale. With this improvement, Dr. Mead's Catalogue, which at present is confused and almost useless, would have been as valuable, in proportion to its extent, as the '*Bibliotheca Menckiana,*' '*Bultelliana,*' or any other publication of the same kind. The auctioneer would derive sufficient advantage from such catalogues."

† There is a passage in one of his Letters to Dr. Charlett, dated 1718 (published in "Letters written by Eminent Persons," 1813, in 3 vols. 8vo), which implies that he had been under some restraint, on account of his principles. "The friendly turn," he says, "which you gave to the leisure government has granted me, cannot entirely reconcile me to the hardships the laws

suming; despising the pride of learning, yet fond of friendly intercourse.

With respect to his talents; he may be characterized as a sound scholar, and a careful editor; and, although his genius was confined, and his taste questionable, his labours have been truly useful, and entitle him to the grateful remembrance of the classical student. He has the glory, says Mr. Dibdin, of being the first who established in this country, on a solid basis, the study of bibliography.¹

MAIUS, or MAY (JOHN HENRY), a Lutheran divine, was born Feb. 5, 1653, at Pfortzheim, in the marquisate of Baden-Dourlach. He was profoundly skilled in Hebrew literature, and taught the oriental languages in several universities, with great reputation. His last employments of this kind were at Giessen, where he was pastor, and where he died Sept. 3, 1719. He was well acquainted with antiquities, sacred and profane, but his works are less known in other parts of Europe than in Germany. The following are some of them: 1. "*Historia animalium Scripturæ sacræ*," 8vo. 2. "*Vita Johannis Reuchlini*," 1687, 8vo. 3. "*Examen historiæ criticæ Ricardi Simonis*," 4to. 4. "*Synopsis Theologiæ symbolicæ*," 4to. 5. "*Synopsis Moralis*," 4to. 6. "*Synopsis Judaica*," 4to. 7. "*Introductio ad studium Philologicum, criticum, et exegeticum*," 4to. 8. "*Paraphrasis Epistolæ ad Hebræos*," 4to. 9. "*Theologia Evangelica*," 1701, and 1719, 4 parts 4to. 10. "*Animadversiones et Supplementa ad Coccei Lexicon Hebræum*," 1703, fol. 11. "*Œconomia temporum veteris et Novi Test.* 4to. 12. "*Synopsis Theologiæ Christianæ*," 4to. 13. "*Theologia Lutheri*," 4to. 14. "*Theologia Prophetica*," 4to. 15. "*Harmonia Evangelica*," 4to. 16. "*Historia Reformationis Lutheri*," 4to. 17. "*Dissertationes philologicæ et exegeticæ*," Francfort, 1711, 2 vols: 4to, &c. He also published a very good edition of the Hebrew Bible, 4to. His son, of the same name, was eminent for his knowledge of Greek and the oriental languages.²

have put me to. I thank God, I want no courage to go through, but courage does not exclude feeling. One thing I can boast of, that the cruelty never yet soured my looks, nor extorted any low revengeful expressions from my

tongue or pen." To render this intelligible, the reader must be told that Mr. Maittaire, on the accession of George I. turned non-juror, and was probably included in the disabilities to which that sect was exposed.

¹ Nichols's Bowyer.—Dibdin's Classics and Bibliomania.

² Nicéron, vol. XXIX.—Dict. Hist.—Saxii Ononast.

MALAGRIDA (GABRIEL), an Italian jesuit, sent by his superiors as a missionary to Portugal, was a man of an ardent zeal, with that facility of elocution which enthusiasm generally confers. He soon became the fashionable confessor, and people of all ranks put themselves under his direction. He was regarded as a saint, and consulted as an oracle. When the duke d'Aveiro formed his conspiracy against the king of Portugal, he is said by the enemies of the Jesuits to have consulted with three of that order, one of whom was Malagrida. The king, when he thought proper to banish the Jesuits from his kingdom, suffered Malagrida, Alexander, and Mathos, to remain there; and these are the very three who are supposed to have assisted the conspiracy, by telling the conspirators that it was not even a *venial* sin to kill a monarch who persecuted the saints, i. e. the Jesuits. Malagrida was some time after sent to the inquisition, for teaching heretical doctrines; an accusation which is said to have been not altogether without foundation. He appears, however, to have been an enthusiast of so extravagant a kind, that no singularities in his writings can be thought extraordinary. He conceived himself to possess the power of working miracles; and declared to the inquisitors, that God himself had appointed him his ambassador, apostle, and prophet. This, and many other very wild declarations, would not, perhaps, have occasioned his condemnation, had he not unfortunately pretended to have had the death of the king revealed to him. The marquis of Tancors, general of the province of Estremadura, happening to die, the castle of Lisbon, and all the fortresses of the Tagus, discharged their cannon in honour of him. Malagrida, hearing this unusual sound in the night, concluded that the king was dead, and desired that the inquisitors would grant him an audience. When he came before them, he said, in order to establish the credit of his predictions, that the death of the king had been revealed to him; and that he also had a vision, which informed him what punishment that monarch was to undergo in the other world for having persecuted the Jesuits. This declaration hastened his condemnation. He was burnt alive on Sept. 21, 1761, at the age of 75, not as a conspirator, but as a false prophet. His true character, perhaps, was that of a lunatic. The works in which his heretical extravagancies are to be found, are entitled "*Tractatus de vita et imperio Antichristi*;" and (written in the Portuguese

language) "The Life of St. Anne, composed with the assistance of the blessed Virgin Mary and her most holy Son."¹

MALAPERT (CHARLES), a poet and mathematician, but less known in the latter character, was born at Mons in Hainault, in 1581, and entered into the order of the Jesuits. He taught philosophy at Pont-a-Mousson, whence he went to Poland, where he was appointed professor of mathematics, and afterwards filled the same office at Doway. His reputation induced Philip IV. to give him an invitation to Madrid, as professor of mathematics in his newly-founded college, which he accepted, but died on his way to Vittoria, Nov. 5, 1630. His Latin poems were printed at Antwerp in 1634, and have been praised for purity of style, and imagery. Of his mathematical works one is entitled "Oratio de Laudibus Mathematicis," in which he treats of the phenomena of the newly-discovered Dutch telescope. The others are, "Institutions of Practical Arithmetic;" the "Elements of Geometry;" "A Paraphrase on the Dialectics of Aristotle;" and "Commentaries on the first six Books of Euclid."²

MALDONAT (JOHN), a very learned Spanish Jesuit, was born at Fuente del Maestro, a small village in the province of Estramadura, in 1534. He studied under Dominicus Asoto, a Dominican, and also under Francis Tolet, a Jesuit, who was afterwards a cardinal, and there was no better scholar in the university of Salamanca in his time, than Maldonat. He there taught philosophy, divinity, and the Greek language. He entered into the society of the Jesuits, but did not put on the habit of his order till 1562, when he was at Rome. In 1563, he was sent by his superiors to Paris, to teach philosophy in the college which the Jesuits had just established in that city; where, as the historians of his society tell us, he was so crowded with hearers, that he was frequently obliged to read his lectures in the court or the street, the hall not being sufficient to contain them. He was sent, with nine other Jesuits, to Poitiers, in 1570, where he read lectures in Latin, and preached in French. Afterwards he returned to Paris, where he was not only accused of heresy, but likewise of procuring a fraudulent will from the president de St. André, by which the president was made to leave his

¹ Dict. Hist. de L'Avocat.—The Proceedings and Sentence of the Inquisition, &c. against Gabriel Malagrida, 1761, 8vo.—Gent. Mag. for that year.

² Moreri.—Dict. Hist.

estate to the Jesuits. But the parliament declared him innocent of the forgery, and Gondi, bishop of Paris, entirely acquitted him of the charge of heresy. He afterwards thought proper to retire to Bourges, where the Jesuits had a college, and continued there about a year and a half. Then he went to Rome, by the order of pope Gregory XIII. to superintend the publication of the "Septuagint;" and after finishing his "Commentary upon the Gospels," in 1582, he died there, in the beginning of 1583.

He composed several works, which shew great parts and learning; but published nothing in his life-time. The first of his performances which came abroad after his death, was his "Comment upon the Four Gospels;" of which father Simon says: "Among all the commentators which we have mentioned hitherto, there are few who have so happily explained the literal sense of the Gospels as John Maldonat the Spanish Jesuit. After his death, which happened at Rome before he had reached his fiftieth year, Claudius Aquaviva, to whom he presented his "Comment" while he was dying, gave orders to the Jesuits of Pont à Mousson to cause it to be printed from a copy which was sent them. The Jesuits, in the preface to that work, declare that they had inserted something of their own, according to their manner; and that they had been obliged to correct the manuscript copy, which was defective in some places, because they had no access to the original, which was at Rome. Besides, as the author had neglected to mark, upon the margin of his copy, the books and places from whence he had taken a great part of his quotations, they supplied that defect. It even appeared, that Maldonat had not read at first hand all that great number of writers which he quotes; but that he had made use of the labours of former writers. Thus he is not quite so exact, as if he had put the last hand to his Comment. Notwithstanding these imperfections, and some others, which are easily corrected, it appears plainly, that this Jesuit had bestowed abundance of pains upon that excellent work. He does not allow one difficulty to pass without examining it to the bottom. When a great number of literal interpretations present themselves upon the same passage, he usually fixes upon the best, without paying too great a deference to the ancient commentators; or even to the majority, regarding nothing but truth alone, stript of all authorities but her own." Cardinal Perron

said, that he "was a very great man, and a true divine; that he had an excellent elocution as a speaker; understood the learned languages well, was deeply versed in scholastic divinity and theology, and that he had thoroughly read the fathers." His character has been as high among the Protestants, for an interpreter of Scripture, as it was among the Papists. Matthew Pole, in the preface to the fourth volume of his "*Synopsis Criticorum*," calls him a writer of great parts and learning. "He was," says Dr. Jackson, "the most judicious expositor among the Jesuits. His skill in expounding the Scriptures, save only where doting love unto their church had made him blind, none of theirs, few of our church, have surpassed." His "*Commentaries upon Jeremiah, Baruch, Ezekiel, and Daniel*," were printed at Lyons in 1609, and at Cologne in 1611. To these were added, his "*Exposition of the sixth Psalm*," and "*A letter concerning a celebrated dispute which he had with above twenty Protestant ministers at Sedan*." His treatise "*De fide*," was printed at Maienne in 1600; and that upon "*Angels and Demons*" at Paris, in 1605. In 1677, they published at Paris some pieces which had never appeared before; namely, his treatise "*Of Grace*," that upon "*Original Sin*," upon "*Providence*," upon "*Justice*," upon "*Justification*," and that upon "*The Merit of Works*," besides "*Prefaces, Harangues, and Letters*," one volume, folio.

We will conclude our account of this celebrated Jesuit, with mentioning an high eulogium of him, given by the impartial and excellent Thuanus; who, after observing that he "joined a singular piety and purity of manners, and an exquisite judgment, to an exact knowledge of philosophy and divinity," adds, "that it was owing to him alone, that the parliament of Paris, when they had the Jesuits under their consideration, did not pronounce any sentence to their disadvantage, though they were become suspected by the wisest heads, and greatly hated by the university." Nothing can set the importance of Maldonat in a stronger light, or better shew the high opinion that was had of his merit.¹

MALEBRANCHE (NICOLAS), a French philosopher, was born at Paris, Aug. 6, 1638, and was first placed under a domestic tutor, who taught him Greek and Latin. He

¹ Gen. Dict.—Niceron, vol. XXIII.—Moreri.—Dupin.—Saxii Onomast.

afterwards went through a course of philosophy at the college of la Marche, and that of divinity in the Sorbonne; and was admitted into the congregation of the Oratory at Paris, in 1660. After he had spent some time there, he consulted father le Cointe, in what manner he should pursue his studies; who advised him to apply himself to ecclesiastical history. Upon this he began to read Eusebius, Socrates, Sozomen, and Theodoret; but soon grew weary of this study, and next applied himself to father Simon, who recommended Hebrew, Arabic, Syriac, rabbinical learning, and critical inquiries into the sense of the Scriptures. But this kind of study was not at all more suitable to his genius, than the former. At last, in 1664, he met with Des Cartes's "Treatise upon Man," which he read over with great satisfaction, and devoted himself immediately to the study of his philosophy; of which, in a few years, he became as perfect a master as Des Cartes himself. In 1699, he was admitted an honorary member of the royal academy of sciences. He died Oct. 13, 1715, being then seventy-seven years of age. From the time that he began to read Des Cartes, he studied only to enlighten his mind, and not to furnish his memory; so that he knew a great deal, though he read but little. He avoided every thing that was mere erudition; an insect pleased him much more than all the Greek and Roman history. He despised likewise that kind of learning, which consists only in knowing the opinions of different philosophers; since it was his opinion that a person may easily know the history of other men's thoughts, without ever thinking at all himself. Such was his aversion to poetry, that he could never read ten verses together without disgust. He meditated with his windows shut, in order to keep out the light, which he found to be a disturbance to him. His conversation turned upon the same subjects as his books, but was mixed with so much modesty and deference to the judgment of others, that it was much courted. Few foreigners, who were men of learning, neglected to visit him when they came to Paris: and it is said, that an English officer, who was taken prisoner during the war between William III. and the king of France, was content with his lot, when he was brought to Paris, because it gave him an opportunity to see Louis XIV. and father Malebranche.

He wrote several works. The first and principal, as

indeed it gave rise to almost all that followed, was his "De la Recherche de la Verité," or his "Search after Truth," printed at Paris in 1674, and afterwards augmented in several successive editions. His design in this book is to point out the errors into which we are daily led by our senses, imagination, and passions; and to prescribe a method for discovering the truth, which he does, by starting the notion of seeing all things in God. Hence he is led to think and speak meanly of human knowledge, either as it lies in written books, or in the book of nature, compared with that light which displays itself from the ideal world; and by attending to which, with pure and dedicated minds, he supposes knowledge to be most easily had. These sentiments, recommended by various beauties of style, made many admire his genius who could not understand, or agree to his principles. Locke, in his "Examination of Malebranche's opinion of seeing all things in God," styles him an "acute and ingenious author;" and tells us, that there are "a great many very fine thoughts, judicious reasonings, and uncommon reflections in his Recherche:" but in that piece, endeavours to refute the chief principles of his system. Brucker is of opinion that the doctrine of his "Search after Truth," though in many respects original, is raised upon Cartesian principles, and is, in some particulars, Platonic. The author represents, in strong colours, the causes of error, arising from the disorders of the imagination and passions, the abuse of liberty, and an implicit confidence in the senses. He explains the action of the animal spirits, the nature of memory; the connection of the brain with other parts of the body, and their influence upon the understanding and will. On the subject of intellect, he maintains, that thought alone is essential to mind, and deduces the imperfect state of science from the imperfection of the human understanding, as well as from the inconstancy of the will in inquiring after truth. Rejecting the ancient doctrine of *species* sent forth from material objects, and denying the power of the mind to produce ideas, he ascribes their production immediately to God; and asserts, that the human mind immediately perceives God, and sees all things in him. As he derives the imperfection of the human mind from its dependence upon the body, so he places its perfection in union with God, by means of the knowledge of truth and the love of virtue.

Singular and paradoxical, Brucker adds, as the notion of "seeing all things in God," and some other dogmas of this writer, must have appeared, the work was written with such elegance and splendour of diction, and its tenets were supported by such ingenious reasonings, that it obtained general applause, and procured the author a distinguished name among philosophers, and a numerous train of followers. Its popularity might, perhaps, be in part owing to the appeal which the author makes to the authority of St. Augustine, from whom he professes to have borrowed his hypothesis concerning the origin of ideas. The immediate intercourse which this doctrine supposes, between the human and the divine mind, has led some to remark a strong resemblance between the notions of Malebranche, and those of the sect called Quakers.

Dr. Reid, on the other hand, does not allow, that either Plato or the latter Platonists, or St. Augustine, or the Mystics, thought, that we perceive the objects of sense in the divine ideas. This theory of our perceiving the objects of sense in the ideas of the Deity, he considers as the invention of father Malebranche himself. Although St. Augustine speaks in a very high strain of God's being the light of our minds, of our being illuminated immediately by the eternal light, and uses other similar expressions; yet he seems to apply those expressions only to our illumination in moral and divine things, and not to the perception of objects by the senses. Mr. Bayle imagines that some traces of this opinion of Malebranche are to be found in Amelius the Platonist, and even in Democritus; but his authorities seem, as Dr. Reid conceives, to be strained. Malebranche, with a very penetrating genius, entered into a more minute examination of the powers of the human mind than any one before him; and he availed himself of the previous discoveries made by Des Cartes, without servile attachment. He lays it down as a principle admitted by all philosophers, and in itself unquestionable, that we do not perceive external objects immediately, but by means of images or ideas of them present to the mind. "The things which the soul perceives," says Malebranche, "are of two kinds. They are either in the soul, or without the soul: those that are in the soul are its own thoughts, that is to say, all its different modifications. The soul has no need of ideas for perceiving these things. But with regard to things without the soul, we cannot perceive them but

by means of ideas." He then proceeds to enumerate all the possible ways by which the ideas of sensible objects may be presented to the mind: either, 1st, they come from the bodies, which we perceive; or, 2dly, the soul has the power of producing them in itself; or, 3dly, they are produced by the Deity in our creation, or occasionally as there is use for them; or, 4thly, the soul has in itself virtually and eminently, as the schools speak, all the perfections which it perceives in bodies: or, 5thly, the soul is united with a Being possessed of all perfection, who has in himself the ideas of all created things. The last mode is that which he adopts, and which he endeavours to confirm by various arguments. The Deity, being always present to our minds in a more intimate manner than any other being, may, upon occasion of the impressions made on our bodies, discover to us, as far as he thinks proper, and according to fixed laws, his own ideas of the object; and thus we see all things in God, or in the divine ideas.

However visionary this system may appear on a superficial view, yet when we consider, says Dr. Reid, that he agreed with the whole tribe of philosophers in conceiving ideas to be the immediate objects of perception, and, that he found insuperable difficulties, and even absurdities, in every other hypothesis concerning them, it will not seem so wonderful that a man of very great genius should fall into this; and probably it pleased so devout a man the more, that it sets in the most striking light our dependence upon God, and his continual presence with us. He distinguished more accurately than any philosopher had done before, the objects which we perceive from the sensations in our own minds, which, by the laws of nature, always accompany the perception of the object: and in this respect, as well as in many others, he had great merit. For this, as Dr. Reid apprehends, is a key that opens the way to a right understanding, both of our external senses, and of other powers of the mind.

The next piece which Malebranche published, was his "*Conversations Chretiennes, dans lesquelles sont justifié la verité de la religion & de la morale de J. C.*" Paris, 1676. He was moved, it is said, to write this piece, at the desire of the duke de Chevreuse, to shew the consistency and agreement between his philosophy and religion. His "*Traité de la nature & de la grace*," 1680, was occasioned by a conference he had with M. Arnaud, about those

peculiar notions of grace into which Malebranche's system had led that divine. This was followed by other pieces, which were all the result of the philosophical and theological dispute our author had with M. Arnaud. In 1688, he published his "Entretien sur la metaphysique & la religion:" in which work he collected what he had written against M. Arnaud, but disengaged it from that air of dispute which is not agreeable to every reader. In 1697, he published his "Traité de l'amour de Dieu." When the doctrine of the new mystics began to be much talked of in France, father Lamy, a Benedictine, in his book "De la connoissance de soi-même," cited some passages out of this author's "Recherche de la verité," as favourable to that party; upon this, Malebranche thought proper to defend himself in this book, by shewing in what sense it may be said, without clashing with the authority of the church or reason, that the love of God is disinterested. In 1708, he published his "Entretiens d'un philosophe Chrétien, & d'un philosophe Chinois sur l'existence & la nature de Dieu:" or, "Dialogues between a Christian philosopher and a Chinese philosopher, upon the existence and nature of God." The bishop of Rozalie having remarked some conformity between the opinions of the Chinese, and the notions laid down in the "Recherche de la Verité," mentioned it to the author, who on that account thought himself obliged to write this tract. Malebranche wrote many other pieces besides what we have mentioned, all tending some way or other to confirm his main system established in the "Recherche," and to clear it from the objections which were brought against it, or from the consequences which were deduced from it: and, if he has not attained what he aimed at in these several productions, he has certainly shewn great ingenuity and abilities.¹

MALELAS, or MALALAS (JOHN), of Antioch, a sophist, who was a teacher of rhetoric, and a member of the church of Antioch, is supposed to have lived about the year 900, though some authors have been inclined to place him earlier. He is a writer of little value, and abounds in words of a barbarous Greek. He must not be confounded with John of Antioch, another historian of the same place, who was a monk. We have a chronicle written by Malelas,

¹ Gen. Dict.—Niceron, vol. II.—Brucker.—Reid's Essays.—Rees's Cyclopædia.

which extends from the creation to the reign of Justinian, but is imperfect. His history was published by Edward Chilmead at Oxford, in 1691, in 8vo, from a manuscript in the Bodleian library; and republished among the Byzantine historians, as a kind of appendix, at Venice, in 1733. The Oxford edition contains an interpretation and notes by Chilmead, with three indexes, one of events, a second of authors, a third of barbarous words. Prefixed is a discourse concerning the author, by Humphrey Hody; and an epistle is subjoined from Bentley to Mill, with an index of authors who are there amended.¹

MALESHERBES (CHRISTIAN-WILLIAM DE LAMOIGNON), born at Paris, Dec. 16, 1721, was son of the chancellor of France, William de Lamoignon, a descendant of an illustrious family. He received his early education at the Jesuits' college, and having studied law and political œonomy, he was appointed a counsellor in the parliament of Paris, and in December 1750 he succeeded his father as president of the "court of aids," the duties of which were to regulate the public taxes. The superintendence of the press had been conferred upon Malesherbes by his father, at the same time that he received the presidency of the court of aids; and this function he exercised with unusual lenity, promoting rather than checking those writings to which the subsequent miseries of his country have been attributed. His biographer classes it among his great merits that "to his care and benevolent exertions France is indebted for the Encyclopædia, the works of Rousseau, and many other productions, which he sheltered from proscription;" and both Voltaire and D'Alembert acknowledged the obligation, and seem in their letters to hint that his partiality was entirely on their side. In this view of the subject, Malesherbes must be considered as in some degree instrumental in preparing the way for that revolution which has been the pregnant source of so many calamities.

In 1771, when the government had dissolved the whole legal constitution, and banished the parliaments, Malesherbes was banished to his country-seat by a "lettre de cachet," and the duke de Richelieu, at the head of an armed force, abolished the court of aids. During his retirement, Malesherbes's time was occupied with his family

¹ Moreri.—Gen. Dict.—Saxii Ombmast.

and his books, and the cultivation of his grounds. His expenditure in public objects was large: he drained marshes, cut canals, constructed roads, built bridges, planted walks, and carried his attention to the comfort of the lower classes so far as to raise sheds on the sides of the river for the shelter of the women at their domestic labours. He was thus benevolently and usefully employed when the accession of Lewis XVI. recalled him to a public station, and in 1774 Malesherbes received an order to resume the presidentship of the court of aids, on which occasion he pronounced a very affecting and patriotic harangue, and afterwards addressed the king in an eloquent speech of thanks. His majesty was so well pleased with him, and with the freedom of his sentiments, that he appointed him minister of state in June 1775, an office which gave Malesherbes an opportunity of extending his sphere of usefulness. One of his first concerns was to visit the prisons, and restore to liberty the innocent victims of former tyranny, and his praises were carried throughout France by persons of all descriptions returning to the bosoms of their families from the gloom of dungeons. Although he failed in his attempt to abolish the arbitrary power of issuing lettres de cachet, he procured the appointment of a commission, composed of upright and enlightened magistrates, to which every application for such letters should be submitted, and whose unanimous decision should be requisite for their validity. Malesherbes was also a great encourager of commerce and agriculture, in which he had the cordial co-operation of the illustrious Turgot, at that period the comptroller of the revenue; but, owing to the rejection of some important measures which his zeal for the public good led him to propose, Malesherbes resigned in the month of May 1776. To obtain an accurate view of the manners and policy of other countries and foreign states, he set out on his travels, and visited Switzerland and Holland, and in the course of his journey he noted down every occurrence worthy of observation, and that might, hereafter, possibly be useful to himself, and promote the melioration of his country. On his return, at the end of a few years, he found his native country so much advanced in what he thought philosophical principles, that he was encouraged to present to the king two elaborate memoirs, one on the condition of the protestants, the other in favour of the principles of civil liberty, and tolera-

tion in general. Difficulties, however, were now accumulating in the management of the government, and the king, in 1786, called Malesherbes to his councils, but without appointing him to any particular post in the administration. He soon found it impossible to act with the men already possessed of the powers of government, and expressed his opinion in two energetic memoirs "On the Calamities of France, and the means of repairing them;" but it does not appear that these ever reached his majesty, nor could Malesherbes obtain a private interview; he therefore took his final leave of the court, and retreated to his country residence, determined to consult the best means of serving his country by agricultural pursuits. In 1790 he published "An Essay on the means of accelerating the progress of Rural Economy in France," in which he proposed an establishment to facilitate the national improvement in this important point. In this tranquil state he was passing the evening of his days when the horrors of the revolution brought him again to Paris. During the whole of its progress, he had his eyes constantly fixed on his unhappy sovereign; and, subduing his natural fondness for retirement, went regularly to court every Sunday, to give him proofs of his respect and attachment. He imposed it as a duty on himself to give the ministers regular information of the designs of the regicide faction; and when it was determined to bring the king to trial, he voluntarily offered to be the defender of his master, in his memorable letter of Dec. 11, 1792, that eternal monument of his loyalty and affection. Three counsel had already been appointed, but one having from prudential motives, declined the office, the king, who wept at this proof of attachment from his old servant, immediately nominated Malesherbes in his stead. Their interview was extremely affecting, and his majesty, during the short interval before his death, shewed every mark of affection for, and confidence in, his generous advocate. Malesherbes was the person who announced to him his cruel doom, and was one of the last who took leave of him previously to his execution. After that catastrophe he again withdrew to his retreat, and with a deeply-wounded heart, refused to hear any thing of what was acting among the blood-thirsty Parisians. As he was one morning working in his garden, he observed four savage-looking wretches directing their course to his house, and hastening home,

he found them to be officers from the revolutionary tribunal come to arrest his daughter and her husband, who had formerly been president of the parliament of Paris. The separation of these persons from his family was deeply afflicting to his heart, and it is probable that his own arrest shortly after was a relief to his feelings. He had long been esteemed as father of the village in which he lived, and the rustic inhabitants crowded round to take leave of their ancient benefactor with tears and benedictions. Four of the municipality accompanied him to Paris, that he might not be escorted by soldiers like a criminal. He was shut up in prison with his unfortunate family; and in a few days the guillotine separated his son-in-law Lepelletier from his wife; and the accusation of Malesherbes with his daughter and grand-daughter, "for a conspiracy against the liberties of the people," was followed, as a matter of course, by a sentence of death. The real crime, as it was basely denominated, of this excellent man and worthy patriot, and which the convention never pardoned, was his defence of the king, an act in which he gloried to the latest hour of his existence. He probably thought it an honour to die by the same ruffian hands that had spilt the blood of his master. The condemnation of the females almost overcame the manly fortitude which he displayed in every personal suffering; his courage, however, returned at the prison, and they prepared for the death which was the last and only important event that they had to encounter. His daughter had exhibited the noble spirit with which she was inspired, for upon taking leave of mademoiselle Sombreuil, who had saved her father's life on the second of September, she said to her, "You have had the happiness to preserve *your* father, I shall have the consolation of dying with *mine*." On the fatal day Malesherbes left the prison with a serene countenance, and happening to stumble against a stone, he said with much pleasantry, "a Roman would have thought this an unlucky omen, and walked back again." Thus perished the venerable Malesherbes in April 1794, when he had attained to the age of seventy-two years four months and fifteen days. His character may be in part deduced from the preceding narrative, but is more fully displayed in his life translated by Mr. Mangin. The subsequent government has since made some reparation for the injustice done him, by ordering his bust to be placed

among those of the great men who have reflected honour upon their country.¹

MALEZIEU (NICOLAS DE), a French author, a man of extensive and almost universal learning, was born at Paris in 1650. By Bossuet, and the duke of Montausier, who knew his merit, he was appointed preceptor to the duke of Maine; and the public in general approved the choice. In 1696 Malezieu was chosen to instruct the duke of Burgundy in mathematics. In 1699 he became a member of the academy of sciences, and in two years after of the French academy. The duke of Maine rewarded his care of him by appointing him the chief of his council, and chancellor of Dombes. Under the regency of the duke of Orleans he was involved in the disgrace which fell upon the duke his pupil, and was imprisoned for two years. He had an excellent constitution, which, aided by regularity, conducted him nearly to the close of life without any indisposition. He died of an apoplexy on March 4, 1727, at the age of seventy-seven. Notwithstanding the vast extent of his learning, and many occupations which required great attention, he had an easy and unembarrassed air; his conversation was lively and agreeable, and his manners polite and attentive. He published, 1. "Elements of Geometry, for the duke of Burgundy," 1715, 8vo, being the substance of the instructions delivered by him to that prince. 2. Several pieces in verse, songs, &c. published at Trevoux about 1712. 3. There has also been attributed to him a farce in one act, entitled, "*Polichinelle demandant une place à l'Academie.*" He had, among other talents, that of translating the Greek authors into French, particularly the tragic writers, in a style of harmony and energy of verse, which approached as nearly, perhaps, as any thing in his language could do, to the excellence of the originals.²

MALHERBE (FRANCIS DE), a celebrated French poet, has always been considered by his countrymen as the father of their poetry; since, upon his appearance, all their former poets fell into disgrace. Bayle looks upon him as one of the first and greatest masters, who formed the taste and judgment of that nation in matters relating to polite literature. Balzac says, that the French poetry before

¹ Life translated by Mr. Mangin.—Gleig's Supplement to the Encyclop. Brit.—Rees's Cyclopædia.

² Moreri.—Dict. Hist.

Malherbe was perfectly gothic; but Boileau, a better judge, has pronounced that he was the first in France who taught the muse harmonious numbers, a just cadence, purity of language, regularity of composition, and order; in short, who laid down all those rules for writing which future poets were to follow, if they hoped to succeed. The poetical works of Malherbe, though divided into six books, yet make but a small volume. They consist of paraphrases upon the Psalms, odes, sonnets, and epigrams: and they were published in several forms, to 1666, when a very complete edition of them came out at Paris, with the notes and observations of Menage. Malherbe was certainly the first who gave his countrymen any idea of a legitimate ode, though his own have hardly any thing but harmony to recommend them. He also translated some works of Seneca, and some books of Livy; and if he was not successful in translation, yet he had the happiness to be very well satisfied with his labour. His principal business was to criticize upon the French language; in which he was so well skilled, that some of his friends desired him one day to make a grammar for the tongue. Malherbe replied, "that there was no occasion for him to take that pains, for they might read his translation of the thirty-third book of Livy, and he would have them write after that manner."

Malherbe was born at Caen, about 1555, of an ancient and illustrious family, who had formerly borne arms in England, under Robert duke of Normandy. He lived to be old; and, about 1601, he became known to Henry the Great, from a very advantageous mention of him to that prince by cardinal du Perron. The king asked the cardinal one day, "if he had made any more verses?" To which the cardinal replied, that "he had totally laid aside all such amusements since his majesty had done him the honour to take him into his service; and added, that every body must now throw away their pens for ever, since a gentleman of Normandy, named Malherbe, had carried the French poetry to such a height, as none could hope to reach." About four years after, he was called to court, and enrolled among the pensioners of that monarch. After the death of Henry, queen Mary of Medicis became his patroness, and settled upon him a very handsome pension. This he enjoyed to the time of his death, which happened at Paris in 1628. It was the misfortune of this poet, that

he had no great share in the affection of cardinal Richelieu. It was discovered, that, instead of taking more than ordinary pains, as he should have done, to celebrate the glory of that great minister, he had only patched together old scraps, which he had found among his papers. This was not the way to please a person of so haughty a spirit; and therefore he received this homage from Malherbe very coldly, and not without disgust. "I learned from M. Racan," says Menage, "that Malherbe wrote those two stanzas above thirty years before Richelieu, to whom he addressed them, was made a cardinal; and that he changed only the four first verses of the first stanza, to accommodate them to his subject. I learned also from the same Racan, that cardinal Richelieu knew that these verses had not been made for him." His apparent indolence upon such an occasion was probably owing to that extreme difficulty with which he always wrote. All writers speak of the time and labour it cost Malherbe to produce his poems.

This poet was a man of a very singular humour; and many anecdotes are related of his peculiarities, by Racan, his friend and the writer of his life. A gentleman of the law, and of some distinction, brought him one day some indifferent commendatory verses on a lady; telling him at the same time, that some very particular considerations had induced him to compose them. Malherbe having run them over with a supercilious air, asked the gentleman bluntly, as his manner was, "whether he had been sentenced to be hanged, or to make those verses?" His manner of punishing his servant was likewise characteristic, and partook not a little of the caprice of Swift. Besides twenty crowns a year, he allowed this servant ten-pence a day board wages, which in those times was very considerable; when therefore he had done any thing amiss, Malherbe would very gravely say: "My friend, an offence against your master is an offence against God, and must be expiated by prayer, fasting, and giving of alms; wherefore I shall now retrench five-pence out of your allowance, and give them to the poor on your account." From other accounts it may be inferred that his impiety was at least equal to his wit. When the poor used to promise him that they would pray to God for him, he answered them, that "he did not believe they could have any great interest in heaven; since they were left in so bad a condition upon earth; and that he should be better pleased if the duke de Luynes, or some

other favourite, had made him the same promise." He would often say, that "the religion of gentlemen was that of their prince." During his last sickness he was with great difficulty persuaded to confess to a priest; for which he gave this reason, that "he never used to confess but at Easter." And some few moments before his death, when he had been in a lethargy two hours, he awaked on a sudden to reprove his landlady, who waited on him, for using a word that was not good French; saying to his confessor, who reprimanded him for it, that "he could not help it, and that he would defend the purity of the French language to the last moment of his life."¹

MALINGRE (CLAUDE), Sieur of St. Lazare, a French historian, more known for the number, than esteemed for the value of his books, was a native of Sens. In spite of every artifice to sell his histories, publishing the same under different titles, filling them with flatteries to the reigning princes, and other arts, it was with great difficulty that he could force any of them into circulation. It was not only that his style was low and flat, but that his representation of facts was equally incorrect. Latterly his name was sufficient to condemn a book, and he only put his initials, and those transposed. He died in 1655. His best work is said to be, "*Histoire des dignités honoraires de France*," 8vo, on which some dependence is placed, because there he cites his authorities. He wrote also, 2. "*L'histoire generale des derniers troubles*;" comprising the times of Henry III. and Louis XIII. in 4to. 3. "*Histoire de Louis XII.*" 4to, a miserable collection of facts disguised by flattery, and extending only from 1610 to 1614. 4. "*Histoire de la naissance et des progrès de l'Herésie de ce siècle*," 3 vols. 4to, the first of which is by father Richeome. 5. "*A Continuation of the Roman History from Constantine to Ferdinand the Third*," 2 vols. folio; a compilation which ought to contain the substance of Gibbon's History, but offers little that is worthy of attention. 6. "*The Annals and Antiquities of Paris*," 2 vols. folio. There is another work of this kind by a P. du Breul, which is much more esteemed; this, however, is consulted sometimes as a testimony of the state of Paris in the time of the author.²

¹ Gen. Dict.—Niceron, vol. VII.—Moreri.—Bullart's Academie des Sciences, vol. II.

² Niceron, vol. XXXIV.—Moreri.—Dict. Hist.

MALLET (DAVID), a poet and miscellaneous writer, is said to have descended from the Macgregors, a clan which became in the early part of the last century, under the conduct of one Robin Roy, so formidable for violence and robbery, that the name was annulled by a legal prohibition; and when they were all to denominate themselves anew, the father, as is supposed, of our author called himself Malloch. This father, James Malloch, kept a public-house at Crieff, co. Perth, in Scotland, where David was born, probably about 1700. Of his early years we have but scanty and discordant memorials, some accounts placing him at first in a menial situation in the university of Edinburgh; others informing us that he was educated at the university of Aberdeen. The latter seems most probable, as he wrote and even printed some lines on the repairs of that university, in which he could not have been interested, had he not studied there for some time. That he afterwards went to Edinburgh is not improbable, and it is almost certain that he had in some way distinguished himself at that university, for when the duke of Montrose applied to the professors for a tutor to educate his sons, they recommended Malloch; a mark of their high opinion of him; and the office was of importance enough to have excited the wishes of many candidates, there being no surer step to future advancement.

After making the usual tour of Europe with the duke's sons, he returned with them to London, and by the influence of the family, in which he resided, easily gained admission to many persons of the highest rank, to wits, nobles, and statesmen. "By degrees," says Dr. Johnson, "having cleared his tongue from his native pronunciation, so as to be no longer distinguished as a Scot, he seems inclined to disencumber himself from all adherences of his original, and took upon him to change his name from Scotch *Malloch* to English *Mallet*, without any imaginable reason of preference which the eye or ear can discover. What other proofs he gave of disrespect to his native country, I know not; but it was remarked of him that he was the only Scot whom Scotchmen did not commend." It seems unreasonable, however, to impute this change of name to disrespect for his country; with his countrymen many of his most intimate connections were formed, and his friendship for Thomson is one of the most agreeable parts of his history; and almost the last character he

sustained was that of an intrepid advocate for lord Bute, and what were then called the Scotch junto who ruled the king and kingdom. As to Scotchmen not commending him, he had at least one adherent in Smollet, who engaged him to write in the Critical Review, where all Mallet's works are highly praised, particularly his "Elvira." The late commentator, George Steevens, esq. hit upon the truth more exactly, when he wrote in a copy of Gascoigne's Works, purchased in 1766, at Mallet's sale, "that he was the only Scotchman who died, in his memory, unlamented by an individual of his own nation." Steevens probably made this remark to Johnson, who forgot the precise terms. The first time we meet with the name of David Mallet is in 1726, in a list of the subscribers to Savage's Miscellanies.

Mallet's first production in England was the celebrated and affecting ballad of "William and Margaret," which was printed in Aaron Hill's "Plain Dealer," No. 36, July 14, 1724, and which in its original state was very different from what it is in the last editions of his works. Of this, says Dr. Johnson, he has been envied the reputation; and plagiarism has been boldly charged, but never proved. In 1728 he published "The Excursion," a poem in two cantos, containing a desultory view of such scenes of nature as his fancy or his knowledge led him to describe, and which is not devoid of poetical spirit, and in respect to diction is a close imitation of Thomson, whose "Seasons" were then in their full blossom of reputation.

In 1731 his first tragedy, called "Eurydice," was performed at Drury-lane, and very unfavourably received; nor when revived thirty years after, and supported by Garrick and Mrs. Cibber, could the town endure it with patience. On this last occasion Davies informs us that the author would not take the blame upon himself; "he sat in the orchestra, and bestowed his execrations plentifully upon the players, to whom he attributed the cold reception of his tragedy." About this time we find him an inmate in Mr. Knight's family at Gosfield, probably as tutor to Mr. Newsham, Mrs. Knight's son by her first husband. Her third was the late earl Nugent. We shall soon have occasion to quote a very remarkable passage from a letter of Pope's to this lady, respecting Mallet.

Soon after the exhibition of "Eurydice," Mr. Mallet published his poem on "Verbal Criticism," a subject which he either did not understand, or willingly misrepre-

sented*. "There is in this poem," says Dr. Johnson, "more pertness than wit, and more confidence than knowledge. The versification is tolerable, nor can criticism allow it a higher praise." It was written to pay court to Pope, who soon after introduced him, we may add, "in an evil hour" to lord Bolingbroke. The ruin of Pope's reputation might have been dated from this hour, if the joint malignity of Bolingbroke and Mallet could have effected it. Mallet was now in the way to promotion. When the prince of Wales, at variance with his father, placed himself at the head of the opposition, and kept a separate court, he endeavoured to increase his popularity by the patronage of literature; and Mallet being recommended to him, his royal highness appointed him his under-secretary, with a salary of 200*l.* a year.

While in this employment, he published in 1739, "*Mustapha*," a tragedy, dedicated to his royal patron. Thomson's "*Edward and Eleonora*" had been excluded the stage, because the licenser discovered in it a formidable attack on the minister, yet Mallet's "*Mustapha*," which was thought, and was no doubt intended, to glance both at the king and sir Robert Walpole, in the characters of Solyman the Magnificent, and Rustan his visier, was allowed to be acted, and was acted with great applause. The language of this tragedy is more easy and natural than that of "*Eurydice*," but its success was much owing to its political allusions. On the first night of its exhibition, the heads of the opposition were all assembled, and many speeches were applied by the audience to the supposed grievances of the times, and to persons and characters. In the following year, Thomson and Mallet were commanded by the prince of Wales to write the masque of "*Alfred*," in honour of the birth-day of lady Augusta, his eldest daughter (the late duchess of Brunswick), which was twice acted in the gardens of Clifden by some of the London performers. After the death of Thomson in 1748, Mallet re-wrote the Masque of Alfred, under the influence and by the encouragement of lord Bolingbroke; and with

* Warton says he wrote this poem to gratify Pope, by abusing Bentley, which, he adds, "is stuffed with illiberal cant about pedantry, and collators of manuscripts. Real scholars will always speak with due regard of such

names as the Scaligers, Salmasiuses, Heinsiuses, Burmans, Gronoviuses, Reiskiuses, Marklands, Gesners, and Heynes."—*Essay on Pope*, vol. II. p. 231, edit. 1806.

the assistance of music and gorgeous scenery, it was acted with some, but no great success.

In 1747 Mallet published his "Hermit, or Amyntor and Theodora," a poem in which Dr. Johnson allows that there is copiousness and elegance of language (which indeed appear in most of Mallet's works), vigour of sentiment, and imagery well adapted to take possession of the fancy. It abounds also with many excellent moral precepts, which receive weight and energy from the sanction of religion, a foundation on which Mallet did not always build. Dr. Warton was much censured for saying in his "Essay on the Life and Writings of Pope," that "the nauseous affectation of expressing every thing pompously and poetically, is nowhere more visible than in a poem lately published, called Amyntor and Theodora;" but Warton was not a rash critic, and retained the sentence in the subsequent editions of his "Essay."

Not long after this, Mallet was employed by lord Bolingbroke in an office which he executed with all the malignity that his employer could wish. This was no other than to defame the character of Pope—Pope, who by leaving the whole of his MSS to lord Bolingbroke, had made him in some respect the guardian of his character—Pope, on whose death-bed lord Bolingbroke looking earnestly down, repeated several times, interrupted with sobs, "O great God, what is man? I never knew a person that had so tender a heart for his particular friends, or a warmer benevolence for all mankind!" who certainly had idolized this nobleman throughout his whole life, and who adhered to his lordship's cause through all the vicissitudes of popular odium and exile. What could have induced Bolingbroke to the malice of degrading Pope's character, and the cowardice of employing a hireling to do it? The simple fact is, that after Pope's death it was thought to be discovered that he had privately printed 1500 copies of one of lord Bolingbroke's works, "The Patriot King," the perusal of which his lordship wished to be confined to a select few. This offence, which Mallet only could have traced to a bad motive, if fairly examined, will probably seem disproportioned to the rage and resentment of Bolingbroke. A very acute examiner of evidence (Mr. D'Israeli) has therefore imputed that to the preference with which Pope had distinguished Warburton, and is of opinion that Warburton, much more than Pope, was the real object. Between

Bolingbroke and Warburton there was, it is well known, a secret jealousy, which at length appeared in mutual and undisguised contempt. But much of this narrative belongs rather to them than to Mallet, who could feel no resentment, could plead no provocation. On the contrary, he had every inducement to reflect with tenderness on the memory and friendship of Pope, who speaks of him, in a letter we have already alluded to, in the following terms: "To prove to you how little essential to friendship I hold letter-writing—I have not yet written to Mr. Mallet, whom I love and esteem greatly, nay whom *I know to have as tender a heart, and that feels a friendly remembrance as long as any man.*" Such was the man who gladly undertook what Bolingbroke was ashamed to perform, and in a preface to the "Patriot King" misrepresented the conduct of Pope in language the most malignant and contemptuous*.

That he had an eye to his own interest in all this, it would be a miserable affectation of liberality to doubt. No other motive can account for his conduct, and this conduct will be found to correspond with his general character. Bolingbroke accordingly rewarded him by bequeathing to him all his writings published and unpublished, and Mallet immediately began to prepare them for the press. His conduct at the very outset of this business affords another illustration of his character. Francklin, the printer, to whom many of the political pieces written during the opposition to Walpole, had been given, as he supposed, in perpetuity, laid claim to some compensation for those. Mallet allowed his claim, and the question was referred to arbitrators, who were empowered to decide upon it, by an instrument signed by the parties; but when they decided unfavourably to Mr. Mallet, he refused to yield to the decision, and the printer was thus deprived of the benefit of the award, by not having insisted upon bonds of arbitration, to which Mallet had objected as degrading to a man of honour! He then proceeded, with the help of Millar, the bookseller, to publish all he could find; and so sanguine was he in his expectations, that he rejected the offer of 3000*l.* which Millar offered him for the copyright, although he was at this time so distressed for money that he was forced to borrow some of Millar to pay the sta-

* After all that has been said on this subject, Ralph Allen, and not Pope, was the person who printed the edition

of the "Patriot King," as we shall have occasion to notice hereafter.

tioner and printer. The work at last appeared, in 5 vols. 4to, and Mallet had soon reason to repent his refusal of the bookseller's offer, as this edition was not sold off in twenty years. As these volumes contained many bold attacks on revealed religion, they brought much obloquy on the editor, and even a presentment was made of them by the grand-jury of Westminster. His memory, however, will be thought to suffer yet more by his next appearance in print. When the nation was exasperated by the ill success of the war, and the ministry wished to divert public indignation from themselves, Mallet was employed to turn it upon admiral Byng. In this he entered as heartily as into the defamation of Pope, and wrote a letter of accusation under the character of a "Plain Man," a large sheet, which was circulated with great industry, and probably was found to answer its purpose. The price of blood, on this occasion, was a pension which he retained till his death.

From this time (1757) until 1763, we hear nothing of Mr. Mallet, except a dedication of his poems to the late duke of Marlborough, in which he promises himself speedily the honour of dedicating to him the life of his illustrious predecessor. The cause of this promise is another of those charges which have been brought against Mallet, and which it will be difficult to repel. When the celebrated John duke of Marlborough died, it was determined, that the history of his life should be transmitted to posterity, and the papers supposed to contain the necessary information were delivered to lord Molesworth, who had been his favourite in Flanders. When Molesworth died, the same papers were transferred with the same design to sir Richard Steele, who in some of his exigences put them to pawn. They then remained with the old duchess, who in her will assigned the task to Mr. Glover, the author of "Leonidas," and Mr. Mallet, with a reward of 1000*l.* and a curious prohibition against inserting any verses. There were other prohibitions and conditions, however, which induced Glover, a man of spirit and virtue, to decline the legacy. Mallet had no such scruples, and besides the legacy, had a pension from the late duke of Marlborough to quicken his industry. He then began, and continued to talk much and often of the progress he had made, but on his death, not a scrap could be discovered of the history.

In the political disputes which commenced at the beginning of the present reign, Mallet espoused the cause of his countryman lord Bute, and is said to have written his tragedy of "Elvira," with a view to serve his lordship. This play was performed at Drury-lane in 1763; its object was to recommend pacific sentiments, but the public was dissatisfied with the late peace, and "Elvira," though well performed, was easily rendered unpopular by the opponents of the ministry. Davies gives us an amusing anecdote of his tricking Garrick into the performance of this piece, by making him believe that he had introduced the mention of him in his life of Marlborough, a bait which Mallet's principles suggested, and which Garrick's vanity readily swallowed. Garrick got little by the play, but Mallet was rewarded with the office of keeping the book of entries for ships in the port of London.

Towards the end of his life, Mallet went with his wife to France, but after a while finding his health declining, returned alone to England, and died April 21, 1765. He was twice married. Of his first wife we find no mention, but by her he had several children. One daughter, who married an Italian of rank, named Cilesia, wrote a tragedy called "Almida," which was acted at Drury-lane. This lady died at Genoa in 1790. His second wife, whom he married in October 1742, was miss Lucy Elstob, daughter to lord Carlisle's steward. She had a fortune of 10,000*l.* all of which she took care to settle upon herself; but she was equally careful that Mallet should appear like a gentleman of distinction, and from her great kindness, always chose herself to purchase every thing that he wore, and to let her friends know that she did so. This lady's sentiments were congenial to those of her husband, who was a professed free-thinker. They kept a good table (at which Gibbon appears to have been frequently a guest), and the lady, proud of her opinions, would often, we are told, in the warmth of argument, say, "Sir, *we deists*."

Mr. Mallet's stature, says Dr. Johnson, "was diminutive, but he was regularly formed. His appearance, till he grew corpulent, was agreeable, and he suffered it to want no recommendation that dress could give it. His conversation was elegant and easy." Of his character in other respects, it would be unnecessary to add any thing to the preceding facts. As a writer he cannot be placed in any high class, nor is there any species of composition in which

he is eminent; yet his poetry surely entitles him to a place in every collection of English bards. In his poems as well as his prose compositions, elegance of style predominates, and he appears to have written with ease. His "Life of Lord Bacon," prefixed to an edition of that illustrious philosopher's works in 1740, has been censured as touching too little on the philosophical part of the character. The writing it, however, was probably a matter of necessity rather than choice, and while he could not afford to refuse the employment, he was too conscious of his inability to attempt any other than what he has accomplished, an elegant narrative of the events of lord Bacon's life. Of Mallet's works, prose and verse, an edition was published in 1769, 3 vols. small 8vo.¹

MALLET (EDMUND), was one of the writers in the French Encyclopedie, and one of those whose articles are the most valuable in that work. They are chiefly on the subjects of divinity and belles lettres, and if only men as sound and judicious as the abbé Mallet had been employed, that publication would have proved as useful as it has been found pernicious. He was born at Melun in 1713, and educated at the college of the Barnabites at Montargis. He was afterwards engaged as tutor in the family of a former general. In 1742 he was admitted into the faculty of theology at Paris, and was employed on a cure near his native town till 1751, when he was invited to be professor of divinity in the college of Navarre. The more he was known, the more his merits were perceived; and the charge of Jansenism, which had been circulated against him, was gradually cleared away. Boyer, then bishop of Mirepoix, as a testimony of his regard, presented him to a canonry of Verdun. He died at Paris in 1755. Besides his share in the Encyclopedie, he wrote several works on the principles of poetry and eloquence. His style is neat, easy, and unaffected; and he has great skill in developing the merits of good writers, and illustrating his precepts by the most apposite examples from their works. He published also a history of the civil wars of France, under the reigns

¹ Johnson's Poets.—Davies's Life of Garrick, vol. II. p. 27—60, 280.—Bowles's edition of Pope.—Ruffhead's Life of Pope, 4to edit. p. 414.—Swift's Works, vol. XIX.—Boswell's Tour and Life of Johnson.—Sheffield's Life of Gibbon, vol. I. p. 111. 422.—D'Israeli's Quarrels of Authors, vol. I.—Gentleman's Magazine; see Index.

of François II. Charles IX. &c. translated from the Italian of D'Avila, and published at Amsterdam in 3 vols. 4to.¹

MALLET (JAMES). See DU PAN.

MALLET (PAUL HENRY), a learned historian and antiquary, first professor of history in his native city, was born at Geneva in 1730, became afterwards professor royal of the belles lettres at Copenhagen, a member of the academies of Upsal, Lyons, Cassel, and of the Celtique academy of Paris. Of his life no account has yet appeared. He joined an extensive acquaintance with history and general literature to great natural talents. The amenity of his disposition caused his company to be much sought, while his solid qualities procured him friends who deeply regretted his loss. The troubles of Geneva during the first revolutionary war deprived him of the greatest part of his fortune; and he was indebted, for the moderate competence he retained, to pensions from the duke of Brunswick and the landgrave of Hesse; but the events of the late war deprived him of both those pensions. The French government is said to have designed him a recompense, but this was prevented by his death, at Geneva, Feb. 8, 1807. His works were: 1. "Histoire de Danemarck," to the eighteenth century, the best edition of which is that of 1787. 2. A translation of Coxe's "Travels," with remarks and additions, and a relation of his own Travels in Sweden, 2 vols. 4to. 3. Translation of the Acts and form of the Swedish government, 12mo. 4. "Histoire de Hesse," to the seventeenth century, 3 vols. 8vo. 5. "Histoire de la maison de Brunswick," to its accession to the throne of Great Britain, 3 vols. 8vo. 6. "Histoire des Suisses," from the earliest times to the commencement of the late revolution, Geneva, 1803, 4 vols. 8vo. 7. "Histoire de la Ligne Anseatique," from its origin to its decline, 1805, 2 vols. 8vo. He had discovered at Rome the chronological series of Icelandic bishops, which had been lost in Denmark. It is published in the third volume of Langebeck's collection of Danish writers. The late Dr. Percy, bishop of Dromore, has made us acquainted with professor Mallet's merit as an antiquary by his excellent translation entitled "Northern Antiquities; or a Description of the manners, customs, religion, and laws, of the ancient Danes, and other northern nations; including those of our

¹ Moreri.—Dict. Hist.—Preface to the Sixth Vol. of the Encyclopedie.

own Saxon ancestors. With a translation of the Edda, or system of Runic mythology, and other pieces from the ancient Islandic Tongue. Translated from M. Mallet's *Introduction à l'Histoire de Danemarck*," &c. 1770, 2 vols. 8vo. To this Dr. Percy has added many valuable and curious notes, and Goranson's Latin version of the "Edda." It was very justly said, at the time, by the Monthly Reviewer, that Dr. Percy had, in this instance, given a translation more valuable than the original.¹

MALLINKROTT (BERNARD), dean of the cathedral of Munster, and celebrated for his inquiries into typographical antiquities, was certainly a learned man, but very turbulent and ambitious. Hence it happened that he was named to two bishoprics without taking possession of either, and that he died in prison for his opposition to another prelate. The emperor Ferdinand I. appointed him to the bishopric of Ratzebourg, and he was, a few days after, elected to the see of Minden. But his ambition was to be bishop of Munster, and not succeeding, in 1650, he intrigued and raised seditions against the bishop who had succeeded, till in 1655, he was degraded from his dignity of dean. Nor yet warned, he continued his machinations, and in 1657, the bishop had him arrested and confined in the castle of Otteinzheim. Here he continued till his death, which happened suddenly, March 7, 1664. He wrote in Latin, 1. "*De natura et usu Literarum*," Munster, 1638, 4to. 2. "*De ortu et progressu artis Typographicæ*," Cologne, 1639, 4to, and since reprinted in Wolf's collection of "*Monumenta Typographica*," vol. I. 1740. 3. "*De Archicancellariis S. R. imperii*," Munster, 1640, 4to. 4. "*Paralipomenon de Historicis Græcis*," Cologne, 1656, 4to.²

MALMSBURY (WILLIAM OF), an ancient English historian, who flourished in the twelfth century, was born in Somersetshire, and, on that account, as Bale and Pits inform us, was called Somersetanus. When a child, he himself says, he discovered a fondness for learning, which was encouraged by his parents, and increased with his years. Some have supposed Oxford to have been the place of his education. He became, however, a monk of Malmsbury, and it reflects no small honour on his fraternity, that they

¹ Dict. Hist.—Athenæum, vol. II.

² Nicéron, vol. XXX.—Life by Struvius, prefixed to his edition of the "*De Archicancellariis*, &c."

elected him their librarian. He had studied several sciences, as they could then be acquired, logic, physic, and ethics, but history appears to have been his favourite pursuit. After studying that of countries abroad, he began to inquire into the memorable transactions of his own nation; but not finding any satisfactory history already written, he resolved, as he says, to write one, not to display his learning, "which is no great matter, but to bring to light things that are covered with the rubbish of antiquity." This resolution produced his valuable work "*De regibus Anglorum*," a general history of England in five books, from the arrival of the Saxons, in the year 449 to the 26 Henry I. in 1126; and a modern history, in two books, from that year to the escape of the empress Maud out of Oxford in 1143; with a church history of England in four books, published in sir H. Savile's collection, 1596. His merits as a historian have been justly displayed and recommended by lord Lyttelton in his "*History of Henry II.*" In all his works (the Latin style of which is more pure than that of any of his contemporaries), he discovers great diligence, much good sense, and a sacred regard to truth, accompanied with uncommon modesty. He says that he can scarcely expect the applause of his contemporaries, but he hopes that when both favour and malevolence are dead, he shall obtain from posterity the character of an industrious, though not of an eloquent historian. Besides what we have mentioned, Gale has printed his "*Antiquities of Glastonbury*," and Wharton his "*Life of St. Adhelm*." But his abilities were not confined to prose. He wrote many pieces of Latin poetry; and it is remarkable, says Warton, that almost all the professed prose writers of this age made experiments in verse. William of Malmsbury died in that abbey in 1143.¹

MALONE (EDMOND), a gentleman of great literary research, and one of the ablest commentators on Shakespeare, was descended from an Irish family of the highest antiquity, an account of which may be found in the seventh volume of Archdall's *Peerage of Ireland*, which, it is believed, was drawn up by Mr. Malone himself. All his immediate predecessors were distinguished men. His grandfather, while only a student at the Temple, was en-

¹ Nicolson's English Hist. Library.—Henry's Hist. of Gr. Britain, vol. VI. p. 136.—Leland.—Bale, and Pitts.—Wharton's *Anglia Sacra*.—Warton's *History of Poetry*.

trusted with a negociation in Holland ; and so successfully acquitted himself, that he was honoured and rewarded by king William for his services. Having been called to the Irish bar about 1700, he became one of the most eminent barristers that have ever appeared in that country. His professional fame has only been eclipsed by that of his eldest son, the still more celebrated Anthony Malone, who as a lawyer, an orator, and an able and upright statesman, was confessedly one of the most illustrious men that his country has produced. Edmond, the second son of Richard, and the father of the late Mr. Malone, was born on the 16th of April, 1704. He was called to the English bar in 1730, where he continued for ten years to practise ; and, in 1740, removed to the Irish bar. After having sat in several parliaments, and gone through the usual gradations of professional rank, he was raised, in 1766, to the dignity of one of the judges of the court of common pleas in Ireland, an office which he filled till his death in 1774. He married, in 1736, Catherine, only daughter and heir of Benjamin Collier, esq. of Ruckholts, in the county of Essex, by whom he had four sons, Richard, now lord Sunderlin ; Edmond, the subject of our present memoir ; Anthony and Benjamin, who died in their infancy ; and two daughters, Henrietta and Catherine.

Edmond Malone was born at his father's house in Dublin, on the 4th of October, 1741. He was educated at the school of Dr. Ford, in Molesworth-street ; and went from thence, in 1756, to the university of Dublin, where he took the degree of batchelor of arts. Here his talents very early displayed themselves ; and he was distinguished by a successful competition for academical honours with several young men, who afterwards became the ornaments of the Irish senate and bar. It appears that at his outset he had laid down to himself those rules of study to which he ever afterwards steadily adhered. When sitting down to the perusal of any work, either ancient or modern, his attention was drawn to its chronology, the history and character of its author, the feelings and prejudices of the times in which he lived ; and any other collateral information which might tend to illustrate his writings, or acquaint us with his probable views, and cast of thinking. In later years he was more particularly engrossed by the literature of his own country ; but the knowledge he had acquired in his youth had been too assiduously collected, and too

firmly fixed in his mind, not to retain possession of his memory, and preserve that purity and elegance of taste which is rarely to be met with but in those who have early derived it from the models of classical antiquity. He appears frequently at this period, in common with some of his accomplished contemporaries, to have amused himself with slight poetical compositions; and on the marriage of their present majesties contributed an ode to the collection of congratulatory verses which issued on that event from the university of Dublin. In 1763 he became a student in the Inner Temple; and in 1767 was called to the Irish bar, and, at his first appearance in the courts, he gave every promise of future eminence. But an independent fortune having soon after devolved upon him, he felt himself at liberty to retire from the bar, and devote his whole attention in future to literary pursuits, for which purpose he soon after settled in London, and resided there with very little intermission for the remainder of his life. Among the many eminent men with whom he became early acquainted, he was naturally drawn by the enthusiastic admiration which he felt for Shakspeare, and the attention which he had already paid to the elucidation of his works, into a particularly intimate intercourse with Mr. Steevens. The just views which he himself had formed led him to recognize in the system of criticism and illustration which that gentleman *then* adopted, the only means by which a correct exhibition of our great poet could be obtained. Mr. Steevens was gratified to find that one so well acquainted with the subject entertained that high estimation of his labours which Mr. Malone expressed; and very soon discovered the advantage he might derive from the communications of a mind so richly stored. Mr. Malone was ready and liberal in imparting his knowledge, which, on the other part, was most gratefully received.

Mr. Steevens having published a second edition of his Shakspeare, in 1778, Mr. Malone, in 1780, added two supplementary volumes, which contained some additional notes, Shakspeare's poems, and seven plays which have been ascribed to him. There appears up to this time to have been no interruption to their friendship; but, on the contrary, Mr. Steevens, having formed a design of relinquishing all future editorial labours, most liberally made a present to Mr. Malone of his valuable collection of old plays, declaring that he himself was now become "a

dowager commentator." It is painful to think that this harmony should ever have been disturbed, or that any thing should have created any variance between two such men, who were so well qualified to co-operate for the benefit of the literary world. Mr. Malone, having continued his researches into all the topics which might serve to illustrate our great dramatist, discovered, that although much had been done, yet that much still remained for critical industry; and that a still more accurate collation of the early copies than had hitherto taken place was necessary towards a correct and faithful exhibition of the author's text. His materials accumulated so fast, that he determined to appear before the world as an editor in form. From that moment he seems to have been regarded with jealousy by the elder commentator, who appears to have sought an opportunity for a rupture, which he soon afterwards found, or rather created. But it is necessary to go back for a moment, to point out another of Mr. Malone's productions. There are few events in literary history more extraordinary in all its circumstances than the publication of the poems attributed to Rowley. Mr. Malone was firmly convinced that the whole was a fabrication by Chatterton; and, to support his opinion, published one of the earliest pamphlets which appeared in the course of this singular controversy. By exhibiting a series of specimens from early English writers, both prior and posterior to the period in which this supposed poet was represented to have lived, he proved that his style bore no resemblance to genuine antiquity; and by stripping Rowley of his antique garb, which was easily done by the substitution of modern synonymous words in the places of those obsolete expressions which are sprinkled throughout these compositions, and at the same time intermingling some archæological phrases in the acknowledged productions of Chatterton, he clearly showed that they were all of the same character, and equally bore evident marks of modern versification, and a modern structure of language. He was followed by Mr. Warton and Mr. Tyrwhitt, in his second Appendix; and the controversy was soon at an end. While Mr. Malone was engaged in his Shakspeare, he received from Mr. Steevens a request of a most extraordinary nature. In a third edition of Johnson and Steevens's Shakspeare, which had been published under the superintendence of Mr. Reed, in 1785, Mr. Malone had contributed some notes

in which Mr. Steevens's opinions were occasionally controverted. These he was now desired to retain in his new edition, exactly as they stood before, in order that Mr. S. might answer them. Mr. Malone replied, that he could make no such promise; that he must feel himself at liberty to correct his observations, where they were erroneous; to enlarge them, where they were defective; and even to expunge them altogether, where, upon further consideration, he was convinced they were wrong; in short, he was bound to present his work to the public as perfect as he could make it. But he added, that he was willing to transmit every note of that description in its last state to Mr. Steevens, before it went to press; that he might answer it if he pleased; and that Mr. Malone would even preclude himself from the privilege of replying. Mr. Steevens persisted in requiring that they should appear with all their imperfections on their head; and on this being refused, declared that all communication on the subject of Shakspeare was at an end between them*. In 1790, Mr. Malone's edition at last appeared; and was sought after and read with the greatest avidity. It is unnecessary to point out its merits; the public opinion upon it has been long pronounced. It cannot indeed be strictly said that it met with universal approbation. Mr. Ritson appeared against it in an angry and scurrilous pamphlet, replete with misrepresentations so gross, and so easy of detection, though calculated to mislead a careless reader, that Mr. Malone thought it worth his while to point them out in a letter which he published, addressed to his friend Dr. Farmer. Poor Ritson, however, has not been the only one who has attempted to persuade the world that they have been mistaken in Mr. Malone's character as a critic. Mr. Horne Tooke in particular, who, whatever were his talents as a grammarian, or his knowledge as an Anglo-Saxon, had by no means an extensive acquaintance with the literature of Shakspeare's age, has mentioned Mr. Malone and Dr. Johnson with equal contempt, and immediately after proceeds to sneer at Mr. Tyrwhitt. It may readily be supposed that Mr. Malone would not feel very acutely the satire which associated him with such companions. But, to counterbalance these puny hostilities, his work gained

* These particulars are collected from the correspondence which passed between them, which Mr. Malone preserved.

the highest testimonies of applause from all who were best qualified to judge upon the subject, and from men whose approbation any one would be proud to obtain. Dr. J. Warton, in a most friendly letter, which accompanied a curious volume of old English poetry which had belonged to his brother Thomas, and which he presented to Mr. Malone as the person for whom its former possessor felt the highest esteem and the most cordial regard, observes to him that his edition is by far, very far, the best that had ever appeared. Professor Porson, who, as every one who knew him can testify, was by no means in the habit of bestowing hasty or thoughtless praise, declared to Mr. Malone's biographer, that he considered the Essay on the three parts of Henry the Sixth as one of the most convincing pieces of criticism that he had ever read; nor was Mr. Burke less liberal in his praises.

Having concluded his laborious work, Mr. Malone paid a visit to his friends in Ireland; but soon after returned to his usual occupations in London. Amidst his own numerous and pressing avocations he was not inattentive to the calls of friendship. In 1791 appeared Mr. Boswell's Life of Dr. Johnson, a work in which Mr. Malone felt at all times a very lively interest, and gave every assistance to its author during its progress which it was in his power to bestow. His acquaintance with this gentleman commenced in 1785, when, happening accidentally at Mr. Baldwin's printing-house to be shewn a sheet of the Tour to the Hebrides, which contained Johnson's character, he was so much struck with the spirit and fidelity of the portrait, that he requested to be introduced to its writer. From this period a friendship took place between them, which ripened into the strictest and most cordial intimacy, and lasted without interruption as long as Mr. Boswell lived. After his death, in 1795, Mr. Malone continued to show every mark of affectionate attention towards his family; and in every successive edition of Johnson's Life took the most unwearied pains to render it as much as possible correct and perfect. He illustrated it with many notes of his own, and procured many valuable communications from his friends, among whom its readers will readily distinguish Mr. Bindley. Any account of Mr. Malone would be imperfect which omitted to mention his long intimacy with that gentleman, who is not so remarkable as the possessor of one of the most valuable libraries in this

country, as he is for the accurate and extensive information which enables him to use it, and the benevolent politeness with which he is always willing to impart his knowledge to others. There was no one whom Mr. Malone more cordially loved.

In 1795 he was again called forth to display his zeal in defence of Shakspeare, against the contemptible fabrications with which the Irelands endeavoured to delude the public. Although this imposture, unlike the Rowleian poems, which were performances of extraordinary genius, exhibited about the same proportion of talent as it did of honesty, yet some persons of no small name were hastily led into a belief of its authenticity. Mr. Malone saw through the falsehood of the whole from its commencement; and laid bare the fraud, in a pamphlet, which was written in the form of a letter to his friend lord Charlemont, a nobleman with whom he lived on the most intimate footing, and maintained a constant correspondence. It has been thought by some that the labour which he bestowed upon this performance was more than commensurate with the importance of the subject; and it is true that a slighter effort would have been sufficient to have overthrown this wretched fabrication; but we have reason to rejoice that Mr. Malone was led into a fuller discussion than was his intention at the outset; we owe to it a work which, for acuteness of reasoning, and the curious and interesting view which it presents of English literature, will retain its value long after the trash which it was designed to expose shall have been consigned to oblivion. Mr. Malone, in 1792, had the misfortune to lose his admirable friend sir Joshua Reynolds, and his executors, of whom Mr. Malone had the honour to be one, having determined in 1797 to give the world a complete collection of his works, he superintended the publication, and prefixed to it a very pleasing biographical sketch of their author. Although his attention was still principally directed to Shakspeare, and he was gradually accumulating a most valuable mass of materials for a new edition of that poet, he found time to do justice to another. He drew together, from various sources, the prose works of Dryden, which, as they had lain scattered about, and some of them appended to works which were little known, had never impressed the general reader with that opinion of their excellence which they deserved; and published them in 1800. The

narrative which he prefixed is a most important accession to biography. By active inquiry, and industrious and acute research, he ascertained many particulars of his life and character that had been supposed to be irrecoverably lost, and detected the falsehood of many a traditionary tale that had been carelessly repeated by former writers. In 1808 he prepared for the press a few productions of his friend, the celebrated William Gerard Hamilton, with which he had been entrusted by his executors; and prefixed to this also a brief but elegant sketch of his life. In 1811 his country was deprived of Mr. Windham. Mr. Malone, who equally admired and loved him, drew up a short memorial of his amiable and illustrious friend, which originally appeared in the *Gentleman's Magazine*; and was afterwards, in an enlarged and corrected state, printed in a small pamphlet, and privately distributed. But the kind biographer was too soon to want "the generous tear he paid." A gradual decay appears to have undermined his constitution; and when he was just on the point of going to the press with his new edition of *Shakspeare*, he was interrupted by an illness, which proved fatal; and, to the irreparable loss of all who knew him, he died on the 25th of May, 1812, in the 70th year of his age. In his last illness he was soothed by the tender and unremitting attentions of his brother, lord Sunderlin, and his youngest sister; the eldest, from her own weak state of health, was debarred from this melancholy consolation. He left no directions about his funeral; but his brother, who was anxious, with affectionate solicitude, to execute every wish he had formed, having inferred from something that dropt from him, that it was his desire to be buried among his ancestors in Ireland, his remains were conveyed to that country, and interred at the family seat of Baronston, in the county of Westmeath.

Mr. Malone, in his person, was rather under the middle size. The urbanity of his temper, and the kindness of his disposition, were depicted in his mild and placid countenance. His manners were peculiarly engaging. Accustomed from his earliest years to the society of those who were distinguished for their rank or talent, he was at all times and in all companies easy, unembarrassed, and unassuming. It was impossible to meet him, even in the most casual intercourse, without recognizing the genuine

and unaffected politeness of the gentleman born and bred. His conversation was in a high degree entertaining and instructive; his knowledge was various and accurate, and his mode of displaying it void of all vanity or pretension. Though he had little relish for noisy convivial merriment, his habits were social, and his cheerfulness uniform and unclouded. As a scholar, he was liberally communicative. Attached, from principle and conviction, to the constitution of his country in church and state, which his intimate acquaintance with its history taught him how to value, he was a loyal subject, a sincere Christian, and a true son of the Church of England. His heart was warm, and his benevolence active. His charity was prompt, but judicious and discriminating; not carried away by every idle or fictitious tale of distress, but anxious to ascertain the nature and source of real calamity, and indefatigable in his efforts to relieve it. His purse and his time were at all times ready to remove the sufferings, and promote the welfare of others, and as a friend he was warm and steady in his attachments.¹

MALOUIN (PAUL JAMES), an eminent French chemist and physician, was born at Caen in 1701, and was the son of a counsellor, who sent him, when of a proper age, to study law at Paris. Young Malouin, however, as soon as he arrived there, without ever informing his father, began the study of medicine, and pursued it with such success as well as secrecy, that on his return home in 1730, his father, whom he had always satisfied in every respect as to moral conduct, expenses, &c. and who expected to see him return as a licentiate in law, was astonished to find him a doctor of medicine, but was obliged at the same time to yield to a choice which indicated so much zeal and decision. Nor was this a new profession in the family, his uncle and grandfather having both been physicians. After remaining at home about three years, he went again to Paris, and assisted Geoffroi in his chemical lectures, and would probably have succeeded him had he been on the spot when he died; but it was not until 1767 that he was appointed in the room of Astruc, who was the imme-

¹ From a "Biographical Memoir of the late Edmond Malone, esq." written by James Boswell, esq. of the Middle Temple, originally for the *Gentleman's Magazine*, but afterwards enlarged and reprinted for private distribution among the friends of Mr. Malone. To Mr. Boswell we acknowledge our obligations for a copy of this last edition of a very interesting and affectionate biographical tribute.

diate successor of Geoffroi. At Paris, where he got into practice, it lay much among literary men, whom he found generally very incredulous in the virtues of medicine. Malouin, who was a perfect enthusiast in his art, had many contests with them on this account. When a certain great philosopher had been cured by taking Malouin's prescriptions for a considerable time, and came to acknowledge the obligation, Malouin embraced him and exclaimed, "you deserve to be sick." (*Vous êtes digne d'être malade*). He could not, however, bear those who, after being cured, indulged their pleasantries at the expence of the faculty, and he broke off his acquaintance with an eminent writer, who had been his patient, on this account. On another occasion, when one of these wits with whom he had had a warm dispute about his favourite art, and had quarrelled, fell ill, Malouin sought him out, and his first address was, "I know you are ill, and that your case has been improperly treated; I am now come to visit you, although I hate you; but I will cure you, and after that never see your face more," and he kept his word in all these points. This was, however, in him pure enthusiasm, without any mixture of quackery. His liberal conduct and talents were universally acknowledged, and he filled with great reputation the honourable offices of professor of medicine in the college of Paris, and physician in ordinary to the queen. He was also a member of the academy of sciences, and of our royal society. His love of medicine did not hinder him from paying equal attention to preventatives, and he was distinguished for a habit of strict temperance, which preserved his health and spirits to the advanced age of seventy-seven, without any of its infirmities. His death was at last occasioned by a stroke of apoplexy, which happened Dec. 31, 1777. He left a legacy to the faculty on condition of their assembling once a year, and giving an account of their labours and discoveries. His principal works were, 1. "Traité de Chimie," 1734, 12mo. 2. "Chimie medicinale," 1755, 2 vols. 12mo, a work in a very elegant style, and including many valuable observations. He wrote also several articles in the dictionary "Des arts et metiers," published by the academy of sciences, and the chemical part of the "Encyclopedie."¹

¹ Eloges des Academiciens, vol. II.—Dict. Hist.

MALPIGHI (MARCELLUS), an Italian physician and anatomist, was born March 10, 1628, at Crevalcuore, near Bologna, in Italy, where he was taught Latin and studied philosophy. In 1649, losing his parents, and being obliged to choose his own method of life, he determined to apply himself to physic. The university of Bologna was then supplied with very learned professors in that science, particularly Bartholomew Massari, and Andrew Mariano, under whose instructions Malpighi in a short time made great progress in physic and anatomy. After he had finished the usual course, he was admitted doctor of physic, April 6, 1653. In 1655 Massari died, a loss which Malpighi severely felt, as independent of his esteem for him as a master, he had become more nearly related to him by marrying his sister. In 1656, the senate of Bologna gave him a professorship, which he did not long hold; for the same year the grand duke of Tuscany invited him to Pisa, to be professor of physic there. Here he contracted a strict friendship with Borelli, whom he subsequently owned for his master in philosophy, and to whom he ascribed all the discoveries which he afterwards made. They dissected animals together, and it was in this employment that he found the heart to consist of spiral fibres; a discovery, which has been ascribed to Borelli in his posthumous works. The air of Pisa not agreeing with Malpighi, he continued there but three years: and, in 1659, returned to Bologna to resume his former posts, notwithstanding the advantageous offers which were made him to stay at Pisa. In 1662 he was sent for to Messina, in order to succeed Peter Castello, first professor of physic, who was just dead. It was with reluctance that he went thither, though the stipend was great; and although he was prevailed on at last by his friend Borelli, to accept it, yet in 1666 he returned to Bologna. In 1669 he was elected a member of the royal society of London, with which he ever after kept a correspondence by letters, and communicated his discoveries in anatomy. Cardinal Pignatelli, who had known him while he was legate at Bologna, being chosen pope in 1691, under the name of Innocent XII. immediately sent for him to Rome, and appointed him his physician. In 1694 he was admitted into the academy of the Arcadians at Rome. July the 25th, of the same year, he had a fit, which struck half his body with a paralysis; and, November the 29th following, he had another, of which he died the same

day, in his 67th year. His remains were embalmed, and conveyed to Bologna, where they were interred with great funeral honours in the church of St. Gregory, and a statue was erected to his memory. Malpighi is described as a man of a serious and melancholy temperament, which is confirmed by his portrait in the meeting-room of the royal society at Somerset-house. He was indefatigable in the pursuit of knowledge, on the sure ground of experience and observation, ever candid in his acknowledgments to those who had given him any information, and devoid of all ostentation or pretension on the score of his own merits. He ranks very high among the philosophers of the physiological age in which he lived, when nature began to be studied instead of books, and the dreams of the schools. Hence arose the discoveries of the circulation of the blood, the absorbent system of the animal body, and the true theory of generation. To such improvements the investigations of Malpighi, relative to the anatomy and transformation of insects, particularly the silk-worm, and the development of the chick in the egg, lent no small aid. From these inquiries he was led to the anatomy and physiology of plants, in which he is altogether an original, as well as a very profound, observer. His line of study was the same as that of Grew, but these philosophers laboured independent of each other, and their frequent coincidence evinces the accuracy of both.

The first work which he published in 1661, and which was afterwards frequently reprinted, comprised his microscopical observations relative to the intimate structure of the lungs, and was entitled "*Observationes Anatomicæ de Pulmonibus*," fol. He published separate tracts concerning the brain, the tongue, the external organ of touch, the omentum, throat, and the adipose ducts, between the years 1661 and 1665; and subsequently, other tracts, respecting the structure of the viscera, the kidneys, spleen, liver, membranes of the brain, &c.

In 1669, when he became a fellow of our royal society, his essay "*de formatione pulli in ovo*" was first printed, in London, in quarto, as well as his remarks on the "*Bombyx*" or silk-worm, and "*De Glandulis conglobatis*," forming his three "*Dissertationes Epistoliciæ*." His "*Anatomie Plantarum*," addressed to the royal society, accompanied by observations on the incubation of the egg, was published by that learned body in folio, with many plates, in 1675

and 1679. His works were republished at London in 1686, making two folio volumes; and more correctly at Amsterdam, in 1687, 4to, and a posthumous volume appeared here, accompanied with an account of his life, in 1697, of which a re-impression was given at Venice, and another at Leyden, the ensuing year. Some other dissertations are to be found in the "*Bibliotheca Anatomica*," published by Le Clerc and Manget at Geneva in 1685; especially "*De Cornuum Vegetatione*," "*De Utero et Viviparorum Avis*;" and "*Epistolæ quædam circa illam de ovo dissertationem*." His only medical work, "*Consultationum Medicinalium Centuria prima*," was edited by Gaspari, in 1713, 4to, Patau. He is not, indeed, distinguished as a practitioner, but he deserves praise for pointing out the mischiefs of blood-letting, in the malignant epidemics prevalent in Italy in his time. An edition of the whole of his works was printed at Venice, in 1733, in folio, by Gavinelli.¹

MALUS (STEPHEN LOUIS), a distinguished mathematician, philosopher, and military engineer, was born at Paris July 23, 1775. His first education was principally directed to classical and polite literature, and at seventeen years of age he composed a tragedy in five acts, called "*The Death of Cato*." These pursuits, however, did not prevent him from a study apparently not very compatible, that of the mathematics; for at the above age he passed an examination which gained him admittance into the school of engineers. After having distinguished himself there by his genius for analysis, he was about to leave it in quality of officer of military engineers, but was rejected on political grounds, and as this repulse deprived him of all hope of promotion there, he repaired to the army in the north, where he was incorporated in the 15th battalion of Paris, and was employed as a common soldier in the fortifications of Dunkirk. The officer of engineers, who superintended those works, perceiving that Malus was deserving of a better station, represented his merits to the government, and he was recalled and sent to the Polytechnic school, where he was soon appointed to the analytic course in the absence of M. Monge. Being now re-established in his

¹ Life prefixed to his "*Opera Posthuma*," Lond. 1697.—Rees's *Cyclopædia*.—Fabroni *Vitæ Italorum*, vol. III.—Niceron, vol. IV.—Ward's *Gresham Professors*, p. 320.—Thomson's *Hist. of the Royal Society*.—Eloy, *Dict. Hist. de la Médecine*.

former rank at the date of his first nomination, he succeeded almost immediately to that of captain, and was employed at the school at Metz as professor of mathematics.

It was at this period (1797), that his military career commenced, and in the army of the Sambre and Meuse he was present at the passage of the Rhine. The same year he formed an attachment to the lady who afterwards became his wife. She was the daughter of the chancellor of the university of Giessen; but honour and duty prevented him from then realising his wishes. He was obliged to embark for Egypt, and assisted at the battles of Chebreis, and of the Pyramids. He was chosen member of the Institute of Cairo, but his life was too active and busy to allow him to indulge his taste for the sciences. One only occasion presented itself, of which he knew how to take advantage. In a reconnoitre on which he was ordered along with M. Lefèvre, engineer of bridges and causeways, he had the satisfaction to discover a branch of the Nile, hitherto unknown to travellers, and to draw a description and map of a country where no Frenchman had penetrated since the crusades; and the memoir which he wrote on this subject forms part of the first volume of "*La Decade Egyptienne*." But it was as a military engineer that he principally distinguished himself during this memorable expedition, particularly during the dangers of all kinds which attended him in Syria, and at the siege of El-Harisch, and Jaffa, where he filled the office of engineer. After the capture of this town, he received orders to repair the fortifications, and to establish military hospitals. Here he was attacked by the plague, of which he had the good fortune to cure himself without any foreign assistance. Scarcely recovered, he hastened to Damietta on business, and from thence marched against the Turks who had landed at Lisbech; and was present at the battle of Heliopolis and Coraim, and at the siege of Cairo. After other movements, which will be found in the history of that expedition, he embarked at Aboukir, and arrived in France in Oct. 1801.

Although exhausted by so many fatigues, and by the dreadful diseases which had undermined his constitution, he did not neglect his promise to his mistress, but married her soon after his arrival, and their union, though short, was happy. About the time of his marriage, Malus gained new celebrity by a work in which he treated all the opti-

cal questions which depend on geometry, and in which he expounded and calculated all the phænomena of reflection and refraction, and followed the ray of light through all its various courses. This production called the attention of the learned to the phænomenon of double refraction, which had occupied Huygens and Newton; and hopes were entertained of obtaining an explanation of a fact which had defied the penetration of the greatest geniuses. The Institute of France made it the subject of a prize, which Malus gained, and shewed that to the analytical knowledge of which he had given proofs in his first work, he could unite the patience, the skill, and the sagacity, which constitute a great philosopher. By very nice experiments he discovered a remarkable and totally unknown property of light, that is, the resemblance between the loadstone and a particle of light, the latter of which he found to acquire polarity and a determined direction. This success opened the doors of the Institute to him, where he supplied the place of a philosopher whose name had been immortalized by a brilliant discovery (Montgolfier).

Malus was a member of the legion of honour, and under director of the fortifications at Antwerp in 1804; under-director of the barracks in the department of the Seine, in 1809; member of the committee of fortifications, and major of engineers, in 1810. In 1811 he was second in command, director of the studies of the Polytechnic school, in which he performed for several years, to the satisfaction of the directors and pupils, the arduous duties of examiner. These various occupations did not prevent him from continuing the ingenious experiments on which his fame was to be chiefly founded, and which procured him the Copley medal from our royal society.

The activity of Malus was equal to so many different pursuits. Though he carried in his habit the seeds of that severe illness which was so soon to terminate his life, scarcely a week elapsed without his submitting to the Institute new fruits of his researches; and his name being attached to the phænomenon of polarised light, which he discovered, all future discoveries of this kind must recall the remembrance of the philosopher who first opened this new road, and who, if he had lived, would have probably completed the theory of light. He died February 24th, 1812, in the thirty-seventh year of his age, a loss which cannot be sufficiently deplored, as his learning, his genius,

and indefatigable industry, afforded every hope that length of years would have added to his discoveries, and extended the boundaries of science. His discovery of the polarisation of light by oblique reflection is perhaps the most important that optics has received since the discovery of the achromatic telescope.¹

MALVENDA (THOMAS), a learned Dominican, born in 1566, at Xativa, taught philosophy and divinity with great reputation in his order. Baronius, hearing of his abilities, persuaded his general to send for him to Rome, that he might have the benefit of his advice. Malvenda accordingly gave Baronius great assistance, and was employed, at the same time, to correct all the ecclesiastical books of his order, which he did with much accuracy. He died May 7, 1628, at Valencia in Spain, aged sixty-three. His most esteemed works are, a treatise "De Anti-Christo," the best edition of which is that of Valencia, 1621, folio; "A new Version of the Hebrew Text of the Bible, with Notes," Lyons, 1650, 5 vols. folio; "Annales Ordinis Prædicatorum," Naples, 1627, folio.²

MALVEZZI (VIRGIL), commonly called the marquis Malvezzi, an Italian writer of eminence, was born of a noble family at Bologna, in 1599. After having finished his classical and philosophical studies, he applied to the law, and became a doctor in that faculty in 1616, although not quite seventeen years of age. After this he cultivated other sciences, and spent some time and pains upon physics, mathematics, and divinity. He even did not neglect astrology; in favour of which he always entertained high prejudices, although he affected outwardly to despise it. Music and painting were also among the arts in which he exercised himself for his amusement. He afterwards became a soldier, and served under the duke Feria, governor of the Milanese. Philip the Fourth of Spain employed him in several affairs, and admitted him into his council of war. Letters, however, occupied a good part of his time, and he was member of the academy of the Gelati at Bologna. He was the author of several works in Spanish and Italian: among the latter were, "Discourses upon the first book of Tacitus's Annals," which he composed at the age of twenty-three, and dedicated to Ferdinand II.

¹ Notice historique par M. le Chevalier Delambre, read at the Institute of France, Jan. 3, 1814; and obligingly communicated by Dr. Kelly of Piusbury-square.

² Dupin.—Moréri.

great duke of Tuscany. There is a great shew of learning in it; too much, indeed, for there are many quotations from the fathers and scripture, which have but little to do with Tacitus and modern politics. There are also in it certain logical distinctions, and subtile reasonings, which savour of pedantry, and had better become a professor of philosophy, than a writer upon government and state-affairs. He died at Bologna, Aug. 11, 1654. His discourses upon Tacitus were translated and published in English, by sir R. Baker, Lond. 1642, folio. His "*Davide perseguitato*" was translated by Robert Ashley, 1647, in 12mo; his "*Romulus and Tarquin*," by lord H. Cary, 1638, 12mo; and his "*Successi della monarchia di Spagna*" by Robert Gentilis, 1647, 12mo.¹

MAMBRUN (PETER), an ingenious and learned French Jesuit, who has written Latin poetry, was born in the diocese of Clermont, in 1581. He was one of the most ambitious imitators of Virgil; and wrote in the same measure, the same number of books, and in the three different kinds to which that illustrious poet applied himself. Thus we have of Mambrun, "*Eclogues*," "*Georgics*, or four books upon the culture of the soul and the understanding;" and an heroic poem in twelve books, entitled "*Constantine, or the City overthrown*." We cannot, however, say that he has imitated the genius and judgment of Virgil as well as he has his exterior form and œconomy. He is, indeed, allowed to have had great talents for poetry, and was a good critic, as he has sufficiently shewn in a Latin Peripatetic dissertation upon an epic poem; so that it is not without some foundation that Menage has called him "*a great poet, as well as a great critic*." His "*Peripatetic dissertation*" was published at Paris, 1652, 4to; his "*Constantine*," at Amsterdam, 1659, in 12mo; his "*Eclogues and Georgics*," at Fleche, 1661, in 12mo; in which year also he died, aged eighty.²

MAN JAMES, a schoolmaster of considerable learning, but chiefly known as the antagonist of the celebrated Rudiman, was born about the beginning of the last century, at Whitewreath, in the parish of Elgin, and county of Murray, and was educated, first at the parish school of Longbride, and afterwards at King's college, Aberdeen, where he took his degree of master of arts in 1721. He

was afterwards appointed schoolmaster of the parish school of Touch, in the county of Aberdeen; and at length, in 1742, master of the poor's hospital, in the city of Aberdeen. While in this station, his zeal for the character of the very celebrated Scotch historian and poet, Buchanan, led him to join the party of Scotch scholars, politicians, and writers, who were dissatisfied with Ruddiman's edition of Buchanan's works, published in 1715, 2 vols. 4to, and he determined himself to give a new edition more agreeable to the views he entertained of Buchanan as a historian, which, he being a staunch presbyterian, were of course adverse to Ruddiman's well known sentiments. In the mean time he thought it necessary to show the errors and defects of Ruddiman's edition, and accordingly published a work, the title of which will give the reader some idea of its contents. "A censure and examination of Mr Thomas Ruddiman's philological notes on the works of the great Buchanan, more particularly on the history of Scotland; in which also, most of the chronological and geographical, and many of the historical and political notes, are taken into consideration. In a letter to a friend. Necessary for restoring the true readings, the graces and beauties, and for understanding the true meaning of a vast number of passages of Buchanan's writings, which have been so foully corrupted, so miserably defaced, so grossly perverted and misunderstood: Containing many curious particulars of his life, and a vindication of his character from many gross calumnies," Aberdeen, 1751. This work, which extends to 574 pages small octavo, forms a very elaborate examination of Ruddiman's edition, not only as relating to classical points, but matters of history, and is distinguished throughout by an unjustifiable contempt for Ruddiman's knowledge and talents. Blameable as this was, and as his style generally is, he excellently proves that he was no mean verbal critic, and that his researches into the history of Buchanan and his works had been very extensive. With a better temper he might have proved an antagonist more worthy of Ruddiman's serious attention. The latter, however, replied in 1754, in a pamphlet entitled "Anticritica, or a Discussion of the scurrilous and malicious libel published by one James Man of Aberdeen," 8vo, which was followed by "Aulic alterum partem, or a further vindication of Mr. Thomas Ruddiman's edition of the great Buchanan's works," 1756, 8vo. Both these contain

an able vindication of the author ; but the latter is particularly valuable, on account of the critical remarks Ruddiman offers on Burman's philological notes on Buchanan.

Mr. Man died in 1761. In private life his character was highly respected, and his manners were amiable. He was a very useful superintendent of the poor's hospital, to which he left more than half the little property he had accumulated. He had made collections for an edition of Arthur Johnston's poems, which were in the hands of the late professor Thomas Gordon of Aberdeen, and had been encouraged by many clergymen to undertake the history of the church of Scotland, for which task he was well qualified by his learning and diligence. The only undertaking, however, which he lived to accomplish, although not to publish, was his edition of Buchanan's History, published in 1762, 8vo. Whatever may be the defects in this edition, we do not mention it as any honour to Buchanan's countrymen, that it is the last which has appeared.¹

MANARA (PROSPER), a statesman and elegant writer, was born at Borgo Taro, a small town of the dukedom of Parma, on the 14th April, 1714. He was the eldest son of Marcel marquis of Ozzano, of an ancient family amongst the Parmesan nobility, and of a lady named Pellegrini, of birth equally illustrious. As soon as he arrived at an age competent for a learned education, he was placed in the college of Parma, where he went through all his studies with assiduity and success ; and in the earliest period of his youth displayed that peculiar fondness for the belles lettres and fine arts, which afterwards constituted his predominant and almost exclusive passion. On quitting college, he repaired to his native place, where his father, with a view of giving him some knowledge of domestic economy, associated him in the management of his large estate, and thus gave him for some time rather more occupation than was compatible with his literary pursuits. After his father's death he married a lady of noble birth, of the name of Antini ; and soon added to his other occupations that of superintending the education of his children. In this way he spent many years, on his manor of Borgo Taro, and occasionally gave specimens of his talents in painting and poetry. His performances in the former art were not numerous or highly distinguished, and were only intended

¹ Chalmers's Life of Ruddiman, p. 248, &c.

as presents to his friends; but in poetry he reached the highest degree of merit, and seemed to have well availed himself of those favourable circumstances which the spirit of the age had introduced. The abbé Frugoni was then one of the most conspicuous leaders of the new poetical band; and having fixed his residence at Parma, he naturally became, in that small metropolis, the head of a school, in which, by exploding the frequent antitheses, the inflation of style, the wantonness of conceits, and the gigantic strains of imagination, he introduced an easy, regular, descriptive, sentimental, and elegant poesy, and what was more remarkable, gave to blank verse a strength and harmony till then unknown. Mr. Manara, although a professed admirer of Frugoni and his disciples, did not choose to be of their number as far as regarded their enthusiasm, imagery, rapidity of thoughts, and luxury of versification. He was conscious that his own poetical fire was like his temper, endowed with gentleness and sensibility; and with this spirit wrote those elegant eclogues, which soon proved rivals to the pastoral songs of the celebrated Pompei; and in the opinion of the best judges, united the flowing style of Virgil with the graces of Anacreon. His sonnets, too, though not numerous, might be put in competition with those of Petrarch.

During his retreat also, he wrote his very excellent translation of the *Bucolics* of Virgil, which was thought to display taste, elocution, harmony, and such an happy substitution of the Italian for the Latin graces, as to give it the double appearance of a faithful translation and an original composition. It rapidly went through several editions, and raised the name of the author to the first rank among his contemporaries in the art of poetry.

In 1749, and the thirty-fifth year of his age, Manara was called to town by his sovereign, and the place to which he was appointed, the first he had filled at court, was admirably adapted to his temper. No sooner had the high-spirited Infant Don Philip become the pacific possessor of that principality, than he thought of reviving the languid progress of scientific and literary pursuits; and instituted that famous academy of arts, which, except those of Rome and Bologna, was soon accounted the best in Italy. He himself was appointed academician and counsellor, invested with a vote; and he greatly distinguished himself, as might be expected, in the sessions of the society; and in the

annual speeches on the solemn distribution of its premiums. The first minister of state, marquis of Felin, a man of great discernment and sagacity, was not long in perceiving that Manara, by his uncommon abilities, was entitled to higher honours and employments at court. Accordingly, in 1760 he appointed him a chamberlain of the royal house, and soon after, superintendant of the newly-projected high road, through that lofty branch of the Apennines which connects the Ligurian with the Parmesan dominions; and from that time he was gradually promoted to more conspicuous and important places. He succeeded the abbé de Condillac in the education of the young Infant (his late royal highness) Ferdinand, and acquitted himself of this task to the complete satisfaction of his friends and countrymen. The amiable prince himself was so duly sensible of his services in this respect that he rewarded him with an extraordinary pension for life, and with the eminent dignity of first chamberlain of his royal family.

From 1767 to 1781 his farther advancements were so rapid, that we can only slightly glance at them. The celebrated Theatin Paciaudi being directed to new model the university of Parma, he established it on the same plan as that of Turin: he invested a committee of secular clergymen with the power of directing all moral and religious concerns in it, and another committee of lay noblemen, under the name of magistracy of reform, with that of superintending all its temporal and economical transactions. Manara was appointed one of these magistrates, with the additional prerogative of being the exclusive director of that branch of the establishment which was called the royal college of noblemen, and in this double capacity he answered the most sanguine expectations. In 1771 he was appointed counsellor of state to his royal highness, and in 1773 was sent ambassador to the court of Turin, for the purpose of felicitating his late Sardinian majesty on his accession to the crown.

It reflects no small honour on him, that during these numerous occupations in the court and in the state, from 1749 to 1773, he wrote his masterly translation of the Georgics of his favourite Latin poet. The great success of his former essays on the Bucolics, inspired him with the design of some farther similar exertions of his powers; but he had no sooner written the first two books, than he was trusted with a charge utterly incompatible with his literary

avocations, as it deprived him of any tolerable degree of leisure; being in 1779 appointed tutor to the infant hereditary prince, don Luigi, the late king of Etruria. He was not, however, suffered to remain long in this employment, being before the expiration of three years, appointed minister of state, to which he acceded with great reluctance, and at length his age being too much advanced to suffer him to continue, he solicited, and obtained from his sovereign permission to retire. His retreat was attended by the warmest mark of good-will from the court, by all the honours suitable to his station, and by an additional pension.

Soon after his retreat from the ministry, though he had already reached the sixty-ninth year of his age, he thought of bestowing his now uninterrupted leisure on the translation of the other two books of the *Georgics*, a performance for which, owing to his past occupations, no hopes perhaps were entertained by the public. This task he actually performed with so much care, attention, and zeal, that these last two books were decidedly better translated than the two former; a truth of which the respectable writer himself was so convinced, that he carefully revised, and almost totally altered the preceding part of his work. This uncommon zeal, however, was attended by a fatal consequence; for being determined to copy, as he did, the whole manuscript with his own hand, he fell into a giddiness which prevented him from any literary labour during the last days of his life, and scarcely left him the power of perusing historical books and periodical works for the sake of amusement.

Although Manara never wrote any large work in prose, his letters to his friends and relatives were considered as a model of epistolary style. He must have kept up indeed a large correspondence with his poetical contemporaries of Italy, as it was his custom to shew his compositions previous to publication, to the most intelligent persons, and to listen with docility to their respective opinions. Canonici, Mazza, Pagnini, and many others were of the number. To the last mentioned poet, already celebrated as the translator of Theocritus and Anacreon, he was indebted for some valuable hints when about to publish his translation of the *Georgics*. The marquis Prosper Manara died Oct. 18, 1800. All his poetical works, with his life by Mr. Cerati, (from which the preceding account is abridged)

were published in the following year, 1801, in 4 elegant little volumes, by the celebrated Bodoni.¹

MANBY (PETER), a Roman catholic writer, was the son of lieutenant-colonel Manby, and after being educated at the university of Dublin, became chaplain to Dr. Michael Boyle, archbishop of Dublin, and at length dean of Derry. During the reign of James II. in 1686, being disappointed of a bishopric, which he had hopes of obtaining by means of the lord primate, he attempted to rise by popish interest, and publicly embraced that religion, in vindication of which he wrote several books. But the revolution preventing the accomplishment of his wishes, he removed to France, and thence to England, and died at London in 1697. He wrote "A Letter to a Nonconformist minister," Lond. 1677, 4to. 2. "A brief and practical Discourse on Abstinence in Lent," Dublin, 1682, 4to. 3. "Of Confession to a lawful Priest," &c. Lond. 1686, 4to. 4. "The Considerations which obliged Peter Manby, Dean of Derry, to embrace the Catholic religion. Dedicated to the Lord Primate of Ireland," Dublin, 1687. This was ably answered by Mr. William King, afterwards archbishop of Dublin, and by Dr. Clagett in England. Manby replied to Mr. King, in "A reformed Catechism in two Dialogues," the first only of which appeared in 1687, and was answered by King.²

MANCINELLI (ANTONIO), an Italian grammarian, poet, and orator, was born at Velitri, in 1452. He taught classical learning in different parts of Italy with considerable success. He published in 1492 a poem entitled "*Silva vitæ suæ*," or an account of his own life, which Meuschenius reprinted, in 1735, in the first volume of his collection, entitled "*Vitæ summorum dignitate et eruditione viro- rum*." He was distinguished also by some other poems, as "*de Floribus, de Figuris, de Poetica virtute*." 2. "Epigrams," published at Venice in 1500, in 4to. 3. Notes upon some of the classic authors. He died some time after 1506; but the story of his having his hands cut off, and his tongue cut out, by order of the pope Alexander VI. for having made an insolent speech to him, and which was related by Flaccius Illyricus, appears to be without foundation.³

¹ Baldwin's Literary Journal, vol. II.

² Harris's edition of Ware.

³ Moreri.—Gen. Dict.—Niceron, vol. XXXVIII.

MANDEVILE (SIR JOHN), a celebrated English traveller, was born at St. Alban's, in the beginning of the fourteenth century, of a family whose ancestor is said to have come into England with William the Conqueror. Leland, who calls this knight *Magdovillanus*, affirms that he was a proficient in theology, natural philosophy, and physic, before he left England, in 1322, to visit foreign countries. He returned, after having been long reputed dead, at the end of thirty-four years, when very few people knew him; and went afterwards to Liege, where it seems he passed under the name of *Joannes de Barbam*, and where he died, according to Vossius, who has recorded the inscription on his tomb, Nov. 17, 1372. His design seems to have been to commit to writing whatever he had read, or heard, or knew, concerning the places which he saw, or has mentioned in his book. Agreeably to this plan, he has described monsters from Pliny, copied miracles from legends, and related, without quotation, stories from authors who are now ranked among writers of romances and apocryphal history, so that many or most of the falsehoods in his work properly belong to antecedent relators, but who were certainly considered as creditable authors at the time he wrote.

Sir John Mandevile visited Tartary about half a century after Marco Polo, who was there in 1272. In this interval a true or fabulous account of that country, collected by a cordelier, one Oderic D'Udin, who set out in 1318, and returned in 1330, was published in Italian, by Guillaume de Salanga, in the second volume of Ramusio, and in Latin and English by Hakluyt. It is suspected that sir John made too much use of this traveller's papers; and it is certain that the compilers of the "*Histoire Generale des Voyages*" did not think our English knight's book so original, or so worthy of credit, as to give any account of it in their excellent collection. Sir John indeed honestly acknowledges that his book was, made partly of hearsay, and partly of his own knowledge; and he prefaces his most improbable relations with some such words as these, *thei seyne, or men seyn, but I have not sene it*. His book, however, was submitted to the examination of the pope's council, and it was published after that examination, with the approbation of the pope; as Leland thinks, of Urban V. Leland also affirms that sir John Mandevile had the reputation of being a conscientious man, and that he had

religiously declined an honourable alliance to the Soldan of Egypt, whose daughter he might have espoused, if he would have abjured Christianity. It is likewise very certain that many things in his book, which were looked upon as fabulous for a long time, have been since verified beyond all doubt. We give up his men of fifty feet high, but his hens that bore wool are at this day very well known, under the name of Japan and silky fowls, &c. Upon the whole, there does not appear to be any very good reason why sir John Mandevile should not be believed in any thing that he relates on his own observation. He was, as may be easily credited, an extraordinary linguist, and wrote his book in Latin, from which he translated it into French, and from French into English, and into Italian; and Vossius says that he knows it to be in Belgic and German. The English edition has the title of "The Voiage and Travaile of Sir John Maundevile, knight, which treateth of the way to Hierusalem, and marvayles of Iude," &c. Lond. 1568, 4to, reprinted in 1684, same form, and again in 1727, 8vo. All these are in the British Museum, together with copies of the French, Spanish, Latin, and Italian. Of the last there are two editions, printed at Venice in 1537 and 1567, both in 8vo. The original English MS. is in the Cotton library. The English editions are the most valuable to us, as written in the very language used by our countrymen three hundred years ago, at a time when the orthography of the English language was so little fixed, that it seems to have been the fashionable affectation of writers, to shew their wit and scholarship by spelling the same words in the greatest variety of ways imaginable. The reader will be amused by Addison's pretended discovery of sir John Mandevile's MSS. and the pleasant fiction of "the freezing and thawing of several short speeches which sir John made in the territories of Nova Zembla." This occurs in the Tatler, No. 254, the note upon which has principally furnished us with the above account.¹

MANDEVILLE (BERNARD DE), an author of temporary celebrity in the last century for his writings, was born about 1670, in Holland, where he studied physic, and took the degree of doctor in that faculty. He afterwards came over into England, and wrote several books, not

¹ Tatler, with Annotations, vol. IV. edit. 1806.—Vossius de Hist. Lat.—Leland.—Bale.—Tanner.

without ingenuity, but some of them were justly considered as likely to produce a bad effect upon society. In 1709 he published his "Virgin Unmasked, or A dialogue between an old maiden aunt and her niece, upon love, marriage," &c. a piece not very likely to increase virtue and innocence among his female readers. In 1711 came out his "Treatise of the hypocondriac and hysteric passions, vulgarly called the hyppo in men, and the vapours in women." This work, which is divided into three dialogues, may be read with amusement at least, and contains some shrewd remarks on the art of physic and the modern practice of physicians and apothecaries, among whom he probably did not enjoy much reputation. In 1714 he published a poem entitled "The grumbling hve, or knaves turned honest;" on which he afterwards wrote remarks, and enlarged the whole into his celebrated publication, which was printed at London in 1723, under the title of "The Fable of the Bees, or private vices made public benefits; with an Essay on charity and charity-schools, and a search into the nature of society." In the preface to this book he observes, that since the first publication of his poem he had met with several, who, either wilfully or ignorantly mistaking the design, affirmed that the scope of it was a satire upon virtue and morality, and the whole written for the encouragement of vice. This made him resolve, whenever it should be reprinted, some way or other to inform the reader of the real intent with which that little poem was written. In this, however, he was so unfortunate, that the book was presented by the grand jury of Middlesex in July the same year, and severely animadverted upon in "A Letter to the Right Honourable Lord C." printed in the London Journal of July the 27th, 1723. The author wrote a vindication of his book from the imputations cast upon it in that Letter, and in the presentment of the grand jury, which he published in the "London Journal" of August the 10th, 1723. It was attacked, however, by various writers, to whom Mandeville made no reply until 1728, when he published, in another 8vo volume, a second part of "The Fable of the Bees," in order to illustrate the scheme and design of the first. In 1720, he published "Free thoughts on Religion," built upon the system called rational; an arrogant epithet, which generally excludes from the province of reason a belief in the truths of revelation. In 1732 he published "An

inquiry into the origin of honour, and usefulness of Christianity in war;" a work which abounds in paradoxical opinions.

Mandeville died Jan. 21, 1733, in his sixty-third year. He is said to have been patronized by the first earl of Macclesfield, at whose table he was a frequent guest, and had an unlimited licence to indulge his wit as well as his appetite. He lived in obscure lodgings, in London, and never had much practice as a physician. Besides the writings already enumerated, which came spontaneously from his pen, we are told by sir John Hawkins that he sometimes employed his talents for hire, and in particular wrote letters in the "London Journal" in favour of spirituous liquors, for which he was paid by the distillers. Sir John adds, that "he was said to be coarse and overbearing in his manners, where he durst be so, yet a great flatterer of some vulgar Dutch merchants, who allowed him a pension." The principles indeed, inculcated in some of his works, although there are many ingenious and many just remarks in them, forbid us to entertain any very high opinion of his morals; and among all his faults, we do not hear that he ever acted the hypocrite, or was ashamed of what he had written.

The "Fable of the Bees," as we have observed, was attacked by several writers; particularly by Dr. Fiddes, in the preface to his "General treatise of morality formed upon the principles of natural religion only," printed in 1724; by Mr. John Dennis, in a piece entitled "Vice and luxury public mischiefs," in 1724; by Mr. William Law, in a book entitled "Remarks upon the Fable of the Bees," in 1724; by Mr. Bluet, in his "Enquiry, whether the general practice of virtue tends to the wealth or poverty, benefit or disadvantage, of a people? In which the pleas offered by the author of The Fable of the Bees, for the usefulness of vice and roguery, are considered; with some thoughts concerning a toleration of public stews," in 1725; by Mr. Hutcheson, author of the "Inquiry into the original of our ideas of beauty and virtue, in several papers published at Dublin, and reprinted in the first volume of Hibernicus's Letters;" and lastly, by Mr. Archibald Campbell, in his "*Ἀρετολογία*," first published by Alexander Innis, D. D. in his own name, but claimed afterwards by the true author. Mandeville's notions were likewise animadverted upon by Berkeley, bishop of Cloyne in Ire-

land, in his "Alciphron, or the Minute Philosopher," printed in 1732; in answer to which Mandeville published, the same year, "A Letter to Dion, occasioned by his book called Alciphron." In this year also a pamphlet appeared, entitled "Some remarks on the Minute Philosopher, in a letter from a country clergyman to his friend in London;" the anonymous author of which, supposed to have been John lord Harvey, interferes in the controversy between Mandeville and Berkeley with an apparent impartiality. It would be very unnecessary now, however, to enter minutely into the merits of a work no longer read. The prevailing error in the "Fable of the Bees" appears to us to be, that the author did not sufficiently distinguish between what existed, and what ought to be; that while he could incontestibly prove "private vices" to be in some degree "public benefits," that is, useful to the grandeur and financial prosperity of a state, he did not distinguish between *vices* properly so called, and *superfluities*, or articles of luxury, which are the accompaniments, and the useful accompaniments too, of certain ranks of life. As to his tracing good actions to bad motives, and the general disposition he has to dwell on the unfavourable side of appearances in human nature and conduct, no apology can be offered, and none can be wanted for the contempt into which his writings have fallen.¹

MANES, MANI, or MANICHÆUS, the founder of a remarkable sect of heretics, flourished towards the conclusion of the third century, and began about the year 267 to propagate his doctrines, which he had taken from the books of one Scythianus. Scythianus was an Arabian, educated upon the borders of Palestine, and extremely well skilled in all the learning of the Greeks. Afterwards he went to Alexandria, where he studied philosophy, and acquainted himself also with the learning of the Egyptians. Here he espoused the opinion of Empedocles, concerning two co-eternal principles, one good and the other bad; the former of which he called God and light, the latter matter and darkness; to which he joined many dogmas of the Pythagorean school. These he formed into a system, comprised in four books; one of which was called "Evangelium," another "Capita," a third "Mysteria," and a

¹ Gen. Dict.—Life by Dr. Birth —Biog. Brit. Supplement, vol. VII.—Hawkins's Life of Johnson.—Lounger's Common-place Book, vol. II.

fourth "Thesauri." After this he went to Jerusalem; where he disputed with the Jews, and taught openly his opinions. Upon the death of Scythianus, his books and effects devolved by will to Terebinthus his disciple, who, however, soon quitted Palestine, and fled into Persia, where, to avoid the persecutions to which his doctrines exposed him, he took up his abode with a certain rich widow. Here he died, by a sudden and violent death, as it is commonly related. When, according to his usual way, he had ascended to the top of the house, in order to invoke the demons of the air, which custom the Manichees afterwards practised in their ceremonies, he was in a moment struck with a blow from heaven, which threw him headlong down and fractured his skull. St. Epiphanius says, that Scythianus had also met with the same fate before him. Here, however, it was that Manes became acquainted with the writings of Scythianus; for, having a handsome person and a ready wit, this widow, who had bought him, adopted him for her son, and took care to have him instructed by the magi in the discipline and philosophy of the Persians, in which he made so considerable a progress that he acquired the reputation of a very subtile and learned philosopher. When this lady died, the writings of Terebinthus, to whom she had been heir, or rather of Scythianus, from whom Terebinthus had received them, fell of course into the hands of Manes.

Manes now began to think of founding his system. He made what use he could of the writings of Scythianus; he selected from the heathen philosophy whatever was for his purpose, and he wrought it all up together with some institutes of Christianity; which made Socrates call his heresy a motley mixture of Christianity and Paganism. Although Manes wrote a great many pieces himself, we have nothing remaining, except a few fragments preserved in the writings of Epiphanius. Manes became famous all over Persia, engaged the attention of the court, and as he pretended to the gift of working miracles, he was called by king Sapor to cure his son, who was dangerously ill. This he undertook at the hazard of his life, and the undertaking in the end proved fatal to him. This bold impostor was no sooner called than he dismissed all the physicians who were about the young prince; and promised the king that he would recover him presently by the help of a few medicines, accompanied with his prayers; but the child

dying in his arms, the king, enraged to the last degree, caused him to be thrown into prison ; whence by the force of bribes he made his escape, and fled into Mesopotamia. There he was taken again by persons sent in quest of him, and carried to Sapor, who caused him to be flayed alive, and after that his body to be given to the dogs, and his skin to be stuffed with chaff, and hung before the city gates, where, Epiphanius tells us, it was remaining to his time. His death is supposed to have happened about the year 278.

Manicheism, as we have seen, is a great deal older than Manes. The Gnostics, the Cordonians, the Marcionites, and several other sectaries, who introduced this doctrine into Christianity before Manes occasioned any contest about it, were by no means its inventors, but found it in the books of the heathen philosophers. In truth, the Manichean doctrine was a system of philosophy rather than of religion. They made use of amulets, in imitation of the Basilidians ; and are said to have made profession of astronomy and astrology. They denied that Jesus Christ, who was only God, assumed a true human body, and maintained it was only imaginary ; and, therefore, they denied his incarnation, death, &c. They pretended that the law of Moses did not come from God, or the good principle, but from the evil one ; and that for this reason it was abrogated. They rejected almost all the sacred books, in which Christians look for the sublime truths of their holy religion. They affirmed that the Old Testament was not the work of God, but of the prince of darkness, who was substituted by the Jews in the place of the true God. They abstained entirely from eating the flesh of any animal ; following herein the doctrine of the ancient Pythagoreans : they also condemned marriage. The rest of their errors may be seen in St. Epiphanius and St. Augustin ; which last, having been of their sect, may be presumed to have been thoroughly acquainted with them.

Though the Manichees professed to receive the books of the New Testament, yet, in effect, they only took so much of them as suited with their own opinions. They first formed to themselves a certain idea or scheme of Christianity, and to this adjusted the writings of the apostles ; pretending that whatever was inconsistent with this, had been foisted into the New Testament by later writers, who were half Jews. On the other hand, they made fables and

apocryphal books pass for apostolical writings; and even are suspected to have forged several others, the better to maintain their errors. St. Epiphanius gives a catalogue of several pieces published by Manes, and adds extracts out of some of them. These are the Mysteries, Chapters, Gospel, and Treasury.

The rule of life and manners which Manes prescribed to his followers, was most extravagantly rigorous and severe. However, he divided his disciples into two classes; one of which comprehended the perfect Christians, under the name of the elect; and the other, the imperfect and feeble, under the title of auditors or hearers. The elect were obliged to a rigorous and entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock, and all amorous gratifications; and to live in a state of the severest penury, nourishing their emaciated bodies with bread, herbs, pulse, and melons, and depriving themselves of all the comforts that arise from the moderate indulgence of natural passions, and also from a variety of innocent and agreeable pursuits. The auditors were allowed to possess houses, lands, and wealth, to feed on flesh, to enter into the bonds of conjugal tenderness; but this liberty was granted them with many limitations, and under the strictest conditions of moderation and temperance. The general assembly of the Manicheans was headed by a president, who represented Jesus Christ. There was joined to him twelve rulers or masters, who were designed to represent the twelve apostles, and these were followed by seventy-two bishops; the images of the seventy-two disciples of our Lord. These bishops had presbyters or deacons under them, and all the members of these religious orders were chosen out of the class of the elect. Their worship was simple and plain; and consisted of prayers, reading the scriptures, and hearing public discourses, at which both the auditors and elect were allowed to be present. They also observed the Christian appointments of baptism of infants and the eucharist, communicating frequently in both kinds. They kept the Lord's day, observing it as a fast; and they likewise kept Easter and Pentecost.¹

MANETHOS was an ancient Egyptian historian, who pretends to take all his accounts from the sacred inscriptions on the pillars of Hermes Trismegistus, to whom the

¹ Gen. Dict.—Cave.—D'Herbelot.—Lardner.—Mosheim.

Egyptians ascribed the first invention of their learning, and all excellent arts, and from whom they derived their history. Manethos, as Eusebius tells us, translated the whole Egyptian history into Greek, beginning from their gods, and continuing his history down to near the time of Darius Codomannus, whom Alexander conquered; for in Eusebius's "Chronica," mention is made of Manethos's history, ending in the sixteenth year of Artaxerxes Ochus, which, says Vossius, was in the second year of the third olympiad. Manethos, called from his country Sebennytæ, was high-priest of Heliopolis in the time of Ptolemy Philadelphus, at whose request he wrote his history, and digested it into three tomes; the first containing the eleven dynasties of the gods and heroes, the second eight dynasties, the third twelve, and altogether, according to his fabulous computation, the sum of 53,535 years. These dynasties are yet preserved, being first epitomized by Julius Africanus, from him transcribed by Eusebius, and inserted in his "Chronica;" from Eusebius by Georgius Syncellus, out of whom they are produced by Joseph Scaliger, and may be seen both in his Eusebius and his "Canones Isagogici." Manethos, as appears by Eusebius, vouches this as the principal testimony of the credibility of his history, that he took his relations "from some pillars in the land of Seriad, on which they were inscribed in the sacred dialect by the first Mercury Thoth, and after the flood were translated out of the sacred dialect into the Greek tongue in hieroglyphic characters, and are laid up in books among the reveries of the Egyptian temples by Agathodæmon, the second Mercury, the father of Tat." "Certainly," says bishop Stillingfleet, in his "Origines Sacræ," "this fabulous author could not in fewer words have more manifested his own impostures, or blasted his own credit, than he hath done in these."¹

MANETTI (GIANNOZZO, or JANUTIUS), a very learned scholar, was born at Florence, June 5, 1396, of an illustrious family that had fallen into decay. After a course of philosophical, theological and mathematical studies, he became, in the Greek language, the pupil of Camaldoli, who then taught that language at Florence, and not of Chrysoloras, as Vossius, and Hody, if we mistake not, have reported. Manetti then lectured on philosophy in

¹ Vossius Hist. Græc.—Stillingfleet's Origines Sacræ, book I. c. II. §. 2.—Moreri.—Saxii Onomast.

that city to a numerous auditory. He was afterwards employed by the state in various negotiations; and became successively governor of Pescia, Pistoria, and Scarperia, and commissary of the army along with Bernardetto de Medicis. He filled also several offices in the government of Florence, and rendered his own country many important services. When at Rome in 1452, at the coronation of the emperor Frederick, pope Nicholas V. bestowed on him the honour of knighthood. His talents and services, however, excited the envy of some of the families of Florence, and even the favour he acquired with the princes at whose courts he had been employed as ambassador, was considered as a crime; and a heavy fine being imposed on him, he found it necessary to leave his country, and take refuge in Rome, where pope Nicholas V. made him one of his secretaries, with a handsome salary, besides the perquisites of his place. He remained in the same office under the succeeding popes Calixtus III. and Pius II. which last made him librarian of the Vatican. Manetti at length left Rome to reside with Alphonsus, king of Naples, who had a great esteem for him, and gave him an annuity of 900 golden crowns. He did not, however, enjoy this situation long, dying Oct. 26, 1459, in his sixty-third year. He was an excellent scholar in Latin, Greek, and Hebrew, which at that time was little known in Italy, and employed twenty-two years on those languages. He kept three domestics, two of whom were Greeks, and the third a Syrian, who knew Hebrew, and whom he ordered always to speak to him in their respective languages. He was the author of a great many works, most of which remain in manuscript in the Laurentian Library. Those published were, 1. "*De dignitate et excellentia hominis*," Basle, 1532, 8vo. 2. "*Vita Petrarchæ*." This life of Petrarch is inserted in Tommasini's "*Petrarcha redivivus*." 3. "*Oratio ad regem Alphonsum in nuptiis filii sui*." This, which was spoken in 1445, was printed by Marquard Freher, in 1611, 4to, along with three other orations, addressed to Alphonsus on the peace, to the emperor Frederic on his coronation, and to pope Nicholas V. Other works have been attributed to him, as a "*History of Pistoria*," and the lives of Dante, Boccacio, and Nicholas V.; but we find no particular account of them.¹

¹ *Chaufepie*.—*Nicéron*, vol. XXXVI.—*Tiraboschi*.

MANFREDI (EUSTACHIO), a celebrated astronomer and mathematician, was born at Bologna in 1674, and soon displayed a genius above his age. He wrote ingenious verses while he was but a child, and while very young formed in his father's house an academy of youth of his own age, which in time became the Academy of Sciences, or the Institute, there. He was appointed professor of mathematics at Bologna in 1698, and superintendant of the waters there in 1704. The same year he was placed at the head of the college of Montalto, founded at Bologna for young men intended for the church. In 1711 he obtained the office of astronomer to the institute of Bologna. He became member of the Academy of Sciences of Paris in 1726, and of the Royal Society of London in 1729; and died on the 15th of February 1739. His works are: 1. "*Ephemerides Motuum Cœlestium ab anno 1715 ad annum 1750*;" 4 vols. 4to. The first volume is an excellent introduction to astronomy; and the other three contain numerous calculations. His two sisters were greatly assisting to him in composing this work. 2. "*De Transitu Mercurii per Solem, anno 1723*," Bologna, 1724, 4to. 3. "*De annuis Inerrantium Stellarum aberrationibus*," Bologna, 1729, in 4to; besides a number of papers in the Memoirs of the Academy of Sciences, and in other places, which are enumerated by Fabroni. The best edition of his Poems, which are still in repute, is that by Bodoni, in 1793, 8vo, with a life of the author.¹

MANFREDI (GABRIEL), brother to the preceding, was born at Bologna, March 25, 1681, and having devoted himself to mathematical studies acquired the reputation of the best algebraist in Italy. At the age of twenty he composed a work on the equations of the first degree, which obtained the praises of the learned world. In 1708, the senate of Bologna appointed him one of their secretaries; and in 1720 he was made professor of mathematics in the university of that city, of which, in 1726, he became chancellor. He was much employed in hydrostatic labours, and with great success: nor did he shew less skill in the science of geography. He died in 1761. He published "*De constructione æquationum differentialium primi gradus*," Bonon. 1707. This procured him a letter of congratulation from the celebrated Leibnitz. His other

¹ Fabroni Vitæ Italarum, vol. V.—Moreri.—Hutton's Dict.

works are principally among the memoirs of the institute of Bologna.¹

MANGEART (THOMAS), called, like other Benedictines, Dom Thomas, did considerable honour to his order by the extent of his learning, which obtained him the places of antiquary, librarian, and counsellor to Charles duke of Lorraine. He died in 1763, when he was preparing a work, which was published in the course of the same year, by the abbé Jacquin. The title is, "*Introduction à la science des Medailles pour servir à la connoissance des Dieux, et de la Religion, des Sciences, des Arts, et de tout ce qui appartient à l'Histoire ancienne, avec les preuves tirés des Medailles,*" folio. Mangeart is here said to have comprised, in a single volume, the elementary knowledge of medals which had before been treated but too slightly; and the most valuable information which is scattered through many prolix dissertations on particular parts of the subject. Mr. Pinkerton, however, pronounces it to be a dry compilation concerning antiquities found on medals, in which the author shews no knowledge of the medals themselves. It is a kind of supplement to Montfaucon's antiquities. Mangeart published also, 2. Eight sermons, with a treatise on Purgatory, at Nancy, 1739, in 2 vols. 12mo.²

MANGET (JOHN-JAMES), a learned physician and laborious historian of that science, was born June 19, 1652, at Geneva, where his father was an eminent merchant. His father's brother, author of a work on fevers, was physician to the king of Poland. Manget, having finished his classical studies at the age of fourteen, bestowed two years on philosophy, and then studied theology for five years, when, changing his destination, he entered on a course of medical reading (for he says he had no teacher but his books), and made such proficiency, that in 1678, he received his doctor's degree at Valence, along with the celebrated Hartman. On his return home he entered upon practice, to which he joined the laborious perusal of many medical works, which served as the foundation of his own publications. In 1699, the elector of Brandenburg appointed him, by letters patent, his first physician, and the kings of Prussia continued this title to him during his life. He was dean of the faculty at Geneva at the time of his death,

¹ Fabroni, vol. V.

² Dict. Hist. — Pinkerton's Essay on Medals, Pref. p. ix.

Aug. 15, 1742, in the ninetieth year of his age. His works are: 1. "*Messis Medico-spagyrica, &c.*" Geneva, 1683, folio, which contains a most abundant collection of pharmaceutical preparations, arranged in a very complex order. 2. In the same year he edited, "*Pauli Barbetti Opera omnia Medica et Chirurgica*," with additional cases and illustrations. 3. "*Bibliotheca Anatomica*," 1685, two vols, folio; a work which was executed in conjunction with Daniel le Clerc. He afterwards edited, 4. The "*Compendium Medicinæ Practicum*," of J. And. Schmitz. 5. The "*Pharmacopeia Schrodero-Hoffmanniana*." 6. The "*Tractatus de Febris*," of Franc. Pieus; and, 7. The "*Sepulchretum*" of Bonetus, to which he added several remarks and histories. 8. In 1695, he published his "*Bibliotheca Medico-Practica*," four vols. folio; a vast collection of practical matter relative to all the diseases of the human body, arranged in alphabetical order. 9. "*Bibliotheca Chemica curiosa*," 1702, two vols. folio. 10. "*Bibliotheca Pharmaceutico-Medica*," 1703, two vols. folio; and, 11. "*Bibliotheca Chirurgica*," 1721, four vols. in two, folio. 12. "*Theatrum Anatomicum, cum Eustachii Tabulis Anatomicis*," 1716, two vols. folio, a description of all the parts of the body, abridged from various authors. On the appearance of the plague at Marseilles, he published a collection of facts and opinions on that disease, under the title of "*Traité de la Peste recueilli des meilleurs Auteurs*," 1721, two vols. 12mo; and in the following year, 14. "*Nouvelles Reflexions sur l'Origine, la Cause, la Propagation, les Preservatifs, et la Cure de la Peste*," 12mo. 15. His "*Observations sur la Maladie qui a commencé depuis quelques années à attaquer le gros Betail*," was a collection of the opinions of the Genevese physicians concerning the distemper of horned cattle. The last work of Mangel was his "*Bibliotheca Scriptorum Medicorum veterum et recentiorum*," at which he laboured when at least eighty years of age, and published it in 1731, in four vols. folio. It is the most important of his productions, being an useful collection of medical lives, and catalogues of writings. It has not been so much thought of since the appearance of Haller's *Bibliotheca*, and particularly of Eloy's; but the plans are different, and Mangel's, as well as the rest of his voluminous compilations, may be yet consulted with advantage. Although he was so

intent on accumulating information, and reprinting scarce works and tracts, that he did not employ his judgment always, either in selection or arrangement, yet those, who, like himself, wish to trace the progress of medical knowledge, will find his works of great use. They contain, indeed, the substance of many libraries, and a variety of treatises which it would not be easy to procure in their separate form.¹

MANGEY (THOMAS), a learned English divine, was born at Leeds in 1684, and was educated at St. John's-college, Cambridge, where he was admitted to his degrees, that of B. A. in 1707, M. A. 1711, LL. D. 1719, and D. D. 1725. He was also a fellow of the society of antiquaries, and rector of St. Mildred, Bread-street, London. He was early distinguished by his "Practical Discourses upon the Lord's Prayer, preached before the Honourable Society of Lincoln's Inn; published by the special order of the Bench," 1716, 8vo. These discourses were again printed in 1717, and in 1721; and in 1718 he published "Remarks upon Nazareus; wherein the falsity of Mr. Toland's Mahometan Gospel, and his misrepresentations of Mahometan sentiments in respect of Christianity, are set forth; the history of the old Nazaræans cleared up, and the whole conduct of the first Christians, in respect to the Jewish laws, explained and described." The author then stiled himself "Rector of St. Nicholas's in Guilford," to which he was instituted in 1717, and resigned in 1719-20. In January 1719, he published "Plain Notions of our Lord's Divinity," a sermon preached on Christmas-day; in June 1719, "The eternal Existence of our Lord Jesus Christ," a Visitation-sermon; in October that year, "The Holiness of Christian-churches," a sermon preached at Sunderland, on consecrating a new church there; and in 1720, "The providential Sufferings of good men," a 30th. of January sermon before the House of Commons. In 1719, Dr. Mangey wrote "A Defence of the Bishop of London's Letter," 8vo; and, besides the sermons already mentioned, published five single ones, in 1716, 1726, 1729, 1731, and 1733. On May 11, 1721, he was presented to a prebend, the fifth stall in the cathedral church of Durham, being at that time chaplain to Dr. Robinson bishop of London, and vicar of Yealing, or Ealing, in the county of Middlesex.

¹ Life by himself in his *Bibl. Script. Med.*—*Mopert.*—*Eloy Dict. de Medicine.*

He was advanced to the first stall of Durham, Dec. 22, 1722; and, when treasurer of the chapter, greatly advanced the fines upon the tenants, and improved the rents of his prebendal lands nearly a hundred pounds a year. He was one of the seven doctors in divinity created July 6, 1725, when Dr. Bentley delivered the famous oration prefixed to his *Terence*; and at the end of 1726 he circulated proposals for an edition of "*Philo Judæus*," which he completed in 1742, under the title of "*Philonis Judæi Opera omnia quæ reperiri potuerunt*," 2 vols. folio. He died March 6, 1755, and was interred in the cathedral of Durham, where is an elegant Latin inscription to his memory, composed by Dr. Sharp, then a prebendary and archdeacon of Northumberland. His manuscript remarks on the New Testament came into the possession of Mr. Bowyer, who extracted from them many short notes, which are printed in his "*Conjectures*." A very elegant inscription to Dr. Mangey by Dr. Taylor is prefixed to "*Lysiæ Fragmenta*."

Dr. Mangey married Dorothy, daughter of archbishop Sharp, by whom he had one son, John, vicar of Dunmow in Essex, and a prebendary of St. Paul's. He died in 1782. Mrs. Mangey, widow of the doctor, died in 1780.¹

MANI. See MANES.

MANILIUS (MARCUS), was a Latin poet, who lay buried in the German libraries, and never was heard of in the modern world, till Poggius published him from some old manuscripts found there about two centuries ago. He is mentioned by no ancient writer, and the moderns are so little able to fix the time when he lived, that while some place him as high as the age of Augustus, others bring him down to the reign of Theodosius the Great. Indeed, the only account to be had of him must be drawn from his poem; and from this, his translator Creech thinks that he was born a Roman, and lived in Rome, when Rome was in her glory, as he says appears from several passages in the poem. In the beginning of it he invokes the emperor; who from the description must be Augustus Cæsar. Creech likewise infers that he was of illustrious extraction, and a branch of that noble family the Manilii, who so often filled the consul's chair, and supplied the greatest offices in the commonwealth. Some, indeed, have thought that he was

¹ Nichols's *Bowyer*. — Manning's *Surrey*, vol. I. — Hutchinson's *Durham*, vol. II. p. 173.

a Tyrian slave, and that being made free, he took, according to custom, the name of his patron. But this seems very improbable; and he almost, says Creech, expressly declares the contrary in the fortieth verse of his fourth book, where he shews a concern for the interest of the Roman commonwealth, as far back as the age of Hannibal:

“Speratum Hannibalem nostris cecidisse catenis:

Hannibal then destined to *our* chains:”

which he could not have done with propriety, had his relation to that state commenced so lately, or had his ancestors had no interest in the losses and victories of Rome in that age. But this verse, as well as the 776th line of the same book, Bentley proves to be spurious, and overthrows the whole of Creech's conjectures. It may, however, still be allowed that he was conversant at court, and acquainted with the modish flattery of the palace, and that he made his compliments in the same phrase that was used by the most finished courtiers of his time, which renders it not improbable that he was of a good family.

The “Astronomicon” of Manilius contains a system of the ancient astronomy and astrology, together with the philosophy of the Stoics. It consists of five books, and he also wrote a sixth, which has not been recovered. That he was young when he composed this work, his translator thinks demonstrable from almost every page of it; and had he lived to revise the whole composition, as he seems to have done the first book, we should perhaps have had a more correct performance. He had a genius equal to his undertaking; his fancy was bold and daring; his skill in mathematics great enough for his design; and his knowledge of the history and mythology of the ancients general. As he is now, some critics have placed him among the judicious and elegant writers; and all allow him to be useful, instructive, and entertaining. He hints at some opinions, in which later ages have been ready to glory as their own discoveries. Thus he defends the fluidity of the heavens against the hypothesis of Aristotle; he asserts that the fixed stars are not all in the same concave superficies of the heavens, and equally distant from the centre of the world: he maintains, that they are all of the same nature and substance with the sun; and that each of them hath a particular vortex of its own; and lastly, he says that the milky way is only the undistinguished lustre

of a great many small stars, which the moderns now see to be such, through their telescopes. So that perhaps, upon the whole, and notwithstanding all his defects, one may venture to say that he is one of the most discerning philosophers antiquity can shew. The first edition of Manilius, with a date, is that of Bologna, by Rugerius and Berthocus, 1474. The best editions since, are that of Joseph Scaliger, printed at Leyden, 1600, 4to; that of Bentley, at London, 1738, 4to; that of Edmund Burton, esq. "*cum notis variorum*," London, 1783, 8vo; and that of Stœber, published at Strasburg, in 1767, 8vo.¹

MANLEY (DE LA RIVIERE), an English lady, authoress of a noted piece of scandal called "*The Atalantis*," was born in Guernsey, or one of those small islands, of which her father, sir Roger Manley, was governor. He was the second son of an ancient family, and had been a great sufferer for his loyalty in the reign of Charles I. without receiving either preferment or recompense in that of Charles II. He was a man of considerable literary talents, which appeared in several publications, particularly his Latin commentaries on the rebellion, under the title of "*Commentaria de Rebellionē Anglicana, ab anno 1640 ad annum 1685*," Lond. 1686, 8vo, and of which an English translation was published in 1691; and his "*History of the late wars of Denmark*," 1670. He is also said to have been the author of the first volume of the "*Turkish Spy*," which was found among his papers, and continued to its present number of volumes by Dr. Midgley, a physician, who had the care of his papers; but this has been justly doubted (See MARANA). His daughter, the subject of this article, received an education suitable to her birth, and gave indications of genius above her years, and, as her biographer says, "*much superior to what is usually to be found amongst her sex*." The loss of her parents before she was settled in life, seems to have been peculiarly unfortunate, for her father confided the care of her to his nephew, a married man, who first pretended that his wife was dead, then by a series of seductive manœuvres cheated her into a marriage. When he could no longer conceal his infamy, he deserted her, and the world turned its back upon her. While in this situation, she accidentally acquired the pa-

¹ Creech's Preface to his Translation, but especially Bentley's preface.—*Saxii Onomast.*—Hutton's Dictionary.

tronage of the duchess of Cleveland, one of Charles II.'s mistresses, having been introduced to her by an acquaintance to whom she was paying a visit; but the duchess, a woman of a very fickle temper, grew tired of Mrs. Manley in six months, and discharged her upon a pretence that she intrigued with her son. When this lady was thus dismissed, she was solicited by general Tidcomb to pass some time with him at his country-seat; but she excused herself by saying, "that her love of solitude was improved by her disgust of the world; and since it was impossible for her to be in public with reputation, she was resolved to remain concealed." In this solitude she wrote her first tragedy, called "The Royal Mischief," which was acted at the theatre in Lincoln's-inn-fields, in 1696. This play succeeded, and she received such unbounded incense from admirers, that her apartment was crowded with men of wit and gaiety, which proved in the end very fatal to her virtue, and she afterwards engaged in various intrigues. In her retired hours she wrote her four volumes of the "Memoirs of the New Atalantis," in which she was very free with her own sex, in her wanton description of love-adventures, and with the characters of many high and distinguished personages. Her father had always been attached to the cause of Charles I. and she herself having a confirmed aversion to the Whig ministry, took this method of satirising those who had brought about the revolution. Upon this a warrant was granted from the secretary of state's office, to seize the printer and publisher of those volumes. Mrs. Manley had too much generosity to let innocent persons suffer on her account; and therefore voluntarily presented herself before the court of King's-bench, as the author of the "Atalantis." When she was examined before lord Sunderland, then the secretary, he was curious to know from whom she got information of some particulars which they imagined to be above her own intelligence. She pleaded that her only design in writing was her own amusement and diversion in the country, without intending particular reflections and characters; and assured them that nobody was concerned with her. When this was not believed, and the contrary urged against her by several circumstances, she said, "then it must be by inspiration, because, knowing her own innocence, she could account for it no other way." The secretary replied, that "inspiration used to be upon a good account; but that her writings

were stark naught." She acknowledged, that "his lordship's observation might be true; but, as there were evil angels as well as good, that what she had wrote might still be by inspiration." The consequence of this examination was, that Mrs. Manley was close shut up in a messenger's house, without being allowed pen, ink, and paper. Her counsel, however, sued out her habeas corpus at the King's-bench bar, and she was admitted to bail. Whether those in power were ashamed to bring a woman to a trial for this book, or whether the laws could not reach her, because she had disguised her satire under romantic names, and a feigned scene of action, she was discharged, after several times exposing herself in person, to oppose the court before the bench of judges, with her three attendants, the printer, and two publishers. Not long after, a total change of the ministry ensued, when she lived in high reputation and gaiety, and amused herself in writing poems and letters, and conversing with wits. To her dramatic pieces she now added "Lucius," the first Christian king of Britain, a tragedy, acted in Drury-lane, in 1717. She dedicated it to sir Richard Steele, whom she had abused in her "New Atalantis," but was now upon such friendly terms with him, that he wrote the prologue to this play, as Mr. Prior did the epilogue. This was followed by her comedy called the "Lost Lover, or the Jealous Husband," acted in 1696. She was also employed in writing for queen Anne's ministry, certainly with the consent and privity, if not under the direction, of Dr. Swift, and was the author of "The Vindication of the Duke of Marlborough," and other pamphlets, some of which would not disgrace the best pen then engaged in the defence of government. After dean Swift relinquished "The Examiner," she continued it with great spirit for a considerable time, and frequently finished pieces begun by that excellent writer, who also often used to furnish her with hints for those of her own composition. At this season she formed a connection with Mr. John Barber, alderman of London, with whom she lived in a state of concubinage, as is supposed, and at whose house she died July 11, 1724.

The superior accomplishments of her sex in our days must now place her very low in the scale of female authors; and she seems to have owed her fame in a great measure to her turn for intrigue and for recording intrigues. This will probably be the opinion of those who will take the

trouble to peruse any of the works already mentioned, or the following: 1. "Letters, one from a supposed nun in Portugal," Lond. 1696, 8vo. 2. "Memoirs of Europe towards the close of the eighth century," 1710, 2 vols. 8vo. 3. "Court Intrigues," 1711, 8vo. 4. "Adventures of Rivelle," 1714, 8vo. 5. "The Power of Love, in seven novels," 1720, 8vo. 6. "A Stage-coach Journey to Exeter," 1725, 8vo. 7. "Bath Intrigues," 1725, 8vo. 7. "Secret History of Queen Zarah," 1745, 8vo. The two last, from the dates, must be posthumous, or second editions.¹

MANNERS (JOHN), marquis of Granby, was son of John duke of Rutland, and grandson of John the first duke, and was born in January 1721. He was bred to the army, and in the rebellion of 1745 raised a regiment of foot at his own expence, for the defence of the country against the rebels. In 1755 he was advanced to the rank of major-general, and in 1758 was appointed lieutenant-general and colonel of the blues. With this rank he went into Germany with the British forces, which were sent to serve under prince Ferdinand of Brunswick; and in 1759 was promoted to the general command of the British troops, an appointment which gave much satisfaction, and for which he appears to have been well qualified. If he had not the great abilities requisite to a commander in chief, he had all the qualifications for an admirable second in command. With a competent share of military skill, he possessed that personal valour and ardour in the service, which inspired his soldiers with confidence; and that humane and generous attention to their comfort and welfare, joined with affability and open-hearted cheerfulness, which strongly attached them to his person. In 1760 he justified the high opinion which prince Ferdinand had expressed of him after the battle of Minden, by his good conduct at Warburg, where the British cavalry were particularly signalized. In the beginning of the ensuing campaign, he commanded under the hereditary prince, in his attack on the frontier towns of Hesse; and at the battle of Kirk-Denkern, bore the first and most violent onset of the enemy, and by the firmness of his troops contributed much to that victory. He maintained the same character at Græbe-

¹ Cibber's Lives of the Poets.—Notes to Tatler and Guardian, edit, 1806.—Nichols's Poems, vol. VII.

steelin and Homburgh, in 1762. He died at Scarborough, Oct. 19, 1770. He had been made a member of the privy-council in 1760, and resigning the office of lieutenant-general of the ordnance, was in May 1763 constituted master-general of that department. In Feb. 1764, he was declared lord-lieutenant and *custos rotulorum* of Derbyshire. In 1766 he was constituted commander in chief of his majesty's land forces in Great Britain; which he resigned a little before his death. He married Sept. 3, 1750, lady Frances Seymour, eldest daughter of Charles duke of Somerset, by whom, among other issue, he had Charles, the late duke of Rutland, who died lord-lieutenant of Ireland in 1787; and lord Robert Manners, a gallant officer of the navy, who died Jan. 23, 1782, of the wounds he received in an engagement, Sept. 1, 1781, in the West Indies, on board his majesty's ship the *Resolution*, of which he was captain. A monument in honour of his memory was ordered at the national expence for him, capt. Blair, and capt. Bayne, which is now in St. Paul's cathedral.¹

MANNI (DOMINIC MARIA), an eminent Italian writer, was born at Florence, April 8, 1690. He was early distinguished by great powers of retention, and a strong passion for research into facts, two attributes for which he was celebrated during the whole of his life. He was regularly instituted in every class of literature, but his particular bias was to history, in which he began his career by inquiries into the modern history of his native city. This produced in 1722 his "*Series of Florentine Senators*," 2 vols. fol. a work which, under the modest garb of a collection of notices on private individuals, exhibited the most original, authentic, and curious information respecting the public law and government of Tuscany, from the extinction of the line of the marquises, to the creation of the grand dukes in 1332: In 1731 he published a work of yet greater interest, "*De Florentinis inventis Commentarium*," in which he gave the most satisfactory account of the manufactures which either originated or were improved in Florence; he showed how the art of banking was there first invented; how, in the subsequent times, the art of engraving also originated there, &c. Among the discoveries made at Florence in the middle ages, there

¹ Collins's Peerage, by Sir E. Brydges.—Smollett's Hist. of England.

was one so highly beneficial as to demand a methodical disquisition for itself alone; this was the invention of spectacles, which in 1738 Manni illustrated by his "Historical Treatise on Spectacles." In this, after a careful examination of evidence, he is inclined to attribute the invention to Salvino Armati.

In 1742 he published "Historical Illustrations of the Decamerone of Boccaccio," 4to, in which he proves that the greatest part of Boccaccio's tales were real facts, which occurred in his life. A work of this kind could not fail to be amusing, nor in that country, instructing; and indeed this has been thought one of the best of Manni's publications. His more elaborate work, connected with the history of Florence and Tuscany, is his "Historical Observations on the Seals of the lower age." "*Osservazioni istoriche sopra isigilli antichi de' secoli bassi*," published in 1749, and originally consisting of 18 vols. 4to, but afterwards extended to thirty. It exhibits the most valuable records of all the illustrious persons who acted a conspicuous part in the vicissitudes of Florence and other great cities of Tuscany. It also elucidates the origin and progress of all the mints of those cities. In 1755 he published his "Method of studying the History of Florence," which is an account of all the authorities and sources of Florentine history, both printed and manuscript, in which he affirms that the best limited history of Florence is that yet unpublished of the chevalier Francis Settimanni, who wrote on the period which intervened between the accession of the house of Medici, in 1532, and its extinction, in 1737. The only other works he published respecting Florence and its antiquities, were, his "Historical notices concerning the amphitheatre at Florence," published in 1746; and his "Inquiries into the ancient Thermæ of Florence," published in 1751.

Of the historical works of Manni relative to other places, and more general subjects, we shall only mention his "History of the Jubilees," published in 1750, in which he did justice to his subject in a philosophical and political light, by shewing who were the most distinguished persons who had ever visited Rome on those occasions, and how far, on their return to their native countries, they grafted on those countries the manners and practices of Italy. He also illustrated every particular by curious anecdotes, medals, fac-similes, &c. In biography, Manni wrote a

singular work, but perhaps of local interest, entitled "*Le Veglie Piacevoli*," &c. or "*Agreeable Evenings*," being the lives of the most jocose and eccentric Tuscans. This was published in 1757, in 4 vols. 4to. He wrote also the "*Life of the well-deserving prelate, Nicholas Steno, of Denmark*," published in 1775. Manni's publications, not of the historical or biographical kind, were few, and none of them added much to his fame, except his "*Lectures on Italian Eloquence*," 1758, 2 vols. 4to.

He died at Florence, Nov. 30, 1788, in his ninety-ninth year. He left behind him the fame not only of one of the most laborious and deserving writers of his time, but of a most exemplary moral character. He was particularly distinguished for his zeal and kindness in assisting with his superior knowledge, younger writers who wished to treat on any subject connected with his inquiries. A catalogue of all his works, amounting to 104, was published in 1789, by his friend count Tomitano, a patrician of Feltri.¹

MANNING (OWEN), an excellent antiquary and topographer, the son of Mr. Owen Manning, of Orlingbury, co. Northampton, was born there Aug. 11, 1721. He was admitted of Queen's-college, Cambridge, where he proceeded B. A. in 1740; and about this time met with two extraordinary instances of preservation from untimely death. Having been seized with the small pox, he was attended by Dr. Heberden, who thinking he could not survive, desired that his father might be sent for. On his arrival he found the young man to all appearance dying, and next day he was supposed to have expired, and was laid out, as a corpse, in the usual manner. An undertaker was sent for, and every preparation made for his funeral. His father, however, who had not left the house, could not help frequently viewing the seemingly lifeless body; and in one of his visits, without seeing any cause for hope, said, "I will give my poor boy another chance," and at the same time raised him up, which almost immediately produced signs of life. Dr. Heberden was then sent for, and by the use of proper means, the young man recovered. As it was customary for the scholars of every college to make verses on the death of any one of their own college, which are pinned to the pall at the funeral, like so many escutcheons, this tribute of respect was prepared for Mr.

¹ Athenæum, vol. IV.—Dict. Hist.

Manning, who was much beloved by his fellow students; and it is said that the verses were presented to him afterwards, and that he kept them for many years as memoranda of his youthful friendships. Scarcely had he met with this narrow escape, when, his disorder having made him for some time subject to epileptic fits, he was seized with one of these while walking by the river, into which he fell, and remained so long that he was thought to be drowned, and laid out on the grass, until he could be conveyed to the college, where Dr. Heberden being again called in, the proper means of recovery were used with success.

In 1741 he was elected to a fellowship of his college, in right of which he had the living of St. Botolph, in Cambridge, which he held until his marriage, in 1755. He took the degree of M. A. in 1744, and that of B. D. in 1753. In 1760, Dr. Thomas, bishop of Lincoln, to whom he was chaplain, gave him the prebend of Milton Ecclesia, in the church of Lincoln, consisting of the impropriation and advowson of the parish of Milton, co. Oxford. In 1763 he was presented by Dr. Greene, dean of Salisbury, to the vicarage of Godalming, in Surrey, and was instituted Dec. 22, he preferring the situation to that of St. Nicholas in Guildford (though a better living) which was offered to him by the same patron. Here he constantly resided till the time of his death, beloved and respected by his parishioners, and discharging his professional duty in the most punctual and conscientious manner. In 1769 he was presented to the rectory of Pepperharrow, an adjoining parish, by viscount Middleton. He was elected F. R. S. in 1767, and F. S. A. in 1770. To the sincere regret of his parishioners, and of all who knew him, Mr. Manning died Sept. 9, 1801, after a short attack of pleurisy, having entered his eighty-first year. By Catherine, his wife, daughter of Mr. Reade Peacock, a quaker, mercer, of Huntingdon, he had three sons and five daughters, all of whom survived him, except his eldest son, George Owen, and one of the daughters.

To the literary world Mr. Manning performed a most acceptable service in taking up, and by unwearied application completing, the Saxon Dictionary begun by his friend the rev. Edward Lye (see LYE), a work which for copiousness and authorities will stand the test of the strictest examination. Mr. Lye had the patronage of a very handsome subscription, and left that, and the completion of his

work, to his friend Mr. Manning, whose abilities he well knew. After four years of close application, he printed it in 1775, in 2 vols. folio, in an elegant manner, at the press of the late Mr. Allen, of Bolt-court, Fleet-street. Besides the preface and the grammar, he made large additions to the sheets before composed, and in an appendix, he subjoined fragments of Uphilas's version of the Epistles to the Romans; sundry Saxon charters; a Sermon on Anti-Christ; a fragment of the Saxon Chronicle, and other instruments. Mr. Manning also published illustrations of king Alfred's Will. His only other publications were two occasional Sermons.

From his first settlement in Surrey, he had employed himself in collecting materials for a history and antiquities of that county; and by the support of men of the first talents, possessed himself of a mass of information which falls to the lot of few persons engaged in such pursuits. His comprehensive mind and exquisite penmanship had brought them to a perfection which justly made every lover of our national antiquities deeply regret that his modesty could never be persuaded to think them sufficiently complete for publication, although he had more than once printed specimens of his intended work, and solicited assistance. At length, a total loss of sight rendered it impossible for him to execute his intention; but his previous labours were not doomed to perish. His papers being confided to the care of William Bray, esq. the present worthy treasurer of the society of antiquaries, he produced the first volume of "The History and Antiquities of Surrey," in 1804, a large and splendid folio, which he has since completed in two more volumes. Of the whole, it may be sufficient to say, upon no slight examination of this elaborate and valuable addition to the topographical history of our country, that Mr. Bray has in every respect removed the regret which he and others felt on Mr. Manning's being disabled from completing his own undertaking.¹

MANNOZZI (JOHN), called Giovanni da san Giovanni, from a village near Florence, where he was born, was a celebrated painter of the Florentine school, where he shone by a natural superiority of genius.¹ He perfectly understood the poetical part of his art, and excelled, therefore,

¹ Life of Mr. Manning prefixed to vol. I. of the History of Surrey. — Nichols's Bowyer, vol. IX. — Cole's MS. Atheneæ, in Brit. Mus.

in the ingenuity of those designs by which he at once ornamented the palace, and illustrated the beneficence and taste of Lorenzo de Medicis. He was particularly successful in painting in fresco, and his colours remain uninjured to the present day : in the imitation of bas-relief he was so skilful, that the touch only could distinguish his paintings of that kind from sculpture. He had profound skill also in perspective and optics. With all these excellencies in his art, he was capricious, envious, and malevolent, and consequently raised himself enemies who were not a little inveterate. He died at the age of forty-six, in 1636.¹

MANNYNG. See ROBERT DE BRUNNE.

MANSARD (FRANCIS), a very celebrated French architect, was born in 1598, and died in 1666. The magnificent edifices raised by him at Paris and elsewhere, are so many monuments of his genius and skill in his art. His ideas of general design were esteemed noble, and his taste in ornamenting the inferior parts delicate. The principal buildings of which he was the author, are the gate of the church of the Feuillans, in the street St. Honoré; the church of les filles St. Marie, in the street of S. Antoine; the gate of the Minims in the Place Royale; a part of the Hôtel de Conti; the Hôtels de Bouillon, Toulouse, and Jars; besides several buildings in the provinces, which were formed on his designs. Much as he was approved by the public, he was not equally able to satisfy himself. Colbert having inspected his plans for the façades of the Louvre, was so pleased with them, that he wished to engage him in a promise not to make any subsequent alterations. Mansard refused to undertake the work on those conditions, being determined, as he said, to preserve the right of doing better than he had undertaken to do. His nephew, Jules-Hardouin Mansard, had the office of first architect, and conductor of the royal buildings, and was the designer also of many very celebrated structures.*

MANSI (JOHN DOMINIQUE), a very learned Italian prelate, and voluminous editor, was born at Lucca, Feb. 16, 1692. At school and college he made rapid progress in every branch of study, but became particularly attached to ecclesiastical history and biography. He was for some

¹ Pilkington, by Fuseli, where a somewhat different character is given.—Moreri.—Dict. Hist.

² Argenville.—Perrault Les Hommes Illustres.—Dict. Hist.

years professor of theology at Naples ; but the greater part of his life was spent in reading, and carefully exploring the contents of the Italian libraries, particularly the manuscripts, from all which he amassed a fund of information on subjects connected with ecclesiastical history, of vast extent and importance. His first station in the church was that of a clerk-regular in the congregation of the Mother of God ; and from this, in 1765, at the age of seventy-two, he was promoted to the archbishopric of Lucca, by pope Clement XIII. who had a high esteem for him. He died Sept. 27, 1769. His life, in our authority, is little more than an account of his works, which indeed must have occupied the whole of his time. His first publication was entitled "*Tractatus de casibus, et excommunicationibus episcopis reservatis, confectus ad normam tabellæ Lucanæ*," Lucca, 1724. He then published a translation into Latin of Calmet's "*Dictionary of the Bible*," with additions ; an edition of Thomasini "*De veteri et nova ecclesiæ disciplina*," 3 vols. folio ; a Latin translation of Calmet's "*Commentaries on the Bible*," 1731, &c. 7 vols. ; an edition of Baronius's annals, with great additions, in 30 vols. folio ; a new edition of the Councils, including Labbe, Cossart, &c. 1759, &c. 30 vols. folio ; a new edition of Æneas Sylvius (pope Pius II.) orations, with many hitherto unpublished, 1755, 2 vols. 4to. He was the editor of some other ecclesiastical collections and theological pieces of inferior note ; but we must not omit the work by which he is perhaps best known in this country, his excellent edition of Fabricius's "*Bibliotheca Latina mediæ et infimæ ætatis*," 6 vols. 4to, generally bound in three, printed at Padua, in 1754. This alone is sufficient to place him in the first rank of literary antiquaries.¹

MANSTEIN (CHRISTOPHER HERMAN DE), a celebrated Russian officer and writer, was born at Petersburg in 1711. He was first a lieutenant in the Prussian service, and afterwards a captain of genadiers in the Russian regiment of Petersburg. At the death of the czarina Anne, he was employed to arrest the Biron, who were then the regents and the tyrants of the young prince Iwan III. who rewarded his services by the rank of colonel, and some estates in Ingria. But when the throne of that prince was seized by the czarina Elizabeth, Manstein lost at once his

¹ Fabroni *Vitæ Italorum*.

regiment and his lands. Some time after, he entered again into the Prussian service, where he acted as a volunteer in 1745; and having sufficiently signalized his abilities and courage, was appointed major-general of infantry in 1754. In the war of 1756, he fell the very second year by a shot; leaving two sons and four daughters. His "Memoirs of Russia," printed at Lyons in 1772, in 2 vols. 8vo, are at once historical, political, and military. They contain the principal revolutions of that empire, and the wars of the Russians against the Turks and Tartars; besides a short sketch of the military and marine establishments, and also of the commerce of his country. These memoirs commence in 1727, with the reign of Peter II. and close with the first year of the empress Elizabeth. They are considered as deserving of much reliance from the truth of the facts, and the sincerity of the author.¹

MANTEGNA (ANDREA), an eminent Italian painter, was born in 1431, at Padua or in its district. His parents were poor, but Squarcione, whose pupil he became, was so deeply struck with his talents, that he adopted him for his son, and repented of it when Andrea married a daughter of Jacopo Bellini, his competitor. But the censure which now took place of the praise he had before lavished on his pupil, only added to his improvement. Certain basso-relievos of the ancient Greek style, possessed by the academy in which Andrea studied, captivated his taste by the correctness of their outline, the simplicity of the forms, the parallelism of the attitudes, and strictness of the drapery: the dry servility with which he copied these, suffered him not to perceive that he had lost the great prerogative of the originals, the soul that animates them. The sarcasms of Squarcione on his picture of S. Jacopo, made him sensible of the necessity of expression and character; he gave more life to the figures in the story of S. Cristophoro; and in the face of St. Marc, in the church of S. Giustina, united the attention of a philosopher with the enthusiasm of a prophet. While the criticisms of Squarcione improved Mantegna in expression, the friendly advice of the Bellini directed his method, and fixed his principles of colour. During his short stay at Venice, he made himself master of every advantage of that school; and in some of his pictures there are tones and tints in flesh and

¹ Dict. Hist.

landscape; of a richness and zest equal to the best Venetians of his day. Whether he taught Bellini perspective is uncertain; Lomazzo affirms "that Mantegna was the first who opened the eyes of artists in that branch."

The chief abode and the school of Mantegna were at Mantua, where under the auspices of Marchese Lodovico Gonzaga, he established himself with his family, but he continued to work in other places, and particularly at Rome, where the chapel which he had painted for Innocenzio VIII. in the Vatican existed, though injured by age, at the accession of Pius VI. The style of those frescoes proved that he continued steady in his attachment to the antique, but that from a copyist he was become an imitator. Of his works in oil Mantua possesses several; but the principal one, the master-piece of the artist, and the assemblage of his powers, the picture della Vittoria, afterwards in the Oratorio de Padri di S. Filippo, is now at Paris. It is a votive picture dedicated, for a victory obtained, to the Madonna seated on her throne with the infant standing on her lap, and giving benediction to the kneeling marquis in arms before her. At one side of the throne stands the archangel Michael, holding the mantle of the Madonna; at the other are S. George, S. Maurice, John the Baptist, and S. Elizabeth on her knees. The sole of the throne is ornamented with figures relative to the fall of Adam: the scene is a leafy bower peopled by birds, and here and there open to a lucid sky. No known work of Mantegna equals in design the style of this picture: they generally shew him dry and emaciated, here he appears in all the beauty of select forms: the two infants and St. Elizabeth are figures of dignity, so the archangel who seems to have been, by the conceit of his attitude and the care bestowed on him, the painter's favourite object. The head has the beauty and the bloom of youth, the round fleshy neck and the breast, to where it confines with the armour, are treated with great art, the expression is to a high degree spirited, and as characteristic. The countenance of the Madonna is mild and benign, that of Christ humane. The future prophet is announced in the uplifted arm of St. John. The guardian angel kindly contemplates the suppliant, who prays with devout simplicity. The whole has an air of life. All the draperies, especially that of St. Elizabeth, are elegant, and correctly folded; with more mass and less intersection of surfaces, they would be perfect. The

extreme finish of execution, as it has not here that dryness which disfigures most other works of this master, does not impair the brilliancy of colour. The head of the Madonna, of the infant, of St. Michael, have a genial bloom of tints. The lights are everywhere true, the shades alone are sometimes too grey or too impure. The general scale of light has more serenity than splendour, more the air of nature than of art, but the reflexes are often cut off too glaringly from the opaque parts. The whole of the picture has preserved its tone to this day, is little damaged, and in no place retouched.

Of the remainder of Mantegna's works, besides some frescoes of considerable merit, but much injured, in a saloon of the castle of Mantua, and the well known triumph of Cæsar in various compartments at Hampton court, little now remains. His name is more frequent in galleries and collections than his hand; lankness of form, rectilinear folds, yellow landscape, and minute polished pebbles, are less genuine signs of originals than correctness of design and delicacy of pencil. It is not probable that a man so occupied by large works, and so much engraving, should have had time to finish many cabinet-pictures: the series of his plates consist of upwards of fifty pieces, executed by his own hand; and though he was not the inventor of the art, he was certainly the first engraver of his time.

Andrea had great influence on the style of his age, nor was the imitation of his style confined to his own school; Francesco, and another of his sons, finished some of the frescoes which he had begun in the castle, and added the beautiful ceiling which shews that the science of foreshortening, and what the Italians call "*del sotto in su*," though Melozio be its reputed author, was carried much farther by Mantegna and his followers. Mantegna died in 1505. Besides his talents for painting, Mantegna was one of the earliest engravers on metal, some, indeed, say the very first, but this does not appear to have been the case. Strutt, who gives a list of his principal engravings, has also exhibited a specimen in his Dictionary.¹

MANTON (THOMAS), one of the most learned and eminent nonconformists of the seventeenth century, was born at Lawrence Lydiard, in Somersetshire, in 1620. His

¹ By Fuseli in the last edition of Pilkington. Mr. F. has bestowed more than usual pains on this article.—See also Bullart's *Academie des Sciences*.—Roscoe's *Lorenzo and Leo*.—Strutt.

father and grandfather were both clergymen, but of them we have no account, except that his father was settled at Whimpole in Devonshire, and sent his son to the free-school at Tiverton. Here his progress was such that he was thought qualified to begin his academical studies at the age of fourteen, and about a year after, in 1635, he was entered of Wadham college, Oxford. From thence, in 1639, he removed to Hart-hall, where he took his bachelor's degree in arts. Wood says, he was accounted in his college, "a hot-headed person,"—a character very remote from that which he sustained throughout life, and when all eyes were upon him. After studying divinity, he was admitted to deacon's orders by the celebrated Dr. Hall, bishop of Exeter, and although this was sooner than Mr. Manton approved upon maturer thought, bishop Hall appears to have thought him duly qualified, and predicted that "he would prove an extraordinary person." As he came into public life when principles of disaffection to the church were generally prevalent, it appears that he entered so far into the spirit of the times, as to be content with deacon's orders, and to deny the necessity of those of the priest.

His ministerial functions were exercised in various places, first at Sowton near Exeter, and then at Colyton in Devonshire, where he was much respected. Removing to London, he became more admired for his talents in the pulpit, and about 1643 was presented to the living of Stoke Newington, by colonel Popham, and here preached those lectures on the epistles of St. James and St. Jude, which he afterwards published in 1651 and 1652, 4to. During his residence at Newington, he often preached in London, and is said to have preached the second sermon before the sons of the clergy, an institution then set on foot, chiefly through the influence of Dr. Hall, son to the bishop, who preached the first. He was also one of those who were called occasionally to preach before the parliament, but being a decided enemy to the murder of the king, he gave great offence by a sermon in which he touched on that subject. In 1651 he shewed equal contempt for the tyranny of the usurpers, by preaching a funeral sermon for Mr. Love (see CHRISTOPHER LOVE), and in neither case allowed the fears of his friends to prevent what he thought his duty.

In 1650 he removed from Stoke-Newington, on being presented to the living of Covent-garden by the earl, afterwards duke of Bedford, who had a high respect for him. At this church he had a numerous auditory. Archbishop Usher, who was one of his hearers, used to say that he was one of the best preachers in England, and had the art of reducing the substance of whole volumes into a narrow compass, and representing it to great advantage. Although he had already, by the two sermons above noticed, shewn that he was far from courting the favours of government, Cromwell, who well knew how to avail himself of religious influence and popular talents, sent for him in 1653, when he assumed the protectorate, and desired him to pray at Whitehall on the morning of his installation; and about the same time made him one of his chaplains. He was nominated also by parliament one of a committee of divines to draw up a scheme of fundamental doctrines. In the same year he was appointed one of the committee for the trial and approbation of ministers, and appears to have acted in this troublesome office with considerable moderation. What influence he had with Cromwell, he employed for the benefit of others, and particularly solicited him to spare the life of Dr. Hewit, a loyalist, whom Cromwell executed for being concerned in a plot to restore Charles II. In 1660, when the days of usurpation were over, Mr. Manton co-operated openly in the restoration of Charles, was one of the ministers appointed to wait upon his majesty at Breda, and was afterwards sworn one of his majesty's chaplains. In the same year he was, by *mandamus*, created doctor of divinity at Oxford.

He was then one of the ministers who waited upon the king after his arrival, to beg his majesty's interposition for reconciling the differences in the church; and afterwards joined several of his brethren, in a conference with the episcopal clergy, at the lord chancellor's house; preparatory to the declaration of his majesty, who was likewise present. Being satisfied with this declaration, Dr. Manton continued in his living of Covent-garden, and received episcopal institution from Dr. Sheldon, bishop of London, Jan. 16, 1661, after having first subscribed the doctrinal articles *only* of the church of England, and taken the oaths of allegiance and supremacy, and of canonical obedience in all things lawful and honest. He also allowed that the common-prayer should be read in his church. Soon after

he was offered the deanery of Rochester, which he might have held until 1662, and enriched himself by letting leases; but, either dissatisfied with the advances he had already made towards conformity, or foreseeing that greater would soon be expected, he honourably refused to enrich himself by accepting a dignity, the very existence of which he and his brethren were prepared to oppose. In 1661 he was one of the commissioners at the Savoy conference, and continued preaching until St. Bartholomew's day in 1662, when he was obliged to resign his living. After this he preached occasionally, either in private or public, as he found it convenient, particularly during the indulgence granted to the nonconformists from 1668 to 1670, but was imprisoned for continuing the practice when it became illegal. From this time his history is too generally involved with that of his brethren to admit of being separated. He preserved, amidst all vicissitudes, the friendship of the duke of Bedford, the duke of Richmond, lord Wharton, and many other persons of rank. To this they were probably induced by a congeniality of principle; but independent of this, Dr. Manton was a man of great learning and extensive reading, and his conversation as much recommended him to men of the world, as to those who admired his pious services. Waller, the poet, said "that he never discoursed with such a man as Dr. Manton in all his life." He was also a person of extraordinary charity, and supplicated the assistance of his great friends more for the poor than for himself, being perfectly disinterested. Wood has misrepresented his character in all these respects. His constitution, although a man of great temperance, early gave way; and his complaints terminating in a lethargy, he died Oct. 18, 1677, in the fifty-seventh year of his age. He was buried in the chancel of the church at Stoke Newington, where his intimate friend Dr. Bates preached his funeral sermon, which includes a very copious character of him.

He published in his life-time only some occasional sermons, and the Commentaries on St. Jude and St. James, already mentioned, except a controversial work, entitled "Smectymnus Redivivus, being an answer to a book entitled An humble remonstrance." After his death, various treatises and collections of sermons were printed separately, all of which, if we are not mistaken, were after-

wards incorporated in an edition of his "Works" in five large volumes, 1681—1691, folio.¹

MANTUAN (BAPTIST), an Italian poet of great temporary fame, was born at Mantua, whence he took his name, in 1448, and not in 1444, as Cardan and others have said; for Mantuan himself relates, in a short account of his own life, that he was born under the pontificate of Nicholas V. and Nicholas was only made pope in March 1447. He was of the illustrious family of the Spagnoli, being a natural son of Peter Spagnolo, as we learn from Paul Jovius, who was his countryman, and thirty-three years old when Mantuan died, and therefore must have known the fact. Mantuan too speaks frequently and highly, in his works, of his father Peter Spagnolo, to whom he ascribes the care of his education. In his youth, he applied himself ardently to books, and began early with Latin poetry, which he cultivated all his life; for it does not appear that he wrote any thing in Italian. He entered himself, we do not know exactly when, among the Carmelites, and came at length to be general of his order; which dignity, upon some disgust or other, he quitted in 1515, and devoted himself entirely to the pursuit of the belles-lettres. He did not enjoy his retirement long, for he died in March 1516, upwards of eighty years of age. The duke of Mantua, some years after, erected to his memory a marble statue crowned with laurel, and placed it next to that of Virgil; and even Erasmus went so far as to say that a time would come, when Baptist Mantuan would not be placed much below his illustrious countryman. In this opinion few critics will now join. If he had possessed the talents of Virgil, he had not his taste, and knew not how to regulate them. Yet allowance is to be made, when we consider that, in the age in which he lived, good taste had not yet emerged. Lilius Gyraldus, in his "Dialogues upon the poets of his own times," says, "that the verses which Mantuan wrote in his youth are very well; but that, his imagination afterwards growing colder, his latter productions have not the force or vigour of his earlier." We may add, that Mantuan was more solicitous about the number than the goodness of his poems; yet, considering that he lived when letters were but just reviving, it must be owned, that he was a very extraordinary person.

¹ Memoirs of Dr. Manton by Wm. Harris, 1725, 8vo.—Calamy.—Neal's Puritans.—Ath. Ox. vol. II.—Wilson's Hist. of Dissenting churches and meetings.

His poetical works were first printed, in a folio volume without a date, consisting of his eclogues, written chiefly in his youth; seven pieces in honour of the virgins inscribed on the kalendar, beginning with the virgin Mary; these he calls "Parthenissa I." "Parthenissa II." &c.; four books of *Silvæ* or poems on different subjects; elegies, epistles, and, in short, poems of every description. This was followed by an edition at Bologna, 1502, folio, and by another at Paris in 1513, with the commentaries of Murrho, Brant, and Ascensius, 3 vols. fol. but usually bound in one. A more complete, but now more rare, edition of them was published at Antwerp, 1576, in four vols. 8vo, under this title, "J. Baptistæ Mantuani, Carmelitæ, theologi, philosophi, poëtæ, & oratoris clarissimi, opera omnia, pluribus libris aucta & restituta." The Commentaries of the Paris edition are omitted in this; but the editors have added, it does not appear on what account, the name of John, to Baptist Mantuan.¹

MANUTIUS (ALDUS), the elder of three justly celebrated printers, was born about 1447, at Bassiano, a small town in the duchy of Sermonetta. He was educated at Rome, under Gaspar of Verona and Domitius Calderinus, both of whom he has mentioned in several of his prefaces, as men of talents and erudition. Having acquired a knowledge of the Latin language from them, he went to Ferrara to study Greek under Baptist Guarini, and, probably after his own studies were completed, became the preceptor of the prince of Carpi, a nephew of the celebrated Picus of Mirandula. In 1482, Ferrara being closely besieged by a Venetian army, he retired to Mirandula, and spent some time in the society of Picus, who, though not quite twenty years of age, was already a consummate master of almost all learning. From Mirandula, Aldus went, some time after, to reside with his pupil, who, though only twelve years of age, had made such advances in learning, that he was already qualified to take a part in the serious conversations, and the designs of his uncle and his preceptor; and it is believed to have been at this time, that Aldus conceived the project of his subsequent printing establishment at Venice, to the expences of which, Picus and his pupil probably contributed. He began, however, to print, at Venice, in 1488, with an edition of the small

¹ Nicéron, vol. XXVII.—Ginguené Hist. Lit. D'Italie.—Roscoe's *Lea*.

Greek poem of Musæus, in quarto, with a Latin translation, but without date. In 1494 he published the Greek grammar of Lascaris, and in 1495, in one collection, the grammatical treatises of Theodore Gaza, Apollonius, and Herodian.

He had already begun to prepare for the press the manuscripts of the then unprinted originals of the works of Aristotle, which, in number and extent, were sufficient to fill five volumes in folio. Although the state of these MSS. required almost incredible efforts of diligence and erudition, Aldus brought out a first volume in 1495, and the edition was completed in 1498. Aldus was from that time confessed, without dispute, to stand as an editor in the very first rank among his contemporaries. He was not, however, the very first that printed an entire Greek book. The Greek grammar of Lascaris had been printed in folio, at Milan, in 1476. The works of Homer were printed at Florence in 1488; and several other Greek works had also appeared in print, when Aldus began his establishment; yet he must be allowed the praise of having first used elegant Greek types, and printed from the most correct and authentic manuscripts.

In imitation, it is said, of the hand-writing of the celebrated Petrarch, Aldus procured the first examples of that which is called, in printing, the Italic character, to be cut and cast for him by Francesco of Bologna, about 1500. An edition of the works of Virgil, in octavo, was the first book he printed in this type, which was long known among printers by the name of Aldine. The inventor obtained a patent from the Senate of Venice, for its exclusive use for ten years, from the 13th of November, 1502; and another similar patent from pope Alexander the Sixth, from the 17th of November, 1502. The last of these was renewed for fifteen years more, by Julius the Second, on the 27th of January, 1513; and again by Leo the Tenth, on the 28th of the following November.

From 1502, the different works printed by Aldus, were reprinted at Lyons, with a close imitation of the Aldine type and edition. The very prefaces of Aldus and his assistants, were copied in the editions of Lyons. But the imitation was disgraced by many typographical errors. Aldus, observing and noting these, published on the 16th of March, 1503, a list in which they were particularly enumerated, and which he appears to have distributed to

the purchasers of copies of his own genuine editions. The cunning and industrious Lyonnese took this list of their errors, corrected them, in new editions of the same books; and thus still divided the market with Aldus, and now more successfully than at the first.

In 1501, 1502, 1503, 1504, and 1505, Aldus printed in folio, or in octavo, a considerable number of the best authors, Greek, Roman, and Italian, such as Demosthenes, Lucian, Dante, Horace, Petrarch, Cicero's epistles to his familiar friends, Juvenal, Lucan, Homer, Sophocles, Euripides, &c. &c. He published, at the least, a volume every month. These publications were in all respects excellent. They were of works the most valuable in all literature, ancient or modern. The composition of the types was finely regular and uniform; the press-work was admirably executed; and the ink so truly good, that it retains to this day all its beauty and lustre of colour.

In the necessary pains upon these works, Aldus had the assistance of some of the best and most learned among his contemporaries. His house became a sort of new academy. The learned in Venice began, about 1500, to assemble there on fixed days of frequent recurrence, for conversation on interesting literary topics: and their meetings were continued for several years subsequent. The topics on which they conversed were, usually, what books were fittest to be printed, what manuscripts might be consulted with the greatest advantage, what readings, out of a diversity, for any one passage, ought to be preferred. Among those who attended these conversations, were, besides Aldus himself, the famous A. Navagerus, P. Bembo the celebrated cardinal, Erasmus, when he was at Venice, P. Alcionius, M. Musurus, Marc-Ant. Cocch. Sabellicus, Albertus Pius, prince of Carpi, and others, whose names, though they were then eminent, are not now equally in remembrance. Among those who assisted Aldus in the correction of the press, were men not less eminent than Demetrius Chalcondylas, Aleander, afterwards famous as a cardinal, and even Erasmus.

There are some curious circumstances in the history of the acquaintance and connexion between Erasmus and Aldus. The "Adagia" of Polydore Vergil had been printed at Venice, and well received in the world. Erasmus, aware of this fact, wrote from Bologna, to request that Aldus would undertake the printing of his "Adagia."

Aldus readily agreed to the proposal, and invited Erasmus upon it to Venice. When Erasmus came, it was not till after some delay that he obtained admittance to the printer's closet, whose servants were not aware of the stranger's literary consequence. But Aldus no sooner knew that it was Erasmus who waited for him, than he hastened to receive his visitor with open arms. He did more: he stopped the progress of several important Greek and Latin works, which he had then in the press, to make room for the printing of the great collection of Erasmus with the desired expedition. Erasmus was, in the mean time, entertained in the house of Andrew d'Asola, father-in-law to Aldus, with whom Aldus and his wife appear, by Erasmus's account, to have lived. D'Asola was rich; yet his table was, even for that of an Italian family, parsimoniously served: and Erasmus loved good cheer. The Dutchman made frequent remonstrances to his friend Aldus, against the thinness of the soups, the absence of solid animal food, the weakness and sourness of the wine, the general scantiness of the whole provisions. The Italians, whose climate and natural habits had taught them to live much more sparingly than was usual for the Dutch and Germans, were astonished and offended by his complaints. Some small additions, such as a fowl or two, and perhaps half a dozen eggs a week, were made on his account to the commons of the family. But these dainties were sometimes intercepted by the women in the kitchen, on their way to the table: On the table, they were devoured by the rest who sat at it still more eagerly than by Erasmus. And if he was not absolutely starved, he was assuredly a good deal mortified in his appetite for a glass of good wine and a mess of delicate and savoury meat, before he could see the printing of his "Adagia" entirely at an end. His humours and complaints made him at length a very unpleasant inmate to the family; while he was, on the other hand, dissatisfied still more, that his murmurs were not more complaisantly attended to. They parted with mutual dislike. Erasmus wrote afterwards his dialogue, which has the title of "*Opulentia Sordida*," in ridicule of the parsimonious spirit, and the scantily-served table of Andrea D'Asola. Aldus and his successors, whenever they, after this time, reprinted any work by Erasmus, avoided to mention his name, and gave him simply the appellation of "*Transalpinus quidam homo*."

Aldus, not thinking that he did enough for the interests of literature, in printing, for the first time, so many excellent books in the Latin, Greek, and Italian languages, gave, in his Latin grammar, in 1501, a short introduction to the knowledge of the Hebrew tongue; and even proposed to give a beautiful edition of the original Hebrew of the sacred Scriptures, with the Septuagint and the Vulgate Latin versions. Of this, however, he was diverted from printing more than a specimen sheet. That sheet, now in the royal library at Paris, exhibits the text in the three different languages, each occupying one of three parallel columns on the same page. It is to be regretted that Aldus should have been hindered from completing a design so noble.

In 1500, Aldus married the daughter of the above-mentioned Andrew of Asola, who had been a printer of some reputation at Venice, and who soon after became his son-in-law's partner. The "Letters of Pliny," 1508, is the first book which marks this partnership, "*in ædibus Aldi et Andreæ Asulani soceri.*" In 1506 Aldus was a great sufferer by the war which then raged in Italy, and his printing was so much interrupted, that he was not able to resume it until 1512. From that to 1515, he executed several works, and was proceeding with others when he died, nearly seventy years of age, in the last-mentioned year.

The character of Aldus as a printer is so well known to every scholar, and to such only it can be interesting, that it is unnecessary to enlarge upon it here. But he may be considered also as an original benefactor to the literature of the age. He published a Latin grammar of his own composition; and in 1515, after his death, was published by his friend Marcus Musurus, a Greek grammar, which Aldus had compiled with great research and industry. He wrote likewise a treatise "*de metris Horatianis,*" which is reprinted in Dr. Combe's edition of that poet. He produced a Greek dictionary, printed by himself, in folio, 1497, and reprinted by Francis D'Asola in 1524. He was likewise the author of many of the Latin translations of the classics, wrote many letters, some of which have been published, and for some years after he settled at Venice, gave a course of lectures on the best Greek and Roman authors, which was attended by a great number of students. Aldus, however, has not escaped the censures of criticism.

Urceus Codrus, the learned professor of Bologna, complained, that he suffered many errors to escape uncorrected, in his editions of the Greek authors; that he sold his copies too dear; and printed them with an useless and unsuitable width of margin. Later critics have not been sparing of remarks somewhat similar. Ernesti, in his notes on the Letters of Pliny, blames Aldus for excessive boldness of conjectural criticism. In the preface to his Tacitus, the same critic remarks, that Aldus rarely made on the second and subsequent editions of the works he printed, any alterations but such as consisted in neglected errors of the press. It is indeed true, that the editions of Greek works printed by Aldus, are not always so correct as his Latin and Italian editions. But their defects are owing to the disadvantages of Aldus's situation, much rather than to negligence, or inability in himself, as a printer and a man of letters. He had not always a sufficient number of manuscripts to collate: and sometimes he could not have the benefit of the judgment of a sufficient number of the learned upon the difficulties which occurred to him. After beginning to print any particular work, he often had not leisure to pause for a sufficient length of time, over the difficulties occurring in the progress of the edition. He might, in some instances, also, print a manuscript which he did not approve, lest it should otherwise have been lost to posterity.¹

MANUTIUS (PAUL), the son of the preceding; was born at Venice in 1512. After his father's death, he lived with his mother and her other children at Asola, at some distance from Venice, while the business of the printing establishment at Venice was carried on, for the general benefit of the family, by his grandfather, Andrea D'Asola, and the Torresani, his maternal uncles. At Asola Paul made but small progress in letters; he was, however, removed when very young to Venice, where he had every advantage of instruction and encouragement to study; Bembo, Sadolet, Bonamicus, Reginald Pole, and especially Rambertus and Gasp. Contarinus, who had been his father's friends, took a pleasure to excite and direct him in his literary pursuits. Under their tuition he applied to his studies with such zeal and assiduity as even to

¹ Renouard's "Annales de l'Imprimerie des Aldes ou Histoire des trois Manuces," 1803, 2 vols. 8vo, translated and abridged in the Month. Mag.

injure his health, but he suffered more from the disputes that took place respecting the partition of the estates of his father and his maternal grandfather, between himself and the other heirs. His uncles and himself could not agree in the management of the printing-house, and in 1529 it was shut up; but in 1533, having arrived at the age of twenty-one, he again opened it, and renewed the business in the names, and for the common benefit, of the heirs of Aldus, and Andrea D'Asola. In 1540, however, this partnership was dissolved; and from this period, the business was continued in the names of the sons of Aldus only.

Paul became now indefatigable in the management of the printing establishment, and as the most valuable remains of Grecian literature were already in print, determined to give new editions of the best Latin authors. As his admiration had been principally directed to the style and eloquence of Cicero, the first work he printed was that author's treatises on Oratory, which appeared from his press in 1533, and the same year he published Cicero's Familiar Letters. He printed also at this time the fifth Decade of Livy, *Il Cortegiano*, by Castiglione, *Il Petrarca*, and *Pontani Carmina*, tom. I. In the following year the number of Italian and Latin books which he published was very considerable. His first Greek publication was *Themistius*, which was speedily followed by *Isocrates* and *Aetius Amidenus*. In these publications he availed himself of the literary assistance of various learned friends, whose attention and corrections gave that decided superiority to the Aldine editions which his father had endeavoured to establish.

In 1535 he accepted an invitation to Rome, upon the promise of an opulent and eligible situation; but, not being received with respect or attention, he returned to Venice, and resumed his studies and employment. Having, however, attained no degree of opulence, he engaged in the business of education, took twelve young men of family into his house, and superintended their education for three years. Of these, two were *Matth. Senarega*, who translated Cicero's Letters to Atticus into Italian, and *Paul Contarinus*. In 1538 he went on an excursion to examine the manuscripts in certain old libraries, particularly the library of the Franciscans in Cesena, which contained some MSS. left to their convent by *Malatesta Novellus*;

and such was his reputation at this time, that he was invited to fill the chair of the professor of eloquence at Venice, and had the offer of a similar situation at Padua, vacant by the death of Bonamicus. But his ill health, and his predilection for his business, induced him to devote his whole time to the printing-house, from which a great number of the classics issued.

After a second journey to Rome, in 1546, he married Margarita, the daughter of Jerome Odonus. His eldest son, Aldus, the subject of our next article, was the first-fruit of this marriage: he had also two other sons, who died young, and a daughter, who is often mentioned in his letters, and was married in 1573. In 1556 an academy was established at Venice, in the house of Frederick Badoarus, one of the principal senators of the republic, which was composed of about an hundred members, who endeavoured to unite every species of literary and scientific excellence. Belonging to this academy was a printing-house, in which it was proposed to print good editions of all books and manuscripts already known to exist, as well as the original writings of the academicians. Over this establishment, Paul was appointed to preside, and it was completely furnished with new founts of his own types, and he had under him several other skilful printers, particularly Dominick Bevilacqua. In 1558 and 1559, fifteen different books were printed in this house, none very large, but intended as a prelude to greater undertakings, of which a catalogue was published both in Italian and Latin, and may be seen in Renouard's "*Annales de l'Imprimerie des Aldes*," vol. I. The books printed in this academy were all executed with admirable correctness and beauty, and are become exceeding scarce, and valuable. Paul was farther honoured with the professorship of eloquence in this academy, which, however, did not exist long. It was probably thought to have been an engine in Badoarus's hands, by which he might have become dangerous to the state; or perhaps its expences might exceed his resources, and drive him to pecuniary shifts of the discreditable kind. In August 1562, however, the academy was dissolved by a public decree.

In 1561 Paul had been invited by Pius IV. upon terms of great honour and advantage, to repair to Rome, and engage in printing the Holy Scriptures and the works of the fathers of the church. He accordingly undertook this

journey, of which his holiness bore the expences, as well as of the removal of his printing-materials and of his family; and conditioned to allow him, from the time of his arrival, a yearly salary of at least 500 crowns. From this time, till the death of Pius, he continued to exercise his profession as a printer with great reputation at Rome, while he also kept open his printing-house at Venice. But at length dissatisfied with his situation, and in ill health, he left Rome in September 1570, and after visiting several distinguished places in Italy, returned to Venice in May 1572. From Venice, after a very short stay, he went back again to Rome, where he was cheered by the seasonable liberality of the pope, which was made more agreeable by being bestowed without any exaction of personal labour or attendance.

Much of his life appears to have been embittered by sickness, and in September 1573 his health began to decline very rapidly. Three months after, he thought himself better, but he had still an extreme weakness in his loins, with frequent and severe head-aches, and he received no benefit from medicines. On the 6th of April, 1574, he expired in the arms of his son, who had just arrived from Venice to attend him in his sickness. He had lived in general esteem; and his death was universally regretted. He left a variety of writings, which distinguish him as one of the most judicious critics, and one of the most elegant Latin writers that modern times have produced. Of these, the principal are his letters in Latin and Italian, his Commentaries on the works of his favourite Cicero, and his treatise "*De Curia Romana*." The productions of his presses are all of the highest value, for both accuracy and beauty.¹

MANUTIUS (ALDUS), the younger, son of the preceding, was born in 1547. His father paid the utmost attention to his education; and so extraordinary was the progress of the youth in learning, that he was enabled to give the world "*A collection of elegant phrases in the Tuscan and Latin languages*," when he was only eleven years of age. Other juvenile works at different periods marked his advances in classical literature, and he soon became his father's assistant in his labours. When very young, he conducted the printing-business at Venice while

¹ Herouard, &c.

his father was engaged at Rome. In 1572 he married a lady of the Giunti family, so well known in the annals of typography; and on the death of his father in 1574, all the concerns of the Aldine press devolved upon him. He was, however, less calculated for the business of a printer than for the profession of an author. In 1577 he was appointed professor of the belles lettres in the school of the Venetian chancery, in which young men designed for public employments were educated. This office he held till 1585, when he was made professor of rhetoric at Bologna. In the same year he published the "Life of Cosmo de Medici," which was so well received, that he was almost immediately invited to undertake the professorship of polite literature at Pisa, which he accepted, although he received an invitation at the same time to a professorship at Rome, which had been lately held by Muratus. During his stay at Pisa he received the degree of doctor of laws, and was admitted a member of the Florentine academy, on which occasion he delivered an eloquent oration "On the nature of Poetry." He now paid a visit to Lucca in order to obtain materials for a "History of Castruccio Castracani," which he afterwards published, and which is much applauded by Thuanus. The Roman professorship being reserved for him, he removed thither in 1588, and intending to spend his life there, he caused his whole library to be brought to Rome from Venice, at a very great expence. He was in high favour with Sixtus V. who gave him an apartment in the Vatican, and a table at the public expence. He was also patronized in various ways by Clement VIII. He died in the fifty-first year of his age, in October 1597. He left no posterity, and with him ended the glory of the Aldine press. His library, consisting of 80,000 volumes, collected by himself and his predecessors, was sold to pay his debts. He was author of many performances besides those already mentioned, but the most celebrated of his works were his "Commentaries on all the Works of Cicero," in ten volumes. His "Familiar Letters," published in 1592, were highly esteemed; but M. Renouard confesses, that were it not from his inheriting the Aldine offices, it might not have been remembered he had ever been a printer; yet, though difference of taste gave his studies a different bent, his numerous writings, notwithstanding they were inferior to his father's and grandfather's, sufficiently prove his industry and learning, and

justify, to a certain point, the commendations bestowed on him by many to whom his merits were known.¹

MAPES (WALTER), was a poet of some celebrity for his time, which was that of Henry II. of England, whose chaplain he was about 1190. After the death of that monarch he held the same office under prince John, and lived familiarly with him. He was then made a canon of Salisbury, afterwards precentor of Lincoln, and in the eighth year of Richard I. archdeacon of Oxford. He wrote in Latin; and some of his verses, which are in a light and satirical style, are still extant. There is in the Bodleian a work of his under the assumed name of Valerius, entitled "*Valerius ad Rufinum de non ducenda uxore*," with a large gloss. He perhaps adopted this name because one Valerius had written a treatise on the same subject in St. Jerom's works. Warton thinks it probable that he translated from Latin into French the popular romance of Saint Graal, at the instance of Henry II. He was also celebrated for his wit and facetiousness in conversation. When he heard a natural son of Henry II. swear by his father's royalty, he told him to remember also his mother's honesty. He wrote a "*Compendium Topographiæ*," and "*Epitome Cambriæ*;" and is thought to have written a "*Description Norfolciæ*," which, says Mr. Gough, if we could find it, would be a valuable curiosity. Mapes was often confounded with a contemporary poet, Golias, of a similar genius; and some have supposed that Golias was a name assumed by Mapes. But according to Warton's information, they were different persons.²

MAPHAËUS. See VEGIUS.

MAPLET (JOHN), a physician and scholar, was the son of a father of both his names; whom Wood calls "a sufficient shoemaker," and was born in 1615 in St. Martin's-le-grand, London, and educated at Westminster-school. He was thence elected a student of Christ Church, Oxford, in 1630, where he took his degrees in arts. Wood gives it as a report that he was first admitted to holy orders, but it is more certain that he was made M. D. in 1647, and principal of Gloucester Hall. He then travelled on the continent with his pupil, Lucius, lord Falkland, for two

¹ Renouard.—Dibdin's *Classics*.—and *Bibl. Spenceriana passim*, for notices of all the Aldi.

² Leland.—Tanner.—Warton's *Hist. of Poetry*.—Cave, vol. II.—Fabricii *Bibl. Lat. Med.*

years, and wrote an account of his travels in Latin, which Guidot promised to publish. He then travelled with Henry, brother to Lucius lord Falkland, and on his return settled as a physician at Bath in summer, and at Bristol in winter, and had great practice. During the usurpation he had been ejected from his office of principal of Gloucester Hall, but was restored in 1660, and soon after resigned it. He died at Bath, Aug. 4, 1670, and was buried in the cathedral, with a monument and inscription celebrating his learning and skill as a physician. Wood speaks of his Consultations with certain physicians, his cosmetics, and his poems, and epitaphs, but does not say where these are to be found, or whether printed. He has not escaped the diligence of Eloy, who, however, merely copies from the Ath. Ox. The only publication printed appears to have been a collection of letters on the efficacy of the Bath waters, published by Guidot under the title "*Epistolarum Medicarum specimen de Thermarum Bathoniensium effectis, ad clariss. medicos D. Bate Fraser, Wedderbourne, &c.*" Lond. 1694, 4to. He appears to have been a different person from the J. Maplet who wrote "*A Discourse of metals, stones, herbs, &c.*" printed in 8vo. This is mentioned by Dr. Pulteney, who says the author was of Cambridge.¹

MAPLETOFT (JOHN), a very learned Englishman, was descended from a good family in Huntingdonshire, and born at Margaret-Inge, in June 1631. He was educated under the famous Busby at Westminster-school, and being king's scholar, was elected thence to Trinity college, Cambridge, in 1648. He took his degrees in arts at the regular time, and was made fellow of his college in 1653. In 1658 he left the college in order to be tutor to Joscelin, son of Algernon, the last earl of Northumberland, with whom he continued till 1660, and then travelled at his own expence, to qualify himself for the profession of physic, into which he had resolved to enter some years before. He passed through France to Rome, where he lived near a year in the house of the hon. Algernon Sidney, to whom he was recommended by his uncle the earl of Northumberland. In 1663 he returned to England, and to that earl's family; and, taking his doctor of physic's degree at Cambridge in 1667, he practised in London. Here he con-

¹ Ath. Ox. vol. II.—Pulteney's Sketches.—Eloy D. rt. Hist. de Médecine.

tracted an acquaintance with many eminent persons in his own faculty, as Willis, Sydenham, Locke, and with several of the most distinguished divines, as Whichcote, Tillotson, Patrick, Sherlock, Stillingfleet, Sharp, and Cragge. In 1670 he attended lord Essex in his embassy to Denmark, and, in 1672, waited on the lady dowager Northumberland into France. In March 1673, he was chosen professor of physic in Gresham college, London; and, in 1676, attended the lord ambassador Montague, and lady Northumberland, to France. The same year Dr. Sydenham published his "*Observationes medicæ circa morborum acutorum historiam et curationem*," which he dedicated to Dr. Mapletolt, who, at the desire of the author, had translated them into Latin. He held his professorship at Gresham till October 1679, and married the month following.

Soon after his marriage he relinquished the practice of physic, and retired, in order to turn his studies to divinity. In March 1682, he took both deacon's and priest's orders, and was soon after presented to the rectory of Braybrooke in Northamptonshire, by lord Griffin. In 1683 he was chosen lecturer of Ipswich, and a year after, vicar of St. Lawrence Jewry, and lecturer of St. Christopher's in London. In 1689 he accumulated his doctor's degree in divinity, while king William was at Cambridge. In 1707 he was chosen president of Sion college, having been a benefactor to their building and library. He continued to preach in his church of St. Lawrence Jewry till he was turned of eighty; and, when he was thinking of retiring, he printed a book entitled "*The principles and duties of the Christian religion*," &c. 1710, 8vo, a copy of which he sent to every house in his parish. He lived the last ten years of his life with his only daughter Elizabeth, the wife of Dr. Gastrell, bishop of Chester, sometimes at Oxford, and in the winter at Westminster, where he died in 1721, in his ninety-first year. He was a very polite scholar, wrote Latin elegantly, was a great master of the Greek, and understood well the French, Spanish, and Italian languages.

Besides his Latin translation of Sydenham's "*Observationes medicæ*," and "*The principles and duties of the Christian religion*," he published other tracts upon moral and theological subjects, and, in the appendix to "*Ward's Lives of the professors of Gresham college*," from which

this account is extracted, there are inserted three Latin lectures of his, read at Gresham in 1675, upon the origin of the art of medicine, and the history of its invention.¹

MAPLETOFT (ROBERT), an English divine, was born at North Thoresby in the county of Lincoln, in the beginning of 1610, of which place his father, Henry Mapletoft, was many years rector. He was educated at the free grammar school of Louth, and admitted of Queen's college in Cambridge. When he had taken the degree of B. A. he removed to Pembroke hall, and was there made fellow January 6, 1630; and in or about 1633 was appointed chaplain to bishop Wren. He was one of the university preachers in 1641, and was some time after one of the proctors of the university. In 1644 (being then bachelor in divinity) he was ejected from his fellowship for not taking the covenant. After this he retired, and lived privately among his friends, and particularly with sir Robert Shirley in Leicestershire, where he became acquainted with Dr. Sheldon, who became archbishop of Canterbury. He had afterwards a private congregation in Lincoln, where he used to officiate according to the Liturgy of the church of England: this had like to have produced him much trouble; but it being found that he had refused a considerable sum of money offered him by his congregation, he escaped prosecution. On the restoration he returned to Cambridge, and was re-instated in his fellowship, and was presented by the Crown, August 1, 1660, on the death of Dr. Newell, to the prebend of Clifton in Lincoln cathedral, to which he was installed August 23, 1660: and then resigning it, he was also on the same day installed to the sub-deanery of the same church, which he resigned in 1671; and about the same time he became rector of Clayworth in Nottinghamshire, which living he afterwards exchanged for the vicarage of Soham, in Cambridgeshire. In 1661 he resigned his fellowship, and about that time was invited by archbishop Sheldon to be chaplain to the duchess of York, then supposed to be inclining to popery, and in want of a person of Dr. Mapletoft's primitive stamp to keep her steady to her religion; but he could not be prevailed upon to accept the appointment. In 1664 he was elected master of Pembroke hall, and became doctor in divinity, and was by the king, August 7, 1667, promoted to the deanery

¹ Ward's Gresham Professors.—Bog. Brit. Supplement, vol. VII.

of Ely. He served the office of vice-chancellor of the university of Cambridge in 1671, and died at Pembroke hall, August 20; 1677. His remains, according to his own desire, were deposited in a vault in the chapel of that college, near the body of bishop Wren, the founder of it, his honoured friend and patron, without any memorial.

Dr. Mapletoft lived very hospitably at Ely, and wherever he resided, and was esteemed for the many pious and charitable acts in his life-time; and, at his death, after many gifts, legacies, and charitable donations, he bequeathed to the university 100*l.* towards purchasing Golius's library of Oriental books for the university library; and in case that design was not executed, then to some permanent university use, at the discretion of the vice-chancellor and the two professors of divinity; 100*l.* to poor widows, chiefly clergymen's. His benefactions to the church of Ely were, to the dean and chapter for ever, all his close called hundred acres in the Wash in the town of Coveney, for the increase of the singing men's stipends, and on condition that they should frequent early prayers in the cathedral. He also bequeathed to the same church his library of books, and 100*l.* toward fitting up a place to receive them, and furnishing it with more books; to each of the prebendaries a ring of 20*s.* to each minor canon and schoolmaster 20*s.* to each singing-man and verger 10*s.* and to the choristers 5*s.* each.

In a codicil to his last will, signed 17th day of August, 1677, he gives to the use of the town of North Thoresby, in the county of Lincoln, his two cottages and one messuage, with all his lands in the same town and fields of the same for ever, to be settled upon trustees, for and towards the maintenance of one fit person to teach the scholars there to read, to learn them their catechism, and instruct them in it, to write, to cast accounts, and to teach them their accidence, and to make them fit for the grammar school, according to the rules and orders which he or his executors should prescribe; and also gives all those his lands, meadow, and pasture in Saltfleetby to the use of the town of Louth for ever, for and towards the maintenance of one fit person to teach the children there in like manner as in his gift to North Thoresby, per omnia. He gives likewise to the master, fellows, and scholars of Pembroke Hall, lands in Coveney for ever, on condition that they pay yearly for ever to two poor scholars to be called his exhi-

bitioners, 4*l.* each, and that they lay out yearly 40*s.* in good books for the library of the said college.¹

MARACCI (LOUIS), a learned author, born at Lucca in 1612, became a member of the congregation of regular clerks, "*de la Mère de Dieu.*" He obtained a name in the literary world by an edition of the Koran, published at Padua in 1698, in 2 vols. folio, and entitled "*Alcorani Textus universus, Arabicè et Latinè,*" to which he subjoined notes, with a refutation, and a life of Mahomet. The argumentative part, however, is not always solid; the critics in Arabic have found several faults in the printing of that language; and the editor appears to be more versed in the Mussulman authors than in philosophy or theology. Maracci had a large share in the edition of the Arabic Bible printed at Rome in 1671, in 3 vols. folio; and was certainly very successful as a professor of Arabic, in the college della Sapienza. Innocent XI. respected his virtues and knowledge, chose him for his confessor, and would have raised him to the purple, had not his great modesty declined that honour. He died in 1700. Nicéron recounts a long list of his works.²

MARALDI (JAMES PHILIP), a learned astronomer and mathematician, was born in 1665 at Perinaldo in the county of Nice, a place already honoured by the birth of his maternal uncle, the celebrated Cassini. Having made a considerable progress in mathematics, at the age of twenty-two his uncle, who had been a long time settled in France, invited him there, that he might himself cultivate the promising genius of his nephew. Maraldi no sooner applied himself to the contemplation of the heavens, than he conceived the design of forming a catalogue of the fixed stars, the foundation of the whole astronomical edifice. In consequence of this design, he applied himself to observe them with the most constant attention; and he became by this means so intimate with them, that on being shown any one of them, however small, he could immediately tell what constellation it belonged to, and its place in that constellation. He has been known to discover those small comets, which astronomers often take for the stars of the constellation in which they are seen, for want of knowing precisely what stars the constellation consists

¹ Ward's *Gresham Professors*;—but chiefly his life in the *Gent. Mag.* vol. LXXVII.

² Nicéron, vol. XLI.—*Dict. Hist.*

of, when others, on the spot, and with eyes directed equally to the same part of the heavens, could not for a long time see any thing of them.

In 1700 he was employed under Cassini in prolonging the French meridian to the northern extremity of France, and had no small share in completing it. He next set out for Italy, where Clement the XIth invited him to assist at the assemblies of the congregation then sitting in Rome to reform the calendar. Bianchini also availed himself of his assistance to construct the great meridian of the Carthusian church in that city. In 1718 Maraldi, with three other academicians, prolonged the French meridian to the southern extremity of that country. He was admitted a member of the academy of sciences of Paris in 1699, in the department of astronomy, and communicated a great multitude of papers, which are printed in their memoirs, in almost every year from 1699 to 1729, and usually several papers in each of the years; for he was indefatigable in his observation of every thing that was curious and useful in the motions and phenomena of the heavenly bodies. As to the catalogue of the fixed stars, it was not quite completed: just as he had placed a mural quadrant on the terras of the observatory, to observe some stars towards the north and the zenith, he fell sick, and died the 1st of December 1729.¹

MARANA (JOHN PAUL), the author of the *Turkish Spy*, a book cried up far beyond its merits, for a long time, both in France and England, was born about 1642, at or near Genoa. When he was only twenty-seven or twenty-eight, he was involved in the conspiracy of Raphaël de la Torre, who was desirous to give up Genoa to the duke of Savoy. After being imprisoned four years, he retired to Monaco, where he wrote the history of that plot, printed at Lyons, in 1682, in Italian. It contains some curious particulars.

Marana, who had always wished to visit Paris, in 1682 went to settle there; and his merit being distinguished, he found patronage from several people of consequence. He there wrote his "*Turkish Spy*," in 6 vols. duodecimø; to which a seventh was added in 1742, when the last edition appeared. Though the style of this work was neither

¹ Hutton's Dict.—Martyn's Biog. Philos.—Fabroni Vitæ Italorum, vol. VIII. —Moreri.

precise, correct, nor elegant, it was greatly relished by the public. The author had the art to interest curiosity by an amusing mixture of adventures, half true and half fictitious, but all received at the time as authentic, by persons of confined information. Few supposed the author to be a real Turk, but credit was given to the unknown European, who, under a slight fiction, thus delivered opinions and anecdotes, which it might not have been safe to publish in a more open manner. The first three volumes were most approved; the next three, which are in reality much inferior, were received with a proportionable degree of attention. The whole are now the amusement of few except very idle readers. Many other spies of a similar kind have been formed upon this plan. Marana lived at Paris, rather in a retired manner, which suited his taste, to 1689, when the desire of solitude led him to retire into Italy, where he died in 1693.¹

MARAT (JOHN-PAUL), a prominent actor in the French revolution, was born of protestant parents, in Neufchatel, in 1744. In early life he went to Paris to study physic, and appears to have made very great proficiency in it; but probably from not having patience to pursue the profession in a regular course, he became an empiric, selling his medicines at an extravagant price. On the breaking out of the revolution, he took the lead among the most violent and savage of all the factions that disgraced the capital; and had endeavoured to preach murder and robbery long before it appeared probable that such crimes could have been practised with impunity. His first publication was a periodical paper, entitled the "Publiciste Parisien," in which he, without scruple, and without any regard to decency and truth, attacked Neckar, and other men eminent for their integrity and public talents. His next paper was entitled "The Friend of the People," in which he more openly excited the troops to use their arms against their generals, the poor to plunder the rich, and the people at large to rise against the king. After the deposition of Louis XVI. he was named a deputy of the department of Paris to the convention, in which assembly he appeared armed with pistols. In April 1793, he publicly denounced the leaders of the Brissotine party, accusing them of treason against the state: he was supported by

¹ Moreri.—Dict. Hist.

Robespierre; a violent tumult ensued, but Marat and his friends were subdued, and himself impeached and prosecuted; in a few days, being brought to trial, he was acquitted. The triumph of his party was now unbounded, and they soon gained such an ascendancy over their enemies, that they murdered or banished all that attempted to obstruct the progress of their nefarious projects; till at length their leader Marat fell a victim to the enthusiastic rage of a female, Charlotte Cordé, who had travelled from Caen, in Normandy, with a determination of rescuing, as she hoped, her country from the hands of barbarians, by the assassination of one of the chief among them. He died unpitied by every human being who was not of the atrocious faction which he led, having, for some weeks, acted the most savage parts, and been the means of involving many of the most virtuous characters in France in almost indiscriminate slaughter. Previously to joining in revolutionary politics, he was known as an author, and published a work "On Man, or Principles of the reciprocal Influence of the Soul and Body," in two volumes, 12mo: also some tracts on Electricity and Light, in which he attacked the Newtonian System. These works had been forgot long before he began to make a figure in the political world; but it is remarkable that his death occasioned a fresh demand for them. They are now, however, again sunk into oblivion, and his name is never mentioned but with contempt and horror.¹

MARATTI (CARLO), one of the most admired painters of the Italian school, was born in 1625, at Camerino in the march of Ancona. When quite a child he is said to have pressed out the juices of flowers, which he used for colours in drawing on the walls of his father's house. This propensity most probably induced his parents to send him to Rome at eleven years old; where, by his manner of copying the designs of Raphael in the Vatican, he obtained the favour of Andrea Sacchi, and became his pupil. From the grace and beauty of his ideas he was generally employed in painting Madonnas and female saints; on which account he was, by Salvator Rosa, satirically called *Carluccio della Madonna*. He was far from being ashamed of this name, and in the inscription placed by himself on his monument (nine years before his death), he calls it

¹ Biog. Moderne.—Dict. Hist.—Rees's Cyclopædia.

gloriosum cognomen, and professes his particular devotion to the Virgin Mary.' The pope, Clement XI. gave him a pension, and the title of *Cavaliero di Cristo*; and he was appointed painter in ordinary to Louis XIV. He died at Rome, loaded with honours, in 1713, at the advanced age of eighty-eight. Extreme modesty and gentleness were the characteristics of his disposition; and his admiration of the great models he had studied was such, that not content with having contributed to preserve the works of Raphael and the Caraccis in the Farnese gallery, he erected monuments to them in the Pantheon, at his own expence. Several plates are extant, etched by him in aquafortis, in which he has displayed abundant taste and genius.

Of this artist Mr. Fuseli says, that although "he enjoyed in his life the reputation of one of the first painters of Europe, his talent seldom rose above mediocrity; he delighted in easel-pictures or altar-pieces, though not unacquainted with fresco. He is celebrated for the lovely, modest, and yet dignified air of his Madonnas, the grace of his angels, the devout character of his saints, and their festive dresses. His best pictures are in the style of Sacchi: those of his second manner are more elaborate, more anxiously studied, but, with less freedom, have less grandeur. The masses of his draperies are too much intersected, shew the naked too little, and sometimes make his figures appear too heavy or too short. He certainly aimed at fixing his principal light to the most important spot of his picture; but, being unacquainted with the nature and the gradations of shade, involved its general tone in a certain mistiness, which was carried to excess by his pupils, and became a characteristic mark of his school. He studied in his youth the style and works of Raphael with the most sedulous attention, and strove to imitate him at every period of his practice; but it does not appear that he ever discriminated his principles of design or composition, notwithstanding the subsequent minute and laborious employment of restoring his frescoes.

"The churches and palaces of Rome, filled with the pictures of Maratti, bear witness of his popularity; but, perhaps, no work of his can impress us with a more advantageous opinion of his powers, than the Bathsheba viewed by David; a work, of which it is easier to feel than to describe the charms, which has no rival, and seems to preclude all hope of equal success in any future repetition

of the subject." Maratti had a daughter, Maria Maratti, whom he instructed himself in the art; her portrait, executed by herself, in a painting attitude, is in the gallery Corsini at Rome.¹

MARCA (PETER DE), one of the greatest ornaments of the Gallican church, but a man of great inconsistency of character, was born in 1594, at Gant, in Bearn, of a very ancient family in that principality. He went through his course of philosophy among the Jesuits, and then studied the law for three years; after which he was received a counsellor in 1615, in the supreme council at Pau. In 1621 he was made president of the parliament of Bearn; and going to Paris in 1639, about the affairs of his province, was made a counsellor of state. In 1640 he published "*The History of Bearn*," which confirmed the good opinion that was conceived of his knowledge and parts. He was thought, therefore, a very proper person to undertake a delicate and important subject, which offered itself about that time. The court of France was then at variance with the court of Rome, and the book which Peter de Puy published, concerning the liberties of the Gallican church, greatly alarmed the partisans of the court of Rome; some of whom endeavoured to persuade the world that they were the preliminaries of a schism contrived by cardinal Richelieu; as if his eminency had it in his head to erect a patriarchate in that kingdom, in order to render the Gallican church independent of the pope. A French divine, M. Hersent (see HERSENT), who took the name of Optatus Gallus, addressed a book to the clergy upon the subject; and insinuated that the cardinal had brought over to his party a great personage, who was ready to defend this conduct of the cardinal; and this great personage was Peter de Marca. But an insinuation of this nature tending to make the cardinal odious, as it occasioned a rumour that he aspired to the patriarchate, the king laid his commands on de Marca to refute Hersent's work, and at the same time to preserve the liberties of the Gallican church on the one hand, and to make it appear on the other that those liberties did not in the least diminish the reverence due to the holy see. He accepted of this commission, and executed it by his book "*De Concordia sacerdotii & imperii*,"

¹ Argenville, vol. I.—Pilkington by Fuseli.—Sir J. Reynolds's Works; see Index.

sive, de libertatibus ecclesiæ Gallicæ," which he published in 1641. He declared in his preface, that he did not enter upon the discussion of right, but confined himself to the settling of facts: that is, he only attempted to shew what deference the Western churches had always paid to the bishop of Rome on the one side; and on the other, what rights and privileges the Gallican church had always possessed. But though he had collected an infinite number of testimonies in favour of the pope's power, the work was of too liberal a cast not to give offence: perhaps even the very attempt to throw the subject open to discussion was not very agreeable; and accordingly, the court of Rome made a great many difficulties in dispatching the bulls which were demanded in favour of de Marca, who had, in the end of 1641, been presented to the bishopric of Conserans. That court gave him to understand that it was necessary he should soften some things he had advanced; and caused his book to pass a very strict examination. After the death of Urban VIII. cardinal Bichi warmly solicited Innocent X. to grant the bulls in favour of the bishop of Conserans; but the assessor of the holy office recalled the remembrance of the complaints which had been made against his book "*De Concordia*," which occasioned this pope to order the examination of it anew. De Marca, despairing of success unless he gave satisfaction to the court of Rome, published a book in 1646, in which he explained the design of his "*De Concordia*," &c. submitted himself to the censure of the apostolic see, and shewed that kings were not the authors, but the guardians of the canon laws. "I own," says he, "that I favoured the side of my prince too much, and acted the part of a president rather than that of a bishop. I renounce my errors, and promise for the future to be a strenuous advocate for the authority of the holy see." Accordingly, in 1647, he wrote a book entitled "*De singulari primatu Petri*," in which he proved that St. Peter was the only head of the church; and this he sent to the pope, who was so pleased with it, that he immediately granted his bulls, and he was made bishop of Conserans in 1648. This conduct of de Marca has been noticed by lord Bolingbroke, in his posthumous works, with becoming indignation. He calls him "a time-serving priest, interested, and a great flatterer, if ever there was one;" and adds, that, "when he could not get his bulls dispatched, he made no scruple to explain away.

all that he had said in favour of the state, and to limit the papal power."

In 1644, de Marca was sent into Catalonia, to perform the office of visitor-general, and counsellor of the viceroy, which he executed to the year 1651, and so gained the affections of the Catalonians, that in 1647, when he was dangerously ill, they put up public prayers, and vows for his recovery. The city of Barcelona, in particular, made a vow to our lady of Montserrat, and sent thither in their name twelve capuchins and twelve nuns, who performed their journey with their hair hanging loose, and bare-footed. De Marca was persuaded, or rather seemed to be persuaded, that his recovery was entirely owing to so many vows and prayers; and would not leave Catalonia without going to pay his devotions at Montserrat, in the beginning of 1651, and there wrote a small treatise, "*De origine & progressu cultûs beatæ Mariæ Virginis in Monteserato*," which he left in the archives of the monastery; so little did he really possess of that liberality and firmness of mind which is above vulgar prejudice and superstition. In August of the same year, he went to take possession of his bishopric; and the year after was nominated to the archbishopric of Toulouse, but did not take possession till 1655. In 1656 he assisted at the general assembly of the French clergy, and appeared in opposition to the Jansenists, that he might wipe off all suspicion of his not being an adherent of the court of Rome, for he knew that his being suspected of Jansenism had for a long time retarded the bull which was necessary to establish him in the archbishopric of Toulouse. He was made a minister of state in 1658, and went to Toulouse in 1659. In the following year he went to Roussillon, there to determine the marches with the commissaries of the king of Spain. In these conferences he had occasion to display his learning, as they involved points of criticism respecting the language of Pomponius Mela and Strabo. It was said in the Pyrenean treaty, that the limits of France and Spain were the same with those which anciently separated the Gauls from Spain. This obliged them to examine whereabouts, according to the ancient geographers, the Gauls terminated here; and de Marca's knowledge was of great use at this juncture. He took a journey to Paris the same year, and obtained the appointment of archbishop of Paris; but died there June 29, 1662, the very day that the bulls for his promo-

tion arrived. His sudden death, at this time, occasioned the following jocular epitaph :

“ Ci git monseigneur de Marca,
Que le Roi sagement marqua,
Pour le prelat de son eglise ;
Mais la mort qui le remarqua,
Et qui se plait à la surprise,
Tout aussitôt le demarqua.”

He left the care of his manuscripts to Mr. Baluze, who had lived with him ever since June, 1656, and who has written his life, whence this account is taken. Baluze also published an edition of his work “*De Concordia*,” in 1704, as originally written. The only other works he wrote of any note are his “*Histoire de Bearn*,” Paris, 1640, fol. and his “*Marca Hispanica, sive Limes Hispanicus*,” Paris, 1688, fol. edited by Baluze. Le Clerc very justly thinks Baluze’s account of De Marca, a panegyric or an apology rather than a life. The most favourable trait in De Marca’s character was his ambition to rise by learning, which certainly first brought him into notice. He is said to have renounced all the pleasures of youth, while he was at school, for the love of books ; and to have foretold to his school-fellows, who spent their time in vain amusements, the difference which would one day appear between their glory and his. It was at Toulouse that he laid the groundwork of his great learning ; and he did not neglect to make himself a complete master of the Greek tongue, which greatly distinguished him from other learned men. He was early married to a young lady of the ancient family of the viscounts of Lavedan, who bore him several children ; but she dying in 1632, he went into orders.¹

MARC-ANTONIO. See RAIMONDI.

MARCELLINUS. See AMMIANUS.

MARCELLO (BENEDETTO), a nobleman celebrated for musical knowledge, was born July 24, 1680, at Venice, and was the descendant of one of the most illustrious families of that republic. He had cultivated music so seriously and successfully under the guidance of the celebrated Gasparini, that no contemporary professor was more revered for musical science, or half so much praised for his abilities as a composer, as Marcello ; and besides his musical productions, consisting of psalms, operas, madri-

¹ Dupin.—Gen. Dict.—Niceron, vol. XII.—Perrault’s *Les Hommes Illustres*.

gals, songs, and cantatas, he was frequently his own poet, and sometimes assumed the character of lyric bard for other musicians. It is probable that Marcello had received some disgust in his early attempts at dramatic music; for, in 1720, he published a furious satire upon composers, singing-masters, and singers in general, under the title of "*Teatro alla Moda*," or "*An easy and certain Method of composing and performing Italian Operas in the modern manner*." But his great musical work, to which the late Mr. Avison's encomiums and Mr. Garth's publication to English words, have given celebrity in our own country, was first printed at Venice, in 8 vols. folio, under the following title: "*Estro poetico-armonico, Parafrasi sopra i primi 50 Salmi, Poesia di Girolamo Ascanio Giustiniani, Musica di Benedetto Marcello, Patrizj Veneti, 1724 and 1725*." Dr. Burney, after a careful examination of this elaborate work, is of opinion, that though it has considerable merit, the author has been over-praised; as the subjects of many of his fugues and airs are not only common and old-fashioned at present, but were far from new at the time these psalms were composed. But, adds Dr. Burney, Marcello was a Venetian nobleman, as Venosa was a Neapolitan prince; both did honour to music by cultivating it; and both expected and received a greater return in fame than the legal interest of the art would allow. Marcello died at Brescia, June 25, 1739, or, according to our principal authority, in 1741. He was author of a drama called "*Arato in Sparta*," which was set by Ruggieri, and performed at Venice in 1704; and in 1710 he produced both the words and the music of an oratorio called "*Giuditta*." He set the "*Psyche*" of Cassini about the same time; and in 1718 he published "*Sonnets*" of his own writing, without music.¹

MARCHAND (PROSPER), an author to whom the curious in literary history are greatly indebted, was probably a native of Paris, and born towards the conclusion of the seventeenth century. He was bred up as a bookseller in that city, a business which always requires some knowledge of books, but which he carried to an extent very unusual, and for forty years employed almost the whole of his time in inspecting the works of eminent authors, inquiring into their history, their editions, differences, and every species

¹ By Dr. Burney in *Hist. of Music*—and *Rees's Cyclopædia*.—*Dict. Hist.*

of information which forms the accurate bibliographer. During the time that Mr. Bernard published the "Nouvelles de la Republique des Lettres," Marchand was his constant correspondent, and contributed all the literary anecdotes from Paris, which appeared in that journal. Being, however, a conscientious protestant, and suspecting that in consequence of the repeal of the edict of Nantz, he might be interrupted in the exercise of his religion, he went to reside in Holland, and carried on the bookselling trade there for some time, until meeting with some lack of honesty among his brethren (*peu de bonne-foi qu'il avoit trouvé*), he relinquished business, and devoted his time entirely to literary history and biography. In both his knowledge was so conspicuous, that the booksellers were always happy to avail themselves of his opinion respecting intended publications, and more happy when they could engage his assistance as an editor. In the latter character, we find that he superintended an edition, 1. of Bayle's "Dictionary," and "Letters," both which he illustrated with notes. 2. "Satyre Menippée," Ratisbonne (Brussels), 1714, 3 vols. 8vo. 3. "Cymbalum mundi," by Bonaventure de Perrieres, Amst. 1732, 12mo. 4. Fenelon's "Direction pour la conscience d'un roi," Hague, 1747, 8vo and 12mo. 5. The abbé Brenner's "Histoire des Revolutions de Hongrie," *ibid.* 1739, 2 vols. 4to, and 6 vols. 12mo. 6. "Lettres, Memoires, et Negociations du comte d'Estrades," London (Hague), 1743, 9 vols. 12mo. 7. "Histoire de Fenelon," Hague, 1747, 12mo. 8. "Oeuvres de Brantome," *ibid.* 1740, 15 vols. 12mo. 9. "Oeuvres de Villon," *ibid.* 1742, 8vo, &c. &c.

Marchand was also one of the principal writers in the "Journal Litteraire," which was reckoned one of the best of the kind, and he contributed occasionally to other periodical works. He maintained at the same time a regular and extensive correspondence with the most learned men in different parts of Europe; to whom he communicated, and from whom he received communications, and often had it in his power to assist them from the stores of his own curious and well-chosen library.

Besides the "Anti-Cotton, ou Refutation de la lettre declaratoire du P. Cotton, avec un dissertation," printed at the Hague in 1738, at the end of the history of Don Inigo de Guipuscoa, and the "Chef-d'oeuvre d'un inconnu," often reprinted, he published in 1740 "Histoire de l'Im-

primerie," Hague, 4to, a work of great research, and often consulted by typographical antiquaries, but deficient in perspicuity of arrangement. A valuable supplement to it was published by Mercier, the abbé of St. Leger, 1775, 2 vols. 4to, which French bibliographers say is better executed than Marchand's work, and certainly is more correct. But the work which best preserves the name of Marchand, was one to which we have taken many opportunities to own our obligations, his "*Dictionnaire Historique, ou Memoires Critiques et Litteraires, concernant la vie et les ouvrages de divers personages distingués, particulierement dans la republique des lettres*," 1758—9, 2 vols. folio. This has been by his editor and others called a Supplement to Bayle; but, although Marchand has touched upon a few of the authors in Bayle's series, and has made useful corrections and valuable additions to them, yet in general the materials are entirely his own, and the information of his own discovering. The articles are partly biographical, and partly historical; but his main object being the history of books, he sometimes enlarges to a degree of minuteness, which bibliographers only can pardon, and it must be owned sometimes brings forward inquiries into the history of authors and works which his utmost care can scarcely rescue from the oblivion in which he found them. With this objection, which by no means affects the totality of the work, we know few volumes that afford more satisfaction or information on the subjects introduced. His accuracy is in general precise, but there are many errors of the press, and the work laboured under the disadvantage of not being handed to the press by the author. He often intended this, and as often deferred it, because his materials increased so that he never could say when his design was accomplished; and at length, when he had nearly overcome all his scruples, and was about to print, a stroke of palsy deprived him of the use of his right hand, and unfitted him for every business but that of preparing to die, and the settlement of his affairs. This last took up little time. He was a man of frugal habits, content with the decent necessities of life, and laid out what remained of his money in books. The items of his will, therefore, were few, but liberal. He left his personal property to a society established at the Hague for the education of the poor; and his library and MSS. to the university of Leyden. He died, at an advanced age, June 14, 1756.

His "Dictionnaire" he consigned to the care of a friend, who has given us only the initials of his name (J. N. S. A.) to whom he likewise intrusted a new edition of his "History of Printing," which has never appeared. This friend undertook to publish the Dictionary with the greater alacrity, as Marchand assured him that the manuscript was ready. Ready it certainly was, but in such a state as frightened the editor, being all written upon little pieces of paper of different sizes, some not bigger than one's thumb-nail, and written in a character so exceeding small, that it was not legible to the naked eye. The editor, therefore, said perhaps truly, that this was the first book ever printed by the help of a microscope. These circumstances, however, may afford a sufficient apology for the errors of the press, already noticed; and the editor certainly deserves praise for having so well accomplished his undertaking amidst so many difficulties.¹

MARCHE (OLIVER DE LA), a French courtier and author, of the fifteenth century, was the son of a Burgundian gentleman. He was first page, and afterwards gentleman to Philip the Good, duke of Burgundy, who so highly esteemed his fidelity, that he refused to give him up at the demand of Louis XI. La Marche served afterwards with zeal under Charles the Rash, who was slain at the battle of Nancy, in 1477. After this, he had the office of grand maitre d'hôtel to Maximilian of Austria, who had married the heiress of Burgundy; and, maintaining the same post under the archduke Philip, was sent on an embassy to France after the death of Louis XI. He died at Brussels Feb. 1, 1501. His works are, 1. "Memoirs, or Chronicles," printed at Lyons in 1562, and at Brussels in 1616, 4to. They are reckoned inferior to the Memoirs of Comines, as to their style, but perhaps superior as to their sincerity. The author relates several curious anecdotes in a manner which, though flat, is rendered pleasing by its frankness. 2. "A Treatise on Duels," &c. 8vo. 3. "Triomphe des Dames d'Honneur," 1520, 8vo; the Triumph of virtuous Women. This is a work of dull and trivial morality, full of quaint allusions and metaphors. Several other performances are said to be extant in print, and in manuscript, but from the account given of them there is

¹ Preface to the Dictionnaire,—Dict. Hist.

little motive for making them the object of any further inquiry.¹

MARCHETTI (ALEXANDER), a physician, mathematician, and poet of Pisa, was born at Pontormo, between Pisa and Florence, March 17, 1633. His talents were early developed, and he became the pupil and intimate friend of the learned Borelli, whom he succeeded in 1679, as professor of mathematics at Pisa. He was a man above prejudices, free to declare his sentiments, preferring experiment to authority, and reason to Aristotle. He produced several excellent disciples, and died at Pontormo, Sept. 6, 1714, aged eighty-one. There are extant by him, 1. "Poems," 1704, in 4to. 2. Several treatises on philosophical subjects, among which that on the resistance of fluids, is particularly valued, 1669, 4to. After his death appeared, 3. A translation of Lucretius, in Italian verse, much esteemed for its fidelity, ease, and harmony; yet, says Baretti, "the versification, in my opinion, is but indifferent." It was not allowed to be published in Italy, but was published in London, 1717, in 4to, by Paulo Rolli, the translator of Milton into blank verse. 4. His free translation of Anacreon is less esteemed; it was published at Venice in 1736. There is an edition of his poems, printed at Venice in 1755, 4to, to which his life is prefixed.²

MARCHETTI, or MARCHETTIS (PETER DE), a physician, was professor of anatomy at Padua, where he was born, and where he continued to teach that art from 1652 until 1669, when he was allowed to resign his chair to his son Anthony. In 1661, he also obtained the appointment to the first professorship of surgery, which he held along with that of anatomy. His merit in both procured him the honour of knighthood of the order of St. Mark. At the age of eighty years, he retired altogether from the university; and, after having enjoyed a short period of repose, he died in April 1673. He left the following works: "Anatomia," Venice, 1654, 4to. "Sylloge Observationum Medico-chirurgicarum rariorum," Padua, 1664, several times reprinted, and translated into German. It contained fifty-three cases of some interest, and three tracts on ulcers, on fistulæ of the urethra, and on spina ventosa.

¹ Gen. Dict.—Moreri.—Bullart's Academie des Sciences.—Du Verdier, vol. III.

² Fabroni Vitæ Italarum, vol. II.—Niceron, vol. VI.—Eloy Dict. Hist. de la Médecine.

His two sons, DOMINIC and ANTHONY DE MARCHETTI, were likewise both professors in their native university of Padua. The former was author of a good compendium of anatomy, according to the judgment of Haller, which passed through several editions, under the title of "*Anatomia, cui Responsiones ad Riolanum, Anatomicum Parisiensem, in ipsius animadversionibus contra Veslingium, additæ sunt,*" Padua, 1652, &c.¹

MARCHMONT (HUGH HUME, CAMPBELL, THIRD EARL OF), a nobleman of great learning and accomplishments, was born in 1708. He was the third in succession to, and the last inheritor of, that title; there being no male descendants of his grandfather, sir Patrick Hume, the first earl, and his lordship having survived his only son, Alexander lord Polwarth, who had been created an English peer, but died without issue of his marriage with the lady Isabella Grey, daughter of the earl of Hardwicke, and heiress of the last duke of Kent; a peeress in her own right, under a limitation by Charles II. of the barony of Lucas of Crudwell.

Sir Patrick Hume, the first earl, was raised to the peerage by king William III, for having taken a very leading and active part to counteract the arbitrary proceedings of Charles II.; and afterwards the more dangerous measures of James II. which threatened the annihilation of the liberties of the country, as well as the complete subversion of its religion; for which attempts he was long imprisoned in the former reign; and persecuted with a most unrelenting spirit in the latter, for having joined in the unsuccessful attempt of the earl of Argyle in 1685. King William's private regard for sir Patrick was marked by his majesty's granting an addition to his arms of an orange, ensigned with an imperial crown; and by giving him an original portrait of himself.

Concerning the danger to which sir Patrick was exposed in the last of the two reigns above-mentioned, we have the following very interesting narrative in a work recently published*, for extracting which it is needless to make any apology.

When a near relation, very dear to sir Patrick, was again imprisoned, he thought it advisable to keep himself con-

* Mr. Rose's Observations on Mr. Fox's Historical Work, Appendix No. I. p. 4

¹ Eloy Dict. Hist. de la Médecine.—Haller.—Rees's Cyclopædia.

cealed. The following account of his concealment is taken from the MS. preserved in the family by his grand-daughter. —“ After persecution began afresh, and my grandfather Baillie again in prison, sir Patrick thought it necessary to keep concealed ; and soon found he had too good reason for so doing, parties being continually sent out in search of him, and often to his own house, to the terror of all in it, though not from any fear for his safety, whom they imagined at a great distance from home, for no soul knew where he was but my grandmother, and my mother, except one man, a carpenter, called Jamie Winter, who used to work in the house, and lived a mile off, on whose fidelity they thought they could depend ; and were not deceived. The frequent examinations and oaths put to servants in order to make discoveries were so strict, they durst not run the risk of trusting any of them. By the assistance of this man they got a bed and bed-clothes carried in the night to the burying-place, a vault under ground at Polwarth church, a mile from the house, where he was concealed a month ; and had only for light an open slit at the one end, through which nobody could see what was below ; she (his daughter) went every night by herself at midnight, to carry him victuals and drink, and staid with him as long as she could to get home before day. In all this time my grandfather shewed the same constant composure and cheerfulness of mind that he continued to possess to his death, which was at the age of eighty-four ; all which good qualities she inherited from him in a high degree ; often did they laugh heartily in that doleful habitation, at different accidents that happened. She at that time had a terror for a church-yard, especially in the dark, as it is not uncommon at her age, by idle nursery stories ; but when engaged by concern for her father, she stumbled over the graves every night alone, without fear of any kind entering her thoughts, but for soldiers and parties in search of him, which the least noise or motion of a leaf put her in terror for. The minister’s house was near the church ; the first night she went, his dogs kept such a barking as put her in the utmost fear of a discovery ; my grandmother sent for the minister next day, and upon pretence of a mad dog, got him to hang all his dogs. There was also difficulty of getting victuals to carry him without the servants suspecting ; the only way it was done, was by stealing it off her plate at dinner into her lap ; many a diverting story she has told about this,

and other things of a like nature. Her father liked sheep's head, and while the children were eating their broth, she had conveyed most of one into her lap; when her brother Sandy (the second lord Marchmont) had done, he looked up with astonishment, and said, "Mother, will ye look at Grizzel; while we have been eating our broth, she has eat up the whole sheep's head." This occasioned so much mirth among them, that her father at night was greatly entertained by it; and desired Sandy might have a share in the next. I need not multiply stories of this kind, of which I know many. His great comfort and constant entertainment (for he had no light to read by) was repeating Buchanan's Psalms, which he had by heart from beginning to end; and retained them to his dying-day; two years before he died, which was in 1724, I was witness to his desiring my mother to take up that work, which, amongst others, always lay upon his table, and bid her try if he had forgot his psalms, by naming any one she would have him repeat; and by casting her eye over it she would know if he was right, though she did not understand it; and he missed not a word in any place she named to him, and said they had been the great comfort of his life, by night and day, on all occasions. As the gloomy habitation my father was in, was not to be long endured but from necessity, they were contriving other places of safety for him; amongst others, particularly one under a bed which drew out, on a ground floor, in a room of which my mother kept the key; she and the same man worked in the night, making a hole in the earth after lifting the boards, which they did by scratching it up with their hands not to make any noise, till she left not a nail upon her fingers, she helping the man to carry the earth as they dug it, in a sheet, on his back, out at the window into the garden; he then made a box at his own house, large enough for her father to lie in, with bed and bed-clothes, and bored holes in the boards for air; when all this was finished, for it was long about, she thought herself the most secure happy creature alive. When it had stood the trial for a month of no water coming into it, which was feared from being so low, and every day examined by my mother, and the holes for air made clear, and kept clean-picked, her father ventured home, having that to trust to. After being at home a week or two, the bed daily examined as usual, one day in lifting the boards, the bed bounced to the top, the box being

full of water: in her life she was never so struck, and had near dropped down, it being at that time their only refuge; her father, with great composure, said to his wife and her, he saw they must tempt Providence no longer, and that it was now fit and necessary for him to go off, and leave them; in which he was confirmed by the carrier telling for news he had brought from Edinburgh, that the day before, Mr. Baillie of Jerviswoode had his life taken from him at the Cross, and that every body was sorry, though they durst not shew it; as all intercourse by letters was dangerous, it was the first notice they had of it; and the more shocking, that it was not expected. They immediately set about preparing for my grandfather's going away. My mother worked night and day in making some alterations in his clothes for disguise; they were then obliged to trust John Allen, their grieve, who fainted away when he was told his master was in the house, and that he was to set out with him on horseback before day, and pretend to the rest of the servants that he had orders to sell some horses at Morpeth fair. Accordingly, my grandfather getting out at a window in the stables, they set out in the dark; though with good reason it was a sorrowful parting, yet after he was fairly gone they rejoiced, and thought themselves happy that he was in a way of being safe, though they were deprived of him, and little knew what was to be either his fate or their own."

Sir Patrick having by such means eluded all the exertions of government to have him seized, after the failure of the duke of Argyle's attempt, escaped to France, and travelled through that country, as a physician, to Bourdeaux, from whence he embarked for Holland, where he attached himself to the prince of Orange, looking up to him, as many others both at home and in Holland did, as the best resource against the threatened destruction of every thing most dear to British subjects.

When his serene highness came over, and happily effected the bloodless revolution, sir Patrick Hume was one of those who accompanied him, and was by him created lord Polwarth of Polwarth, and afterwards earl of Marchmont. He was also made lord high chancellor of Scotland by king William; an office in that country, before the Union, of the highest rank, as it is here.

Alexander, the second earl, second son of the preceding, was ambassador to Denmark and Prussia in 1715;

in 1716 was appointed lord register of Scotland; and in 1721 was named first ambassador in the congress at Cambray*.

Hugh, of whom we now speak, the third earl, was the third son of the above-mentioned Alexander, and twin-brother† of Mr. Hume Campbell, who was in the first practice at the English bar, but retired from it on being appointed lord register of Scotland. The subject of our present article having finished his studies in the learned languages, in which at an early period of his life he was a most distinguished scholar, he was sent to Utrecht to complete his education. Here, under the instruction of one of the most eminent civilians of modern times, he succeeded in the attainment of a knowledge of the civil law to an extent seldom acquired, even by those who were to follow it as a profession; and at the same time became master of several modern languages, which he read and wrote with great facility.

These qualifications, with an unwearied industry to reach the bottom of every subject of discussion, and a habit of speaking, attracted great attention to him, very soon after his coming into parliament for the town of Berwick, in 1734. He was one of the most active members of the opposition of that period; and on the secession of Mr. Pulteney, afterwards earl of Bath, in 1739, he took the decided lead in it; but his career in the House of Commons was stopped by his succession to the peerage, on the death of his father, in 1740. On which occasion sir Robert Walpole said to an intimate and confidential friend, that an event had occurred which had rid him of the opponent by far the most troublesome to him in the House.

When the circumstances here alluded to are considered,

* In the *Gent. Mag.* for 1741 are some lines addressed by lord Chesterfield to the late earl of Marchmont on the death of his father the preceding year.

† The resemblance between these brothers was so strong that they were frequently mistaken for each other by intimate friends: a remarkable instance of this occurred when the chevalier Ramsay was soliciting subscriptions for his *Travels of Cyrus*; he had sent a certain number of proposals to both brothers to get off for him. Lord Marchmont disposed of all his very soon.

Mr. Hume Campbell, in the midst of business, forgot those sent to him; and walking one day in the court of requests with a gentleman who was talking with him on a cause in which Mr. Hume Campbell was employed, the chevalier came to him with expressions of warm gratitude for his attention, in so immediately getting off his subscriptions; on which the gentleman who had been talking with him made apologies to him for having troubled him about his cause, assuring him that he took him for his brother, Mr. Hume Campbell.

it will not be thought surprising that the society of his lordship, and his correspondence, should have been sought by some of the most distinguished characters of the time: he lived in close intimacy with lord Cobham, who placed his bust among the worthies at Stowe; lord Cornbury, sir William Wyndham, lord Chesterfield, and Mr. Pope*; and notwithstanding an essential difference of opinion from lord Bolingbroke on some very important points, he was so attracted by his most extraordinary talents, as to form an intimate friendship with him, which continued to the death of the viscount, although with a short temporary interruption to it, owing to the part which lord Marchmont took in vindicating, rather or extenuating, the conduct of Pope, respecting the printing of lord Bolingbroke's "Patriot King." Of this affair we have taken some notice in our account of Mallet; and shall be able to throw additional light on it when we come to the article of Pope, from lord Marchmont's account, with which we have been favoured.

The points on which lord Marchmont and lord Bolingbroke differed, were occasionally the subject of conversation between them; respecting which there was certainly some change in the mind of lord Bolingbroke, towards the close of his life. This is proved beyond the possibility of contradiction by the author of a recent publication, of which we have already availed ourselves†. The evidence

* The earl was one of the executors of Pope, who left his MSS. to lord Bolingbroke, and lord Marchmont, and the survivor of them. The opinion

Pope entertained of his lordship's merits may be judged of by the following lines in the inscription on his grotto at Twickenham:

"Approach: But awful! Lo! the Egerian grot,
Where, nobly-pensive, St. John sate and thought;
Where British sighs from dying Wyndham stole,
And the bright flame was shot through Marchmont's soul.
Let such, such only, tread this sacred floor,
Who dare to love their country and be poor."

To lord Marchmont also he bequeathed the picture of lord Bolingbroke by Richardson, and his large paper edition of Thuanus. Among his lordship's papers found at his death, are a great number of Mr. Pope's letters, in many of which he expresses the highest esteem and regard for him. These are now in the possession of his lordship's sole executor, the right hon. George Rose.

† "Having" (says Mr. Rose, Introduction, p. xxxi, note C.) "been led by Mr. Fox's observation to mention this nobleman, I cannot resist ex-

pressing my deep regret, that some essays written by him in the latter end of his life are not to be found among his works: because they would have illustrated many interesting occurrences in his own time, and would have shown his mind in a different state from that to which it has been sometimes supposed to be subject. How it happened that they were not published by Mr. Mallet, it is not necessary to state here; they were certainly written; for in a letter to lord Marchmont from Argeville, August 8, 1740, (in my possession) on the occasion of the death

is clear as to the "Essays" having been written and addressed to lord Marchmont; and it is equally certain, they are not among the works of his lordship, as edited by Mr. Mallet, to whose care the whole was intrusted, in consequence of a decided influence he acquired over his lordship, not long previous to his death. How little either of fame or fortune accrued to Mallet from this advantage, we have already noticed in our account of him.

Lord Marchmont was also distinguished by Sarah duchess of Marlborough, in a very remarkable manner*, with whom he lived in the most friendly habits, and was appointed by her grace one of her executors, with a large legacy, and named in the succession to a part of her great estate, on failure of certain heirs of her body (excluding the duke of Marlborough) on whom she entailed the whole; the discharge of which trust fell principally on the earl.

After his lordship's accession to the peerage in 1740, he did not mix in public business till 1747, when he was appointed first lord commissioner of police in Scotland; and had no opportunity of rendering himself conspicuous in political life until 1750, when he was elected one of the sixteen peers, in the room of the earl of Crawford. From this time he took a very active share in most of the important debates that occurred, which led to his being appointed keeper of the great seal of Scotland in 1764 (on the death of the

of sir William Wyndham, lord Bolingbroke says, after mentioning some essays he was writing, 'This puts me in mind of some miscellaneous writings that I shall leave behind me, if I live a little longer and enjoy a little health; the principal parts of them will be historical; and these I intended to address to Wyndham; permit me to address *the whole* to you. I shall finish them up with more spirit, and with greater pleasure, when I think that if they carry to posterity any memorial of my weakness, as an actor or a writer, they will carry thither a character of me, that I prefer to both, the character of Wyndham's and Marchmont's friend.' His lordship certainly fulfilled his intentions, which is proved not only by what he said to lord Marchmont, but in a subsequent letter of October 1742 (also in my possession), he alludes to closer retirement in France, and says to the earl, 'it is there I propose to discharge my promise to your lord-

ship, and to put together many memoirs, anecdotes, and other miscellaneous pieces which I have in my power, or the materials of which are so; they shall be addressed to your lordship most certainly; the subject of a great part will probably carry the whole down to posterity; and there is nothing can flatter me more agreeably than to have future generations know, that I lived and died your lordship's friend.' In which letter, lord B. says he has sent one of these productions to Pope, 'that may not only stay, but stop his longing for the rest.'

* The duchess in her life-time gave the earl a remarkably fine portrait of herself, when in the prime of her beauty, by sir Godfrey Kneller, intended by her grace for the duke, her grandson, till she quarrelled with him decidedly, for his political conduct. Pope also gave lord Marchmont the original portrait of himself by Richardson.

duke of Athol), the office substituted for that of lord chancellor. The last political act of his life, was the vote he gave on Mr. Fox's India bill; on which occasion he was the first peer who went below the bar as a non-content.

In the new parliament which met in the spring of 1784, after the dissolution subsequent to the rejection of that famous measure, he was not included in the list of the sixteen representative peers of Scotland. He then sold his house in London, and retired to a small place in Hertfordshire, that had belonged to the father of the countess, where he continued to reside during the remainder of his life, never having quitted it for a single day. He read incessantly in the library which he built for the reception of his books from London, and for the most valuable of those from Marchmont house in Berwickshire, except during a few hours that he allotted for his daily exercise on horseback, and for making improvements that were constantly going on in his small domain near Hemel Hempstead. The visits he made were almost exclusively in a morning, and to his nearest neighbours only.

It may be truly said, that there have been few men in any age, who read more deeply than this distinguished nobleman. The notes he left behind him on almost every eminent author of antiquity, and on the most useful publications in modern times, afford an unequivocal proof of this. He was never himself an author; but it is to him the public are indebted for the publication of the records of parliament, from very nearly the earliest period of that assembly meeting, which have thrown most useful light on our constitutional history. The famous survey of all the counties in England made under the authority of William the Conqueror, called Domesday Book*, was printed at the same time. The earl died at his house in Hertfordshire, January 10, 1794.¹

* This book, which is perhaps the oldest authentic record in Europe, is as perfectly legible now as it was in 1086, when it was written: it was in the custody of the chamberlains of the exchequer, till early in the last century, when, with a great variety of other records, it was (on the report of a Committee of the House of Lords) transferred to a separate custody.

The publishing these valuable muniments has been followed by a very extensive publication of the records of

our courts of law, some as early as the reigns of king John and Henry the 3d, under the authority and direction of commissioners appointed by his Majesty for that purpose; for the execution of which trust, in a manner deserving the highest commendation, THE PRESENT SPEAKER of the House of Commons (the right honourable Charles Abbot) has a very large share of the merit; in truth, it has been executed, in a great degree, under his immediate inspection.

¹ From private communication, the source of which is perfectly authentic.

MARCILIUS (THEODORE), a learned German critic, was born at Arnheim, a town of Gueldres, in 1548. His father, who was a man of rank and learning, observing in him a more than ordinary inclination for books, took particular care of his education. He had him taught at home the elements of the Latin tongue, and then sent him to school at Deventer, where he learned the Greek under Noviomagus. Marcilius, having made a great progress in both languages, was removed thence to the university of Louvain, where he applied himself to philosophy and civil law; and, having finished his studies, went to Paris, and thence to Toulouse, where he taught polite literature many years. Returning to Paris, he taught rhetoric in 1578, in the college of Grassins, and afterwards read lectures in several other colleges successively. In 1602, he was made royal professor of the Latin tongue, and the belles lettres: and died March 15, 1617. Though he was not a critic of the first rank, yet he did not deserve the contemptuous treatment which Scaliger has given him. He published an edition in Greek and Latin of "Pythagoras's Golden Verses," at Paris, 1585, with commentaries, which John Albert Fabricius has called learned; and notes upon many of the ancient authors, Persius, Horace, Martial, Catullus, Suetonius, Aulus Gellius, &c. which are to be found in several editions of their works. He was also the author of some Latin works, as, "Historia Strenarum," 1596, 8vo; "Lusus de Nemine," &c. and some poems and orations.¹

MARCION, a heretic, who lived in the second century of the church, was born at Sinope, a city of Paphlagonia, upon the Euxine sea, and had for his father the bishop of that city. Eusebius calls him *ὁ ναυτικός*, the mariner; and Tertullian, more than once, Ponticus Nauclerus. Whether he acquired this name from having learned the art of sailing in his youth, or from being born in a sea-port town, ecclesiastical antiquity has not told us. At first he professed continency, and betook himself to an ascetic life; but, having so far forgotten himself as to debauch a young lady, he was excommunicated by his father, who was so rigid an observer of the discipline of the church, that he could never be induced, by all his prayers and vows of repentance, to re-admit him into the communion of the faithful. This exposed him so much to the scoffs and

¹ Nicéron, vol. XXVII.—Moreri.—Dict. Hist.

insults of his countrymen, that he privily withdrew himself, and went to Rome, hoping to gain admittance there. But his case being known, he was again unsuccessful, which so irritated him, that he became a disciple of Cerdo, and espoused the opinions of that famous heretic. The most accurate chronologers have not agreed as to the precise time when Marcion went to Rome; but the learned Cave, after considering their reasons, determines it, and with the greatest appearance of probability, to the year 127; and supposes further, that he began to appear at the head of his sect, and to propagate his doctrines publicly, about the year 130. Indeed it could not well be later, because his opinions were dispersed far and wide in the reign of Adrian; and Clemens Alexandrinus, speaking of the heretics who lived under that emperor, mentions Basilides, Valentinus, and Marcion, who, he says, "conversed along with them, as a junior among seniors:" and Basilides died in the year 134.

The doctrines of this heretic were, many of them, the same with those which were afterwards adopted by Manes and his followers; that, for instance, of two co-eternal, and independent principles, one the author of all good, the other of all evil. In order to support and propagate this principle more successfully, he is said to have applied himself to the study of philosophy; that of the stoics especially. Marcion likewise taught, as Manes did after him, that the God of the Old Testament was the evil principle; that he was an imperious tyrannical being, who imposed the hardest laws upon the Jews, and injuriously restrained Adam from touching the best tree in Paradise; and that the serpent was a nobler being than he, for encouraging him to eat of its fruit: on which account, as Theodoret tells us upon his own knowledge, the Marcionites worshipped a brazen serpent, which they always kept shut up in an ark. He taught, that Christ came down from heaven to free us from the yoke, which this being had put upon us; that Christ, however, was not clothed with real flesh and blood, but only appeared to the senses to be so, and that his sufferings were nothing more than appearance; that when Christ descended into hell, and preached the Gospel there, he brought the followers of Cain, the inhabitants of Sodom, and other wicked people, who were converted from the error of their ways, back with him to heaven; but that he left Noah, Abraham, and the other

patriarchs, who would not listen to his preaching, but trusted too much to their own righteousness, fast bound in that horrible dungeon; that there would be no resurrection of the body, but only of the soul, &c. &c. He rejected the law and the prophets, as being written under the inspiration of the evil god. He rejected also four epistles of St. Paul, together with all the gospels, except that of St. Luke; out of which, and the rest of St. Paul's epistles, he composed, for the use of his followers, two books, which he persuaded them were of divine authority; calling one "Evangelium," and the other "Apostolicon." Such is the account given in Irenæus, in Tertullian's five books against Marcion, and in Epiphanius.

While Marcion was at Rome, he happened to meet Polycarp of Smyrna: and upon asking that bishop, "whether he acknowledged him for a brother?" "I acknowledge you," says Polycarp, "for the first-born of Satan." Tertullian relates that Marcion at length repented of all his errors, and would have testified his repentance in public, provided they would have admitted him again into the church. This was agreed to, upon condition that he would bring back all those whom he had seduced from it; which before he could effect, he died. The precise time of his death cannot be collected from antiquity, any more than that of his going to Rome. It is certain, that he lived after Antoninus Pius began to reign; for, although his heresy had spread a great way under Adrian, yet, by his extraordinary vigilance and activity, it spread much further under Antoninus Pius. His first apology for the Christians was presented to Antoninus Pius about the year 140; and Justin Martyr tells us there, in express terms, that "Marcion of Pontus was then living, and taught his disciples at Rome."¹

MARCK, or MARCKIUS (JOHN DE), an eminent protestant divine, was born at Sneek in Friesland, in 1655, and became professor of divinity at Franeker, and professor of divinity and ecclesiastical history at Groningen, whence in 1689 he was removed to the same office at Leyden, and died there, Jan. 30, 1731. His first publication was an inaugural dissertation in 1676, "*De augmento scientiæ theologicæ.*" He afterwards derived great reputation from his "*Disputationes duodecim de Sibyllinis carminibus,*"

¹ Cave, vol. I.—Mosheim and Milner's Ch. Hist.—Lardner.

Franeker, 1682, 8vo, written in opposition to the sentiments of Crasset. 2. "Compendium theologiæ," Amst. 1712, 4to. 3. "Exercitationes Biblicæ," published at different times, amounting to eight volumes. 4. "Exercitationes miscellanæ." These turn on various disputed passages in the holy Scriptures, concerning which he combats the opinions of the Roman catholics, Socinians, &c. A selection from his works was published at Groningen in 1748, 2 vols. 4to. In the Museum library are two of his orations, one on the agreement between the old and new errors of popery, Groningen, 1683; the other on the reverence due to the sacred Scriptures, Leyden, 1689, both in 4to.¹

MARE (NICOLAS DE LA), was a principal magistrate of the Châtelet under Louis XIV. who reposed great confidence in him, and gave him a considerable pension. He was employed in several important affairs, particularly during the scarcity of corn in 1693, 1700, 1709, and 1710. He received a free gift of 300,000 livres, arising from the ninth part of the increased prices of admission to the public amusements, exhibited at the Hotel Dieu in Paris; but this sum did not increase his fortune, for he liberally employed it all in the expences attendant on the gratuitous functions of his office, the commissions with which he was entrusted, and the completion of his great work. He died April 15, 1723, aged near 82. This worthy magistrate established his fame by a most laborious treatise on the police, in 3 vols. folio, to which another author, M. le Clerc du Brillet, has since added a fourth. They contain a history of the French police, the privileges of the magistrates, the laws on that subject, &c. The two first volumes had supplements, which, in the edition of 1722, were thrown into the body of the work. The third volume was printed in 1719, and the fourth in 1738, and not reprinted. There is a valuable plate of the water-conduits of Paris, which is wanting in some copies.²

MARE (PHILIBERT DE LA), was a counsellor in the parliament of Dijon, deeply versed in literature and history, and esteemed almost as elegant a writer in Latin as the president de Thou, whom he had made his model. He died May 16, 1687, after having published several works, of which the most known is, his "Commentarius de Bello

¹ Dict. Hist.—Saxii Onomast.

² Moreri.—Dict. Hist.

Burgundico." This makes a part of his "*Historicorum Burgundiæ conspectus*," published in 4to, in 1689. He wrote also "*Huberti Langueti vita*," published by J. P. Ludwig, at Halle, 1700, 12mo.¹

MARECHAL (PETER SYLVANUS), a miscellaneous French writer, was born at Paris, Aug. 15, 1750, and was bred up to the bar, which he quitted for the more general pursuits of literature. He became librarian to the Mazarine college, and from time to time published a great many works, on various subjects of polite literature, criticism, manners, poetry, &c. most of which shew considerable genius and learning, and all were well received by the public. His very amiable private character appears to have procured him many friends and much respect, although his principles were not always sound, his person had little to recommend it, and an impediment in his speech rendered his conversation somewhat painful. He retired to the country about the close of his life, as he said, "that he might enjoy the sun more at his ease." He died at Mont-rouge, Jan. 18, 1805. His principal works are: 1. "*De Bergeries*," 1770, 12mo. 2. "*Le Temple de Hymen*," 1771, 12mo. 3. "*Bibliothèque des Amans*," 1777, 16mo. 4. "*Tombeau de J. J. Rousseau*," 1779, 8vo. 5. "*Le Livre de tous les âges*," 1779, 12mo. 6. "*Fragmens d'un poëme moral sur Dieu, ou, Nouvelle Lucrece*," 1781; a poem which the Dict. Hist. says is neither moral nor religious. 7. "*L'âge d'or*," 1782, 12mo, an agreeable collection of anecdotes. 8. "*Prophetie d'Arlamek*," 12mo. 9. "*Livre échappé au deluge*," 1784, 12mo, a collection of psalms in the oriental style, of which the moral is pure; but we are told it afforded his enemies a pretence to get him dismissed from his office of librarian to the Mazarine college. 10. "*Recueil des poetes moralistes Français*," 1784, 2 vols. 18mo. 11. "*Costumes civils actuels de tous les peuples*," 1784, 4to. 12. "*Tableau de la fable*," 1787. 13. "*Paris et la Province, ou Choix des plus beaux monumens d'architecture en France*," 1787. 14. "*Catechisme de curé Meslier*," 1789, 8vo. 15. "*Dictionnaire d'amour*," 1789, 16mo. 16. "*Le Pantheon, ou les figures de la fable, avec leurs histoires*," 1791, 8vo. 17. "*Almanec des honnetes gens*," 1788, a publication containing some impieties, for which he suffered imprisonment. 18.

¹ Moreri.—Dict. Hist.

"Decades du cultivateur," 2 vols. 18mo. 19. "Voyage de Pythagore," 1798, 16 vols. 8vo, in imitation of the Anacharsis of Barthelemi, but greatly inferior. 20. "Dictionnaire des athées," 1800. He was also the author of prefaces and introductions to various collections of engravings, as the history of Greece, 1795, 5 vols. 4to, the Florence Museum, 6 vols. 4to, &c.¹

MARETS (JOHN DES), de Saint Sorlin, was a man of genius, and a favourite of cardinal Richelieu, who used to receive him at his retired hours, and unbend his mind by conversing with him upon gay and delicate subjects. On this account, and because he assisted the cardinal in the tragedies he composed, Bayle used to say, that "he possessed an employment of genius under his eminence;" which in French is a pun, as *genie* means *genius* and *engineership*. He was born at Paris in 1595. He has left us himself a picture of his morals, which is by no means advantageous; for he owns that, in order to triumph over the virtue of such women as objected to him the interest of their salvation, he made no scruple to lead them into atheistical principles. "I ought," says he, "to weep tears of blood, considering the bad use I have made of my address among the ladies; for I have used nothing but specious falsehoods, malicious subtleties, and infamous treacheries, endeavouring to ruin the souls of those I pretended to love. I studied artful speeches to shake, blind, and seduce them; and strove to persuade them, that vice was virtue, or at least a thing natural and indifferent." Marets at length became a visionary and fanatic; dealt in nothing but inward lights and revelations; and promised the king of France, upon the strength of some prophecies, whose meaning he tells us was imparted to him from above, that he should have the honour of overthrowing the Mahometan empire. "This valiant prince," says he, "shall destroy and expel from their dominions impiety and heresy, and reform the ecclesiastics, the courts of justice, and the finances. After this, in common agreement with the king of Spain, he shall summon together all the princes of Europe, with the pope, in order to re-unite all the Christians to the true and only catholic religion. After all the heretics are re-united to the holy see, the king, as eldest son of the church, shall be declared generalissimo of all

¹ Dict. Hist.

the Christians, and, with the joint forces of Christendom, shall destroy by sea and land the Turkish empire, and law of Mahomet, and propagate the faith and dominion of Jesus Christ over the whole earth :” that is to say, over Persia, the empire of the great mogul, Tartary, and China.

These absurdities do not appear to have lessened his reputation among his countrymen, as the charge of inquisitor was bestowed upon him : and he showed himself very active in bringing about the extirpation of Jansenism. He had been a member of the French academy from its first establishment, and was always esteemed one of its principal ornaments. He wrote several dramatic pieces, which were received with great applause, especially that entitled “*Les Visionnaires*.” He attempted an epic poem, entitled “*Clovis*,” which cost him several years’ labour ; and he was of opinion, that it would have cost him a good many more to have finished it, if Providence had not destined his pen for works of devotion, and on that account afforded him supernatural assistance. This we learn from the preface of his “*Delices de l’Esprit*,” in which he professes that he dare not say in how short a time he had finished the nine remaining books of that poem, and retouched the rest. He also very seriously boasts, that “*God, in his infinite goodness, had sent him the key of the treasure, contained in the Apocalypse, which was known but to few before him ;*” and that, “*by the command of God, he was to levy an army of 144,000 men, part of which he had already enlisted, to make war upon the impious and the Jansenists.*” He died in 1676, aged eighty-one.

His works are thus enumerated : 1. “*A Paraphrase of the Psalms of David*.” 2. “*The Tomb of Card. Richelieu*,” an ode. 3. “*The Service to the Virgin*,” turned into verse. 4. “*The Christian Virtues*,” a poem, in eight cantos. 5. The four books, “*On the Imitation of Jesus Christ*,” 1654, 12mo, very badly translated into French verse. 6. “*Clovis*,” or France converted, an epic poem in twenty-six books, 1657. This poem, though the author thought so highly of it, as we have already seen, is wholly destitute of genius, and its memory is preserved more by a severe epigram of Boileau against it, than by any other circumstance. He wrote also, 7. “*The Conquest of Franche Comté*,” and some other poems not worth enumerating. Besides these works in verse, he published in prose, 8. “*Les Delices de l’Esprit*,” a fanatical and incom-

prehensible work above-mentioned, which was best criticized by a person who said, that at the head of the *Errata*, should be put, "for *Delices*, read *Delires*;" instead of delights of the mind, ravings of it. 9. "Avis du St. Esprit au Roi," still more extravagant if possible than the former. 10. "Several Romances, and among them one entitled "*Ariane*," or *Ariadne*, at once dull and indecent. 11. "*La Verité des Fables*," 1648, 2 vols. 8vo. 12. A dissertation on Poets, in which the author ventures to attack the maxims of Aristotle and Horace. Some writings against the satires of Boileau, and several against the Jansenists; complete the list. His countrymen now consider the verses of Des Marets as low, drawling, and incorrect; his prose, as disgraced by a species of bombast which renders it more intolerable than his poetry.

His niece, MARY DUPRE, was born at Paris, and educated by her uncle. She was endowed with a happy genius and a retentive memory. After reading most of the principal French authors, she learnt Latin, and went through Cicero, Ovid, Quintus Curtius, and Justin. With these books she made herself so familiarly acquainted, that her uncle proceeded to teach her the Greek language, the arts of rhetoric and versification, and philosophy; not that scholastic philosophy which is made up of sophistry and ridiculous subtleties, but a system drawn from the purer sources of sense and nature. She studied Descartes with such application, that she got the surname of la Cartésienne. She likewise made very agreeable verses in her own language, and acquired a thorough knowledge of the Italian. She held a friendly and literary correspondence with several of the learned of her contemporaries, as also with the mademoiselles de Scuderi and de la Vigne. The answers of Isis to Climene, that is to mademoiselle de la Vigne, in the select pieces of poetry published by father Bouhours, are by this ingenious and learned lady.

MARETS (SAMUEL DES), a celebrated divine of the reformed church, was born at Oisemond in Picardy, in 1599. At thirteen he was sent to Paris, where he made great advances in the belles lettres and philosophy; and three years after to Saumur, where he studied divinity under Gomarus, and Hebrew under Ludovicus Capellus. He returned to his father in 1618, and afterwards went to

¹ Gen. Dict.—Niceron, vol. XXXV.—Moreri.

Geneva, to finish his course of divinity. The year following he went to Paris, and, by the advice of M. Durand, applied immediately for admission to the holy ministry, to the synod of Charenton, in March 1620, who received him, and settled him in the church of Laon. But his ministerial functions here were soon disturbed; for, the governor of La Fere's wife having changed her religion, wrote him a letter in vindication of her conduct, and sent him a pamphlet containing the history of her conversion. His answer to this lady's letter provoked his adversaries to such a degree, that a Jesuit was supposed to have suborned an assassin, who stabbed him deeply, but, as it happened, not mortally, with a knife into his breast. This induced Des Marets to leave Laon, and go to Falaise in 1624. He afterwards accepted a call to the church of Sedan; and soon after took the degree of doctor in divinity at Leyden, in July 1625. Having made a short visit to England, he returned to Sedan. In 1640, he had an invitation to a professorship at Fraenker; and to another at Groningen, in 1642. This last he accepted; and from that time to his death, rendered such services to that university, that it was reckoned one of the most flourishing in the Netherlands. The magistrates of Berne, well informed of his abilities and learning, offered him, in 1661, the professor of divinity's chair at Lausanne; and, in 1663, the university of Leyden invited him to a like professorship there. He accepted of this last, but died before he could take possession of it, at Groningen, May 18, the same year.

A chronological table of the works of this celebrated divine may be found at the end of his "System of Divinity." They are mostly of the controversial kind, and now seldom inquired after. He designed to collect all his works into a body, as well those which had been already published, as those which were in manuscript. He revised and augmented them for that purpose, and had materials for four volumes in folio; but his death prevented the execution of that project. The first volume was to have contained all those works which he had published before his being settled at Groningen. The second, his "*Opera theologica didactica*." The third, his "*Opera theologica polemica*." The title of the fourth was to have been "*Impietas triumphata*." Its contents were to have been the "*Hydra Socinianismi expugnata*," the "*Biga fanaticorum eversa*," and the "*Fabula Præadamitarum refutata*;" three

works which had been printed at different times. Marets's system of divinity was found to be so methodical, that they made use of it at other academies; and indeed this author's reputation procured him so much authority in foreign countries as well as his own, that a person in Germany, who published some reflections on him, received orders to suppress his book.¹

MARGARET, Countess of Richmond, &c. See BEAUFORT.

MARGARET, Duchess of Newcastle. See CAVENDISH.

MARGARET of Valois, queen of Navarre, and sister to Francis I. of France, celebrated as an author yet more than for her rank, was born at Angoulême, April 11, 1492; being the daughter of Charles of Orleans, duke of Angoulême, and Louisa of Savoy. In 1509 she married Charles the last duke of Alençon, who died at Lyons, after the battle of Pavia, in 1525. The widow, inconsolable at once for the loss of her husband, and the captivity of her beloved brother, removed to Madrid, to attend the latter during his illness. She was there of the greatest service to her brother, by her firmness obliging Charles and his ministers to treat him as his rank demanded. His love and gratitude were equal to her merits, and he warmly promoted her marriage with Henry d'Albret, king of Navarre. The offspring of this marriage was Joan d'Albret, mother of Henry IV. Margaret filled the character of a queen with exemplary goodness; encouraging arts, agriculture, and learning, and advancing by every means the prosperity of the kingdom. She died at the castle of Odos, in Bigorre, Dec. 2, 1549. She had conversed with protestant ministers, and had the sagacity to perceive the justness of their reasonings; and their opinions were countenanced by her in a little work entitled "*Le Miroir de l'Ame pecheresse*," published in 1533, and condemned by the Sorbonne as heretical; but on her complaining to the king, these pliant doctors withdrew their censure. The Roman catholic writers say, that she was completely re-converted before she died. The positive absolution of the Romish priests is certainly a great temptation to pious minds in the hour of weakness and decline. Margaret is described as an assemblage of virtues and perfections, among which,

¹ Gen. Dict.—Niceron, vol. XXVIII.—Moreti.—Saxii Onomast.

that of chastity was by no means the least complete, notwithstanding the freedom, and, to our ideas, licence of some of her tales. Such is the difference of manners. She wrote well both in verse and prose, and was celebrated in both. She was called the tenth muse; and the Margaret, or pearl, surpassing all the pearls of the east. Of her works, we have now extant, 1. her "*Heptameron*," or, *Novels of the queen of Navarre*, 1559, and 1560, in 4to, and several times re-published. They are tales in the style of Boccace, and are told with a spirit, genius, and simplicity, which have been often serviceable to Fontaine in his tales. Several editions have been printed with cuts, of which the most valued are that of Amsterdam, in 1698, in 2 vols. 8vo, with cuts by Romain de Hooze; the re-prints of this edition in 1700 and 1708, are not quite so much valued, yet are expensive, as are the editions with Chodoviechi's cuts, Berne, 1780—1, 3 vols. 8vo; Paris, 1784, and 1790. 2. "*Les Marguerites de la Marguerite des Princesses*;" a collection of her productions, formed by John de la Haye, her valet de chambre, and published at Lyons, in 1547, 8vo; a very rare edition, as is that of 1554. In this collection there are four mysteries, or sacred comedies, and two farces, according to the taste of the times. A long poem entitled "*The Triumph of the Lamb*," and "*The Complaints of a Prisoner*," apparently intended for Francis I.¹

MARGON (WILLIAM PLANTAVIT DE LA PAUSE, DE), a French author and journalist, was born in Languedoc, in the diocese of Beziers. He appeared at Paris about 1715, and espoused the cause of the Jesuits against the Jansenists; in which business he wrote with so much acrimony, that the court thought themselves obliged to banish him. He was sent to the isles of Larrins, in the Mediterranean, and when these were taken by the Austrians in 1746, his liberty was granted on condition that he would retire into some religious house. He chose a monastery of Bernardines, where he died in 1760. His caustic and satirical disposition rendered him displeasing in society as well as in his writings; and it is thought that his banishment and solitude much increased the acrimony of his character. He was concerned in several works, as, 1. "*Memoirs of Marshal Villars*," 3 vols. 12mo, the two first of which

¹ Gen. Dict.—Dict. Hist.

are written by Villars himself. 2. "The Memoirs of the Duke of Berwick," 2 vols. 12mo. 3. "Memoirs of Tourville," 3 vols. 12mo, not much esteemed. 4. "Letters of Fitz-Moritz." 5. Several small tracts, and some pieces of poetry of no great value.¹

MARGRAF (ANDREW SIGISMOND), a celebrated chemist, was born at Berlin, March 3, 1709. His father was apothecary to the court, and assessor of the college of medicine, and under his care his attention was naturally turned to the pursuits of chemistry and pharmacy. To pursue these, his father sent him to study under the celebrated professor Neumann, for five years, and subsequently under professor Spielmann, at Strasburg. In 1733 he went to the university of Halle, where he became a pupil of Hoffmann in the study of medicine, and continued his chemical pursuits under the direction of Juncker, to which last science he ultimately devoted his sole attention. He also studied mineralogy, under Henckel, and the art of assaying under Susmilch. In the following year he visited the Hartz mines, and then returned to Berlin, where his incessant application to chemical labours so materially injured his health, that it was never afterwards vigorous. In 1738 he was received into the society of sciences, and furnished some memoirs for the "*Miscellanea Berolinensia*;" and when this society was renovated in 1744, as the royal academy of sciences and belles lettres, he was placed in the class of experimental philosophy, of which he was chosen director in 1760. He had also the high gratification of being entrusted with the laboratory of the academy in 1754, in which he almost lived, absorbed in the study or practice of his favourite art. He was, nevertheless, a man of great amenity of temper, and considerable conviviality, when mixing in the society of his friends. He had been for some years liable to spasmodic affections, and in 1774, was attacked with apoplexy, which left a paralysis behind it. He continued, however, to attend the meetings of the academy till the autumn of 1776; after which his mental and bodily powers gradually declined, and he died in August, 1782.

Margraf was held in considerable estimation as a chemist, throughout Europe, and had the honour of being elected a member of several learned bodies. All the writings

¹ Dict. Hist.

which he produced were published in the *Memoirs of the Literary Society of Berlin*, before and after its renovation; but they have been collected and published both in German and French. They contain the details of a great number of processes and analyses, described in clear and simple language. Some of the most important of his discoveries relate to phosphorus and its acid; to the reduction of zinc from calamine; to the fixed and volatile alkalies; to manganese, the Bolognian stone, platina, and the acid of sugar. In short, he is entitled to rank among the more accurate experimentalists who contributed to the advancement of the science of chemistry, before the recent luminous improvements which it has gained.¹

MARIALES (XANTES), a laborious Dominican, was born about 1580, at Venice, of the noble family of Pinardi. He taught philosophy and theology for some time, but afterwards refused all offices in his order, that he might be more at liberty to study. He died 1660, at Venice, aged eighty, leaving several large theological works, the most curious among which is entitled "*Bibliotheca Interpretum ad universam summam D. Thomæ*," 1669, 4 vols. folio; and several "*Declamations*," in Italian, against the liberties of the Gallican church, which involved the writer in great troubles, and occasioned him to be twice driven from Venice.²

MARIANA (JOHN), a Spanish historian, was born at Talavera, in Castille, in 1537; and entered into the order of Jesuits when he was seventeen. He was one of the most learned men of his age, an able divine, a considerable master of polite literature, admirably skilled in sacred and profane history, and a good linguist. In 1561 he was sent by his superiors to Rome, where he taught divinity, and received the order of priesthood; and at the end of four years went to Sicily, where he continued the same profession two years more. He came to Paris in 1569, and read lectures publicly upon Thomas Aquinas for five years; then returned into Spain; and passed the remainder of his life at Toledo. He wrote many books in Latin. His piece "*De monetæ mutatione*," gave great offence to the court of Spain; for Philip III. having altered and embased the coin by the advice of the duke of Lerma, Mari-

¹ *Eloges des Academiciens*, vol. III.—Rees's *Cyclopædia*.

² Moreri,—*Dict. Hist.*

ana shewed, with great freedom, the injustice and disadvantage of this project; for which he was put into prison, and kept there about a year by that minister. But what made more noise still, was his tract "*De rege & regis institutione*," consisting of three books, which he published to justify James Clement, a young monk, for assassinating Henry III. of France. In this he argues against passive obedience and non-resistance; asserts the lawfulness of resisting "the powers that be," where the administration is tyrannical; and founds his whole argument upon this principle, "that the authority of the people is superior to that of kings." This book of Mariana, though it passed without censure in Spain and Italy, was burnt at Paris, by an arrêt of parliament.

But the most considerable by far of all his performances, is his "*History of Spain*," divided into thirty books. This he wrote at first in Latin; but, fearing lest some unskilful pen should sully the reputation of his work by a bad translation of it into Spanish, he undertook that task himself, not as a translator, but as an author, who might assume the liberty of adding and altering, as he found it requisite, upon further inquiry into records and ancient writers. Yet neither the Latin nor the Spanish came lower down than the end of the reign of king Ferdinand, grandfather to the emperor Charles V. where Mariana concluded his thirty books; not caring to venture nearer his own times, because he could not speak with the freedom and impartiality of a just historian, of persons who were either alive themselves, or whose immediate descendants were. At the instigation of friends, however, he afterwards drew up a short supplement, in which he brought his history down to 1621, when king Philip III. died, and Philip IV. came to the crown. After his death, F. Ferdinand Camargory Salcedo, of the order of St. Augustin, carried on another supplement from 1621, where Mariana left off, to 1649, inclusive; where F. Basil Voren de Soto, of the regular clergy took it up, and went on to 1669, being the fifth year of the reign of Charles II. king of Spain. Gibbon says that in this work he almost forgets that he is a Jesuit, to assume the style and spirit of a Roman classic. It is a work of great research and spirit, although not free from the prejudices which may be supposed to arise from his education and profession. The first edition was entitled "*Historiæ de rebus Hispaniæ, lib. viginti*," Toleti, 1592,

folio. To some copies were afterwards added five more books, and a new title, with the date 1595, or in some 1592. The remaining five books were printed as "*Historiæ Hispanicæ Appendix, libri scilicet XXI—XXX, cum indice*," Francfort, 1616, fol. There is an edition printed at the Hague, with the continuations, 1733, 4 vols. in 2, fol. The best editions in the Spanish are, that of Madrid; 1780, 2 vols. folio, and that with Mariana's continuation, *ibid.* 1794, 10 vols. 8vo. The French have various translations, and the English an indifferent one by capt. Stevens, 1699, fol.

Mariana's history did not pass without animadversions in his own time. A secretary of the constable of Castile, who calls himself Pedro Mantuana, published "*Critical Remarks*" upon it at Milan, in 1611, which were answered by Thomas Tamaius de Vorgas. The latter informs us, "that Mariana would never cast his eyes upon the work of his censurer, or on that of his apologist; though this latter offered him his manuscript before he gave it to the printer, and desired him to correct it."

Besides those already mentioned, he published several other pieces in Latin, theological and historical; among the rest, one entitled "*Notes upon the Old Testament*;" which father Simon, in his "*Critical History*," says, and Dupin agrees with him, are very useful for understanding the literal sense of the Scripture, because he chiefly applies himself to find out the proper signification of the Hebrew words. It is, however, as the historian of Spain only that he now deserves to be remembered. He died at Toledo, in 1624, aged eighty-seven. After his death, was published in Italian, Latin, and French, another treatise of his, wherein he discovers the faults in the government of his society; but the Jesuits have thrown doubts on the authenticity of this work, which have not been altogether removed.¹

MARIN (MICHAEL ANGELO), a writer of several romances or novels much esteemed in France, was born at Marseilles in 1697, his family having been originally of Genoa. He was early in orders, and settled at Avignon, where, as a minim, he was much employed in all the offices of his order, and preached against the Jews with no little success. He published some works on pious discipline,

¹ Antonio Bibl. Hisp.—Gen. Dict.—Dupin.—Marchand Dict. Hist.—Brunet Manuel du Libraire.

which were much esteemed, and gained him the favour of pope Clement XIII. From this pontiff he received several marks of honour, and was employed by him to collect the "Acts of the Martyrs." He had composed only two volumes in 12mo of this work, when he was seized with a dropsy in the heart, and died April 3, 1767, in his seventieth year. He was much esteemed by all worthy men; and his novels, as well as his other writings, were calculated to serve the cause of virtue and religion. The principal of his works are: 1. "Conduct of Sister Violet, who died in odour of sanctity, at Avignon," 12mo. 2. "Adelaide de Vitzburg, or the pious pensioner," 12mo. 3. "The perfect Nun," 12mo. 4. "Virginia, or the Christian Virgin," 2 vols. 12mo. 5. "The Lives of the Solitaries of the East," 9 vols. 12mo. 6. "Baron Van-Hesden, or the Republic of Unbelievers," 5 vols. 12mo. 7. "Theodule, or the Child of Blessing," 16mo. 8. "Farfalla, or the converted Actress," 12mo. 9. "Retreat for a Day in each Month," 2 vols. 12mo. 10. "Spiritual Letters," 1769, 2 vols. 12mo; and a few more of less consequence.¹

MARINI (JOHN BAPTIST), a once celebrated Italian poet, was born at Naples in 1569; and made so great a progress in his juvenile studies, that he was thought qualified for that of the civil law at thirteen. His father, who was a lawyer, intended him for that profession, as the properest means of advancing him; but Marini had already contracted a taste for poetry, and was so far from relishing the science to which he was put, that he sold his law-books, in order to purchase books of polite literature. This so much irritated his father, that he turned him out of doors, and obliged him to seek for protectors and supporters abroad. Having acquired a reputation for poetry, he happily found in Inico de Guevara, duke of Bovino, a friend who conceived an affection for him, and supported him for three years in his house. The prince of Conca, grand admiral of the kingdom of Naples, next took him into his service, in quality of secretary; and in this situation he continued five or six years; but having assisted a friend in a very delicate intrigue, he was thrown into prison, and very hardly escaped with his life. Thence he retired to Rome, where, after some time spent in suspense and poverty, he became known to Melchior Crescentio, a pre-

¹ Dict. Hist.

late of great distinction, who patronized him, and provided him with every thing he wanted.

In 1601, he went to Venice, to print some poems which he dedicated to Crescentio; and after making the tour of that part of Italy, returned to Rome. His reputation increased greatly, so as to engage the attention of the cardinal Peter Aldobrandini, who made him his gentleman, and settled on him a considerable pension. After the election of pope Paul V. which was in 1605, he accompanied this cardinal to Ravenna, his archbishopric, and lived with him several years. He then attended him to Turin, at which court he ingratiated himself by a panegyric upon the duke Charles Emmanuel; for which this prince recompensed him with honours, and retained him, when his patron the cardinal left Piedmont. During his residence here he had a violent dispute, both poetical and personal, with Gasper Murtola, the duke's secretary. Murtola was, or fancied himself, as good a poet as Marini, and was jealous of Marini's high favour with the duke, and therefore took every opportunity to speak ill of him. Marini, by way of revenge, published a sharp sonnet upon him at Venice, in 1608, under the title of "*Il nuovo mondo;*" to which Murtola opposed a satire, containing an abridged life of Marini. Marini answered in eighty-one sonnets, named the "*Murtoleide:*" to which Murtola replied in a "*Marineide;*" consisting of thirty sonnets. But the latter, perceiving that his poems were inferior in force as well as number to those of his adversary, resolved to put an end to the quarrel, by destroying him; and accordingly fired a pistol, the ball of which luckily missed him. Murtola was cast into prison, but saved from punishment at the intercession of Marini, who, nevertheless, soon found it expedient to quit his present station.

He went afterwards to France, where he found a patroness in Mary de Medicis, who settled a handsome pension upon him. In 1621 he sent a nephew whom he had with him at Paris, to Rome, about business, and conveyed by him his compliments to cardinal Louis Ludovisio, nephew to Gregory XV. then the reigning pope; which compliments were so well received by the cardinal, that he wrote to him immediately to return to Rome. Marini complied, and quitted France about the end of 1622; and on his arrival at Rome, was made president of the academy of the *Umoristi*. Upon the advancement of Urban VIII. to

the pontificate, in 1623, he went to Naples, and was chosen president of one of the academies in that city, but soon after conceived an inclination to return to Rome, which he was about to indulge, when he was seized with a complaint which carried him off, in 1625.

Marini had a very lively imagination, but little judgment, and abandoned himself to the way of writing fashionable in those times, which consisted in points and conceits; so that he may be justly reckoned among the corruptors of taste in Italy, as his name and fame, which were very considerable, produced a number of imitators. His works are numerous, and have been often printed. The principal of them are, 1. "*Strage degli Innocenti*," a poem on the slaughter of the Innocents, Venice, 1633. 2. "*Rime*," or miscellaneous poems, in three parts. 3. "*La Sampogna*," or the flageolet; 1620. 4. "*La Murtolide*," 1626, 4to, the occasion of which has been already noticed. 5. "*Letters*," 1627, 8vo. 6. "*Adone*," an heroic poem. This was one of the most popular poems in the Italian language, little less so than the *Aminta* of Tasso, and the *Pastor Fido* of Guarini; and, says Baretti, "would cope with any one in our Italian, if Marini had not run away with his overflowing imagination, and if his language was more correct." It has been frequently printed in Italy, France, and other parts of Europe. One of the most valued editions is the Elzevir, printed at Amsterdam, in 1678, in 4 vols. 16mo.¹

MARIOTTE (EDMUND), an eminent French philosopher and mathematician, was born at Dijon, and admitted a member of the academy of sciences of Paris in 1666. His works, however, are better known than his life. He was a good mathematician, and the first French philosopher who applied much to experimental physics. The law of the shock or collision of bodies, the theory of the pressure and motion of fluids, the nature of vision, and of the air, particularly engaged his attention. He carried into his philosophical researches that spirit of scrutiny and investigation so necessary to those who would make any considerable progress in it. He died May 12, 1684. He communicated a number of curious and valuable papers to the academy of sciences, which were printed in the collection of their *Memoirs* dated 1666, viz. from volume 1 to volume

¹ Nicéron, vol. XXXII.—Tiraboschi.—Moreri.

10. And all his works were collected into 2 volumes in 4to, and printed at Leyden in 1717.¹

MARIVAUX (PETER CARLET DE CHAMELAIN DE), a celebrated French writer of the drama and of romance, was born at Paris in 1688. His father was of a good family in Normandy; his fortune was considerable, and he spared nothing in the education of his son, who discovered uncommon talents, and a most amiable disposition. His first object was the theatre, where he met with the highest success in comic productions; and these, with the merit of his other works, procured him a place in the French academy. The great object of both his comedies and romances was, to convey an useful moral under the veil of wit and sentiment: "my only object," says he, "is to make men more just and more humane;" and he was as amiable in his life and conversation as in his writings. He was compassionate and humane, and a strenuous advocate for morality and religion. To relieve the indigent, to console the unfortunate, and to succour the oppressed, were duties which he not only recommended by his writings, but by his own practice and example. He would frequently ridicule the excessive credulity of infidels in matters of trivial importance; and once said to lord Bolingbroke, who was of that character, "If you cannot believe, it is not for want of faith."

Marivaux had the misfortune, or rather the imprudence, to join the party of M. de la Motte, in the famous dispute concerning the superiority of the ancients to the moderns. His attachment to the latter produced his travesty of Homer, which contributed but little to his literary fame. His prose works, while they display great fertility of invention, and a happy disposition of incidents to excite attention, and to interest the affections, have been censured for affectation of style, and a refinement that is sometimes too metaphysical. His "Vie de Marianne," and his "Paysan Parvenu," hold the first rank among French romances; yet, by a fickleness which was natural to him, he left one of them incomplete to begin the other, and finished neither. He died at Paris, Feb. 11, 1763, aged seventy-five. His works consist of, 1. "Pièces de Théâtre," 5 vols. 12mo. 2. "Homere travesti," 12mo. 3. "Le Spectateur François," 2 vols. 12mo; rather affected in style, but containing many

¹ *Eloge des Academiciens*, vol. I.—*Dict. Hist.*—*Hutton's Dictionary*.

fine thoughts. 4. "Le Philosophe indigent," 12mo, lively and instructive. 5. "Vie de Marianne," 4 vols. 12mo; one of the best romances in the French language. 6. "Le Paysan Parvenu," 12mo; more ingenious, perhaps, than Marianne, but less instructive, and containing some scenes that ought to have been omitted. 7. "Pharsamon; ou les nouvelles folies romanesques;" inferior to the former. This was republished under the name of "Nouveau Dom Quichotte." The chief objection made to this, and indeed many other writings of Marivaux, is a mixture of metaphysical style, sometimes too refined to be intelligible; but amends are generally made for this fault, by correct pictures of the human heart, and sentiments of great truth and beauty.¹

MARK, or MARCUS, the founder of the sect of the Marcosians, is said to have appeared about the year 160, or, according to some, about the year 127. Many learned moderns are of opinion that Mark belonged to the Valentinian school, but Rhenford and Beausobre say that the Marcosians were Jews, or judaizing Christians; and Græbe likewise owns that they were of Jewish extract. Irenæus leads us to imagine that Mark, who was an Asiatic, had come into Gaul and made many converts there. Nevertheless, learned moderns think that they were only disciples of Mark, who came into that country, where Irenæus resided, of whom, in one place, he makes particular mention. Irenæus represents him as exceedingly skilful in all magical arts, by means of which he had great success. Tertullian and Theodoret concur in calling Mark a magician. Irenæus, after giving an account of the magical arts of Mark, adds, that he had, probably, an assisting dæmon, by which he himself appears to prophesy, and which enabled others, especially women, to prophesy likewise: this practice favoured his seduction of many females, both in body and mind, which gained him much wealth. He is also said to have made use of philters and love-potions, in order to gain the affections of women; and his disciples are charged with doing the same. Dr. Lardner suggests some doubts as to the justice of these accusations; and indeed there is considerable obscurity in every particular of his personal history. His followers, called Marcosians,

¹ D'Alembert's Eloges.—Necrologie.—L'Esprit de Marivaux, 1769, 8vo.—Dict. Hist.

are said to have placed a great deal of mystery in the letters of the alphabet, and thought that they were very useful in finding out the truth. They are charged unjustly with holding out two principles, and as if they were Docetæ, and denied the resurrection of the dead; for which there is no sufficient evidence. They persisted in the practice of baptism and the eucharist. As to their opinion concerning Jesus Christ, they seem to have had a notion of the great dignity and excellence of his person, or his ineffable generation: and, according to them, he was born of Mary, a virgin, and the word was in him. When he came to the water, the supreme power descended upon him; and he had in him all fulness; for in him was the word, the father, truth, the church, and life. They said that the Christ, or the Spirit, came down upon the man Jesus. He made known the Father, and destroyed death; and called himself the Son of Man; for it was the good pleasure of the Father of all that he should banish ignorance and destroy death: and the acknowledgment of him is the overthrow of ignorance. From the account of Irenæus, we may infer that the Marcosians believed the facts recorded in the gospels; and that they received most, or all the Scriptures of the Old and New Testament. Irenæus also says that they had an innumerable multitude of apocryphal and spurious writings, which they had forged: and that they made use of that fiction concerning the child Jesus, that when his master bade him say, alpha, the Lord did so; but when the master called him to say beta, he answered, "Do you first tell me what is alpha, and then I will tell you what beta is." As this story concerning alpha and beta is found in the gospel of the infancy of Jesus Christ, still in being, some are of opinion that this gospel was composed by the Marcosians.¹

MARKHAM (GERVASE), an English author, who lived in the reigns of James I. and Charles I. but whose private history is involved in much obscurity, was son of Robert Markham, esq. of Gotham, in the county of Nottingham. He bore a captain's commission under Charles I. in the civil wars, and was accounted a good soldier, as well as a good scholar. One piece of dramatic poetry which he has published will shew, says Langbaine, that he sacrificed to Apollo and the muses, as well as to Mars and Pallas. This

¹ Lardner's Works.—Rees's Cyclopædia.

play is extant under the title of "Herod and Antipater," a tragedy, printed in 1622. Markham published a great many volumes upon husbandry and horsemanship: one upon the latter, printed in quarto, without date, he dedicated to prince Henry, eldest son to James I. In husbandry he published "Liebault's La Maison rustique, or the country-farm," in 1616. This treatise, which was at first translated by Mr. Richard Surfleit, a physician, Markham enlarged, with several additions from the French books of Serris and Vinet, the Spanish of Albiterio, and the Italian of Grilli. He published other books of husbandry, particularly "The English Husbandman, in two parts," Lond. 1613—1635, with the "Pleasures of Princes in the Art of Angling." Granger mentions "The whole Art of Angling," 1656, 4to, in which he says Markham very gravely tells us that an angler should "be a general scholar, and seen in all the liberal sciences; as a grammarian, to know how to write or discourse of his art in true and fitting terms. He should have sweetness in speech to entice others to delight in an exercise so much laudable. He should have strength of argument to defend and maintain his profession against envy and slander," &c. Markham also wrote a tract entitled "Hunger's prevention, or the whole Art of Fowling," 1621, 8vo. In military discipline he published "The Soldier's Accidence and Grammar," in 1635. But he appears to have been earliest distinguished by his talents for poetry. In 1597 he published "Devereux Vertues tears for the loss of the most Christian king Henry, third of that name king of France, and the untimely death of the most noble and heroical Walter Devereux, who was slain before Roan, in Fraunce," a translation from the French, 4to. He was the author also of "England's Arcadia, alluding his beginning from sir Philip Sydney's ending," 1607, 4to. The extracts from Markham in "England's Parnassus," are more numerous than from any other minor poet. The most remarkable of his poetical attempts appears to have been entitled "The Poem of Poems, or Sion's Muse, containyng the diuine Song of king Salomon, deuided into eight eclogues," 1596, 16mo. This is dedicated to "the sacred virgin, diuine mistress Elizabeth Sydney, sole daughter of the ever-admired sir Philip Sydney." Bishop Hall, who was justly dissatisfied with much of the spiritual poetry with which his age was overwhelmed, alludes to this piece in his "Satires"

(B. I. Sat. VIII.); and says that in Markham's verses Solomon assumes the character of a modern sonneteer, and celebrates the sacred spouse of Christ with the levities and in the language of a lover singing the praises of his mistress. For this censure, Marston in his "Certayne Satires" (Sat. IV.) endeavours to retort upon Hall.

Langbaine is very lavish of his praise of Markham; but he does not appear to have known much of his poetry, or of his real character. In the works referred to below are some conjectures, and some information respecting Markham, which place his character rather in an equivocal light. It appears, however, that his works on husbandry, agriculture, &c. were once held in great esteem, and often reprinted. On the records of the stationers' company is a very extraordinary agreement signed by this author, which probably arose from the booksellers' knowledge of the value of Markham's work, and their apprehensions that a new performance on the same subject might be hurtful to the treatises then circulating. It is as follows:

"Md. That I Gervase Markham, of London, gent. do promise hereafter never to write any more book or books to be printed of the diseases or cures of any cattle, as horse, ox, ewe, sheepe, swine, and goates, &c. In witness whereof I have hereunto sett my hand the 24th day of Julie, 1617. GERVIS MARKHAM."

This likewise seems to confirm the opinion of some that he was an author by profession, and one of the earliest on record. Numerous, however, as were this writer's works, his memory has not had the fate of being transmitted with any clearness to posterity. The time of his birth, death, and all other particulars regarding him, are utterly unknown.¹

MARKLAND (JEREMIAH), M. A. one of the most learned critics of the eighteenth century, was descended from an ancient family of that name, seated near Wigan, in Lancashire. He was one of the twelve children of the rev. Ralph Markland, M. A. vicar of Childwall, in that county, whose unblemished life and character gave efficacy to the doctrines he preached, and rendered him an ornament to the church of which he was a member. He was not, however, the author of a poem, frequently attributed to his

¹ Langbaine.—Biog. Dram.—Warton's Hist. of Poetry.—Phillips's *Theatrum* by sir Edward Brydges.—*Censura Literaria*, vols. II and III.—Granger, vol. II.

pen, entitled "Pteryplegia, or the art of Shooting Flying," as it was one of the juvenile productions of his relative, Dr. Abraham Markland, fellow of St. John's college, Oxford, and above thirty years master of St. Cross, near Winchester, of whose life and more important writings Wood has made some mention.

Jeremiah was born Oct. 29, 1693, and in 1704 was admitted upon the foundation of Christ's Hospital, London, whence, in 1710, he was sent to the university of Cambridge, with the usual exhibition of 30*l.* per annum for seven years, and admitted of St. Peter's college. Here he took the degree of B. A. in 1713, and the following year appears among the poetical contributors to the "Cambridge Gratulations." In 1717 he took his master's degree, and about the same time ably vindicated the character of Addison against the satire of Pope, in some verses addressed to the countess of Warwick. He was the author also of a translation of "The Friar's Tale," from Chaucer, which is printed in Ogle's edition of 1741. Curll, the bookseller, in some of his publications, includes poems by a Mr. John Markland of St. Peter's college. If this is not a blunder for Jeremiah, these might be the production of Mr. Markland's brother John, who was also educated at Christ's Hospital; but this is doubtful, and not very important.

In 1717 Mr. Markland was chosen fellow of his college, and probably intended to have taken orders; but it soon appeared that from extreme weakness of lungs he could never have performed the duties of a clergyman, and even at this time reading a lecture for only one hour in a day disordered him greatly. He continued, however, for several years as a tutor in St. Peter's college. He became first distinguished in the learned world by his "*Epistola Critica ad eruditissimum virum Franciscum Hare, S. T. P. decanum Vigorniensem, in qua Horatii loca aliquot et aliorum veterum emendantur*," Camb. 1723, 8vo. In this, which at once decided the course of his studies, he gave many proofs of extensive erudition and critical sagacity. He appears to have been also at this time employed on notes and emendations on Propertius, and promised a new edition of the Thebaid and Achillaid of Statius, but he published only an edition of the "*Sylvæ*," in 1728, 4to, printed by Mr. Bowyer. In this, probably his first connexion with that learned printer, he gave a proof of the

scrupulous integrity which was conspicuous throughout his whole life; for, it not being convenient for him to pay Mr. Bowyer as soon as he wished and intended, he insisted on adding the interest.

Mr. Markland found the "*Sylvæ*" of Statius in a very corrupt state, obscure in itself, and mangled by its editors; yet, notwithstanding the want of MS copies, of which there were none in England, he appears to have accomplished his task by uncommon felicity of judgment and conjecture. It is not very easy to comprehend Ernesti's objection, that he "sometimes rather indulged his ingenuity and exquisite learning against the expressed authority of books," since his object was to prove how much those books had failed in exhibiting a pure text. Of the ancient editions, Mr. Markland owns his obligations to that of Venice, 1472, which he found in the duke of Devonshire's library, and which is also in lord Spencer's; and that of Parma, 1473, belonging to the earl of Sunderland. The "*Statius*," as well as the "*Epistola Critica*," was dedicated to his friend bishop Hare.

It appears that he had begun an edition of "*Apuleius*" at Cambridge, of which seven sheets were printed off, from Morell's French edition; but on Dr. Bentley's sending him a rude message concerning his having left out a line that was extant in one of the MSS. he went no farther. Bowyer, who knew the value of Mr. Markland's labours, would have carried on this work, but never could obtain a copy of the printed sheets, which remained for many years in Mr. Bentham's warehouse at Cambridge.

After several years residence at St. Peter's college, he undertook in 1728 the education of William Strode, esq. of Punsborn in Herts, with whom he continued above two years at his house, and as long abroad in France, Flanders, and Holland. Some time after their return, Mr. Strode married, and when his eldest son was about six years old, Mr. Markland undertook the care of his education, and was with him seven years. This pupil, who was afterwards a gentleman of the bed-chamber to his majesty, a man of extensive benevolence and generosity, and always very attentive to Mr. Markland, died in 1809.

After his return from France, Mr. Markland again took up his residence at college, and resumed his learned labours. In 1739 we find Mr. Taylor acknowledging his obligations to Mr. Markland for the "*Conjecturæ*" an-

nexed to his "*Orationes et Fragmenta Lysiae*," an incomparable edition, on which Taylor's fame may securely rest. In 1740 Mr. Markland contributed annotations to Dr. Davies's second edition of *Maximus Tyrius*. This volume was printed by Mr. Bowyer, under the sanction of the society for the encouragement of learning; and such was Mr. Markland's care, that this society, although on their part not very consistently, complained of the expence which Mr. Markland occasioned by his extreme nicety in correcting the proof-sheets. In an address to the reader, prefixed to his annotations, Mr. Markland brought forward a very singular discovery, that *Maximus* had himself published two editions of his work. It is very surprising, therefore, that at this time, when Markland was receiving the thanks and praises of his learned contemporaries, Warburton only should under-rate his labours, and say in a letter to Dr. Birch, "I have a poor opinion both of Markland's and Taylor's critical abilities." Whether this "poor opinion" proceeded from temper or taste, we find that it was afterwards adopted by Warburton's friend Dr. Hurd, who went a little farther in compliment to his correspondent, and, somewhat luckily for Mr. Markland, involves himself in a direct contradiction, calling Mr. Markland, in the same sentence, a "learned man," and a man of "slender parts and sense." It cannot be too much regretted that bishop Hurd should have left his Warburtonian correspondence to be printed, after he had, in the republication of his own works, professed to recant many of the harsh opinions of his early days.

In 1743, we find Mr. Markland residing at Twyford, where, in June of that year, he talks of the gout as an old companion: and at this period of life, it appears that he was twice encouraged to offer himself a candidate for the Greek professorship; but had either not ambition enough to aspire to this honour, or had some dislike to the office, to which, however, abilities like his must have done credit. From 1744 to 1752, his residence was at Uckfield in Sussex, where he boarded in the house of the school-master under whose care young Mr. Strode had been placed, and where he first formed an intimacy with the rev. William Clarke, whose son Edward was placed under his private tuition. In 1745, he published "*Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero*," in a letter to a friend. With a dissertation upon four ora-

tions ascribed to Cicero; viz. 1. *Ad Quirites post reditum*: 2. *Post reditum in senatu*: 3. *Pro domo sua, ad pontifices*: 4. *De haruspicum responsis*: To which are added, some extracts out of the notes of learned men upon those orations, and observations on them, attempting to prove them all spurious, and the works of some sophist," 8vo. These remarks, which were addressed to Mr. Bowyer, although very ingenious, brought on the first controversy in which Mr. Markland was concerned; but in which he was unwilling to exert himself. He seems to have contented himself with his own conviction upon the subject, and with shewing only some contempt of what was offered. "I believe," says he, in a letter to Mr. Bowyer, "I shall drop the affair of these spurious letters, and the orations I mentioned; for, though I am as certain that Cicero was not the author of them, as I am that you were not, yet I consider that it must be judged of by those who are already prejudiced on the other side. And how far prejudice will go, is evident from the subject itself; for nothing else could have suffered such silly and barbarous stuff as these Epistles and Orations to pass so long, and through so many learned men's hands, for the writings of Cicero; in which view, I confess, I cannot read them without astonishment and indignation."

A little farther account, however, of this controversy, and its rise, may yet be interesting. In 1741, Mr. Tunstall, public orator of Cambridge, published his doubts on the authenticity of the letters between Cicero and Brutus (which Middleton, in his *Life of Cicero*, had considered as genuine), in a Latin dissertation. This Middleton called "a frivolous, captious, disingenuous piece of criticism," answered it in English, and published the disputed epistles with a translation. On this, Tunstall, in 1744, published his "*Observations on the Epistles, representing several evident marks of forgery in them, in answer to the late pretences of the Rev. Dr. Conyers Middleton.*" Markland, the following year, published his arguments on the same side of the question, which called forth a pamphlet, written by Mr. Ross, afterwards bishop of Exeter, entitled "*A Dissertation in which the defence of P. Sylla, ascribed to M. Tullius Cicero, is clearly proved to be spurious, after the manner of Mr. Markland; with some introductory Remarks on other writings of the Ancients, never before suspected.*" It is written in a sarcastic style,

but with a display of learning very inferior to that of the excellent scholar against whom it was directed, and in a disposition very dissimilar to the candour and fairness which accompanied the writings of Markland. It has lately been discovered that Gray, the celebrated poet, assisted Ross in his pamphlet, but at the same time does not seem to have entertained a very high opinion of Ross's wit. In a manuscript note in the first leaf of his copy of Markland, he writes: "This book is answered in an ingenious way, but the irony is not quite transparent." Gray's copy of Markland is now in the possession of his late excellent biographer, the rev. John Mitford, to whom we are indebted for these particulars. Mr. Mitford adds, that the notes which Gray has written in this copy "display a familiar knowledge of the structure of the Latin language, and answer some of the objections of Markland, "who had not then learnt the caution, in verbal criticism and conjectural emendation, which he well knew how to value when an editor of Euripides."—The only other pamphlet which this controversy produced was entitled "A Dissertation in which the observations of a late pamphlet on the writings of the Ancients, after the manner of Mr. Markland, are clearly answered; those passages in Tully corrected, on which some of the objections are founded: with amendments of a few pieces of criticism in Mr. Markland's *Epistola Critica*," Lond. 1746, 8vo. At length Gesner defended the genuineness of the orations in question, and they were reprinted by Ernest, and are still believed to be part of Cicero's works.

In 1748, Mr. Markland contributed some notes to Arnold's "Commentary on the book of Wisdom," which are noticed at the end of the author's preface, in the second edition, 1760. In 1750, he communicated some very judicious remarks on an edition, then printing by Bowyer, of "*Kaster de Verbo medio*." He was also at this time employed on his Euripides. In 1752, having completed the education of his amiable pupil Mr. Strode, he first began to seclude himself from the world. "By this time," he says, "being grown old, and having moreover long and painful annual fits of the gout, he was glad to find, what his inclination and infirmities, which made him unfit for the world and for company, had for a long time led him to, a very private place of retirement near Dorking in Surrey." In this pleasant and sequestered spot, in the hamlet of Milton, he saw little company: his walks were almost con-

fined to the narrow limits of his garden : and he described himself, in 1755, to be as much out of the way of hearing, as of getting. "Of this last," he adds, "I have now no desire : the other I should be glad of." What first induced him to retire from the world is not known. It has been supposed to have proceeded from disappointment : but of what nature is matter of conjecture. There is a traditionary report, that he once received a munificent proposal from Dr. Mead, to enable him to travel, on a most liberal plan, in pursuit of such literary matters as should appear eligible to himself ; and that his retirement arose from a disgust his extreme delicacy occasioned him to take during the negociation. He was certainly disinterested to an extreme : and money was never considered by him as a good, any farther than it enabled him to relieve the necessities.

In 1756 appeared an edition by Musgrave of the *Hippolytus* of Euripides, under the title of "*Euripidis Hippolytus, ex MSS. Bibliothecæ regiæ Parisiensis emendatus. Variis lectionibus et notis editoris accessere viri clarissimi Jeremiæ Markland emendationes,*" a title which was printed without Mr. Markland's knowledge, and very contrary to his inclination, as he has written on the margin of his own copy, now in Dr. Burney's possession ; and it is said that his notes were obtained by a friend, and did not pass directly from Mr. Markland to Mr. Musgrave. In 1758, he contributed some notes to an edition of seven plays of Sophocles printed by Mr. Bowyer.

In 1760, Mr. Markland printed in quarto, at the expense of his friend William Hall, esq. of the Temple, an excellent little treatise, under the title of "*De Græcorum quintâ declinatione imparisyllabicâ, et inde formatâ Latinorum tertiâ, quæstio Grammatica,*" 4to. No more than forty copies having been printed, which were all given away, it was annexed, in 1763, to an edition of Euripides's "*Supplices Mulieres,*" 4to. This book was published without the editor's name ; perhaps owing to the discouragement shewn to critical learning, as appears from a memorandum of his own hand-writing in a copy of it, in which he says, "There were only 250 copies printed, this kind of study being at that time greatly neglected in England. The writer of the notes was then old and infirm ; and, having by him several things of the same sort, written many years before, he did not think it worth while to

revise them; and was unwilling to leave them behind him, as they were, in many places not legible to any body but himself; for which reason he destroyed them. Probably it will be a long time, if ever, before this sort of learning will revive in England; in which it is easy to foresee, that there must be a disturbance in a few years, and all public disorders are enemies to this sort of literature." In the same dejected tone he speaks, in 1772, of the edition of Euripides lately published: "The Oxonians, I hear, are about to publish Euripides in quarto; two volumes, I suppose. Dr. Musgrave helps them with his collections, and perhaps conjectures. In my opinion, this is no time for such works; I mean for the undertakers."

These melancholy views of literary patronage and support did not hinder Mr. Markland from hazarding his little property on the more uncertain issue of a law-suit, into which he was drawn by the benevolence of his disposition. His primary object in this affair, which occurred in 1765, was to support the widow with whom he lodged against the injustice and oppression of her son, who, taking advantage of maternal weakness, persuaded her to assign over to him the whole of her property. The consequence was a law-suit*, which, after an enormous expence to Mr. Markland, was decided against the widow; and his whole fortune, after this event, was expended in relieving the distresses of the family. Some assistance he appears to have derived from his friends; but such was his dislike of this kind of aid, that he could rarely be prevailed upon to accept it. Yet at this time his whole property, exclusive of his fellowship (about seventy pounds a-year), consisted of

* "My engaging in a law-matter was much contrary to my nature and inclination, and owing to nothing but compassion (you give it a suspicious name when you call it *tenderness*, she being in her 63d year, and I in my 74th) to see a very worthy woman oppressed and deprived by her own son of every farthing she had in the world, and nothing left to subsist herself and two children, but what she received from me for board and lodging; and this too endeavoured by several bad and ridiculous methods to be taken from her, and myself forced hence, that they might compel her into their unjust measures; not to mention the lesser injuries, indignities, and inso-

lences, which were used towards her. Could I run away, and leave an afflicted good woman and her children to starve, without the greatest baseness, dishonour, and inhumanity? Poor as I am, I would rather have pawned the coat on my back than have done it. I speak this in the presence of God: and I appeal to Him, before whom I must soon appear, that this is the true and only reason of my acting in this matter; and though I know that the consequences of it will incommode me greatly, and almost ruin me, yet I am sure I shall never repent of it."

Letter from Mr. Markland,
in Nichols's Bowyer.

five hundred pounds three per cent. reduced annuities; and part of the latter we find him cheerfully selling out for the support of his poor friends, rather than accept any loan or gift from his friends. He appears indeed about this time to have been weaning himself from friendly connections, as well as his customary pursuits. In October of this year he even declined entering into a correspondence with his old acquaintance bishop Law, who wished to serve him, and desires Mr. Bowyer to write to the bishop, that "Mr. Markland is very old, being within a few days of seventy-three, with weak eyes and a shaking hand, so that he can neither read nor write without trouble: that he has scarce looked into a Greek or Latin book for above these three years, having given over all literary concerns; and therefore it is your (Mr. Bowyer's) opinion that he (the bishop) had much better not write to Mr. Markland, which will only distress him; but that you are very sure that he will not now enter into any correspondence of learning." At length, in 1768, after much negotiation, and every delicate attention to his feelings, his pupil, Mr. Strobe, prevailed on him to accept an annuity of one hundred pounds, which, with the dividends arising from his fellowship, was, from that time, the whole of his income.

Fortunately for the world of letters, the notes on the two "Iphigenias," which Mr. Markland at one time intended to destroy, from despair of public encouragement, were preserved and given by him to Dr. Heberden, with permission to burn or print them as he pleased; but if the latter, then they should be introduced by a short Latin dedication to Dr. Heberden, as a testimony of his gratitude for the many favours he had received from that gentleman. Dr. Heberden, whose generosity was unbounded, readily accepted the gift on Mr. Markland's own conditions, paid the whole expence of printing, as he had before done that of the "Supplices Mulieres," and in 1770 had secured a copy of it corrected for a *second* edition, though at that time it was intended that the *first* should not be published till after Mr. Markland's death. He had then burnt all his notes, except those on the New Testament; and the disposal of his books became now to him a matter of serious concern. He wished them to be in the hands of Dr. Heberden, to whom he presented the greater part of them in his life-time, and the remainder at his death. These notes

on the New Testament had often made part of Mr. Markland's study, and many of them have since appeared in Bowyer's "*Conjectures on the New Testament.*" They were written in Kuster's edition.

Contrary to the original intention, his edition of the "*Two Iphigeniæ,*" which had been printed in 1768, 8vo, with a view to posthumous publication, was given to the world in 1771, under the title of "*Euripidis Dramata, Iphigenia in Aulide, et Iphigenia in Tauris; ad codd. MSS. recensuit, et notulas adjecit, Jer. Markland, Coll. D. Petri Cant. Socius.*" Of this, the "*Supplices Mulieres,*" and the "*Quæstio grammatica de Græcorum quinta declinatione imparisyllabica,*" &c. an elegant and correct edition has just been published at Oxford, in 8vo and 4to, under the superintendence of one of the most profound Greek scholars of the age, Mr. Gaisford of Christ-church.

Repeated attacks of the gout, and an accumulation of infirmities, at length put an end to Mr. Markland's life, at Milton-court, July 7, 1776, in the eighty-third year of his age. His will was short. He bequeathed his books and papers to Dr. Heberden, and every thing else to Mrs. Martha Rose, the widow with whom he lived, and whom he made sole executrix, although he had a sister, Catherine, then living, and not in good circumstances. This is the more remarkable, as we find in his letters, expressions of affectionate anxiety for this sister; but he delayed making his will until the year before his death, when his memory and faculties were probably in some degree impaired. He had formerly entertained hopes of being able to make some acknowledgment to Christ's-hospital for his education, and to Peterhouse, from which he had for so many years received the chief part of his maintenance; but, to use his own words, "as the providence of God saw fit that it should be otherwise, he was perfectly satisfied that it was better it should be as it was." Immediately on his death, his friend Mr. Strode and Mr. Nichols went to Milton-court, to give directions for the funeral, which was performed, strictly agreeable to his own request, in the church of Dorking, where a brass plate commemorates his learning and virtues. Several of his books, with a few MS notes in them, after the death of Dr. Heberden, were sold to Mr. Payne; and some of them were purchased by Mr. Gough, and others are now in the possession of Dr. Burney, Mr. Heber, Mr. Hibbert, &c. &c.

Such are the outlines of the history of this excellent scholar and critic, concerning whom many additional particulars may be found in our authority. The most conspicuous trait in his character was his singular and unwearied industry. The scholar, who secludes himself from the world for the purposes of study, frequently abandons himself to desultory reading, or at least is occupied at intervals only, in deep and laborious research. This, however, was not the case with Markland. The years that successively rolled over his head, in the course of a long life, constantly found him engaged in his favourite pursuits, collating the classic authors of antiquity, or illustrating the book of Revelation. Of the truth of this remark, which we borrow from his amiable relative, his correspondence affords sufficient testimony; and the proofs which he there displays, even after he had passed his eighty-first year, of vigour and clearness of intellect, are perfectly astonishing. To this we may add what has recently been said of Mr. Markland, that "for modesty, candour, literary honesty, and courteousness to other scholars, he has been considered as the model which ought to be proposed for the imitation of every critic." With exception to the opinions of Warburton and Hurd, which were concealed when they might have been answered, and published when they were not worth answering, his deep and extensive learning appears, from the concurrent testimony of his contemporaries and survivors, to have been at all times most justly appreciated; and a tribute, of great value, has lately been paid to his memory by Dr. Burney in the preface to his "*Tentamen de Metris ab Æschylo in Choricis Cantibus adhibitis*," where he places him among the "*magnanimi heroes*" of the eighteenth century, Bentley, Dawes, Taylor, Toup, Tyrwhitt, and Porson.

It is to be regretted, however, that the splendour of his abilities was obscured by the extreme privacy of his life, and the many peculiarities of his disposition. The latter indeed seem to have been produced by the former, and that by some circumstances in his early life, which prevented him from making a choice among the learned professions. It is well known that bishop Hare would have provided for him, if he would have taken orders; but what his reasons were for declining them, we are not told. It may be inferred from his correspondence that in maturer age he had some scruples of the religious kind, but these

do not appear inconsistent with the liberty which many great and good men have thought consistent with subscription to the formularies of the church. By whatever means he was prevented from taking orders, it appears to have been a misfortune to him, as the patrons who were the best judges of his merit had no means of providing for him in any other direction. If he ever fancied that he could make his way through the world by the talents of a mere scholar employed in writing, we have evidence in his letters that he soon found his mistake, and that in his time classical criticism was not an article in great demand. Another reason for his frequent despondency, and love of retirement, appears to have been his interesting himself too much in the politics of the time, which he always viewed through a gloomy medium. We may, however, conclude this article with the striking and just observation made by his pupil Mr. Strode, in a letter to Mr. Nichols, that "no friend of Mr. Markland can reflect on his life without great satisfaction, although, for the further benefit of society, one might be led to wish some few circumstances of it had been otherwise."¹

MARLOE, or MARLOW (CHRISTOPHER), whom Phillips calls "a kind of second Shakspeare," was born, as Mr. Ellis conjectures with great probability, about 1562. There is no account extant of his family, but it is well known, says Baker, that he was of Bene't college, in the university of Cambridge, where he took the degree of B. A. 1583, and M. A. 1587; he, however, quitted the academic life, and went on the stage, where he became one of the most distinguished tragic poets of the age. Thomas Heywood styles him the "best of poets;" and Drayton also has bestowed a high panegyric on him, in the "Censure of the Poets," in these lines:

"Next Marloe bathed in Thespian springs,
Had in him those brave translunary things,
That your first poets had; his raptures were
All air and fire, which made his verses clear:
For that fine madness still he did retain,
Which rightly should possess a poet's brain."

¹ Nichols's Bowyer—with the addition of some MS particulars and judicious remarks by James H. Markland, esq. F.S.A. of the Temple, a relation of the Critic, obligingly communicated to the Editor. A large proportion of the original letters of Mr. Markland is in this gentleman's possession, and Dr. Burney has likewise a considerable number.

In 1587 he translated Coluthus's "Rape of Helen" into English rhyme. He also translated the *élegies* of Ovid, which book was ordered to be burnt at Stationers'-hall, 1599, by command of the archbishop of Canterbury and the bishop of London. Before 1598 appeared his translation of the "Loves of Hero and Leander," the elegant prologue of an unknown sophist of Alexandria, but commonly ascribed to the ancient Musæus. It was left unfinished by Marlow's death; but what was called a second part, which is nothing more than a continuation from the Italian, appeared by one Henry Petowe, in 1598. Another edition was published, with the first book of Lucan, translated also by Marlow, and in blank verse, in 1600. At length Chapman, the translator of Homer, completed, but with a striking inequality, Marlow's unfinished version, and printed it at London in 1606, 4to. His plays were, 1. "Tamerlane the great Scythian emperor, two parts," ascribed by Phillips erroneously to Newton. 2. "The rich Jew of Malta." 3. "The Tragical History of the Life and Death of Dr. John Faustus." 4. "Lust's Dominion," Lond. 1661, 8vo, from which was stolen the greater part of Aphra Behn's "Abdelazer, or the More's Revenge," Lond. 1677. 5. "The Tragedy of King Edward II." 6. "The Tragedy of Dido, queen of Carthage," in the composition of which he was assisted by Thomas Nash, who published it in 1594.

His tragedies, says Warton, manifest traces of a just dramatic conception, but they abound with tedious and uninteresting scenes, or with such extravagancies as proceeded from a want of judgment, and those barbarous ideas of the times, over which it was the peculiar gift of Shakspeare's genius alone to triumph and predominate. As a poet, there is one composition preserved in the collection called "England's Helicon," and often reprinted, which entitles him to the highest praise. It is that entitled "The Passionate Shepherd to his Love," beginning "Come live with me, and be my love." We can remember the revival of this beautiful pastoral about forty years ago, with some pleasing music, which made it the fashion of every theatre, concert, and private party. Sir Walter Raleigh wrote a reply to this piece.

Marlowe's tragical death is thus related by Wood: "This Marlowe, we are told, presuming upon his own little wit, thought proper to practise the most Epicurean indulgence,

and openly professed Atheism. He denied God our Saviour; he blasphemed the adorable Trinity; and, as it was reported, wrote several discourses against it, affirming our Saviour to be a deceiver, the sacred Scriptures to contain nothing but idle stories, and all religion to be a device of policy and priestcraft. But Marloe came to a very untimely end, as some have remarked, in consequence of his execrable blasphemies. It happened, that he fell deeply in love with a low girl, and had for his rival a fellow in livery, who looked more like a pimp than a lover. Marloe, fired with jealousy, and having some reason to believe that his mistress granted the fellow favours, rushed upon him to stab him with his dagger: but the footman being quick, avoided the stroke, and catching hold of Marloe's wrist, stabbed him with his own weapon; and notwithstanding all the assistance of the surgery, he soon after died of the wound, before the year 1593."

Marloe has found an apologist in Warton*, who can seldom conceal his abhorrence of the puritans. "Marlowe's wit and sprightliness of conversation had often the unhappy effect of tempting him to sport with sacred subjects; more perhaps from the preposterous ambition of courting the casual applause of profligate and unprincipled companions, than from any systematic disbelief of religion. His scepticism, whatever it might be, was construed by the prejudiced and peevish puritans into absolute atheism, and they took pains to represent the unfortunate catastrophe of his untimely death, as an immediate judgment from heaven upon his execrable impiety." The story was certainly current at the time. It occurs not only in Beard's "Theatre of God's Judgments," but in a work which if we mistake not preceded it, Vaughan's "Golden Grove." Vaughan gives the place where the catastrophe happened, Deptford, and his antagonist's name, Ingram†, and adds,

* Warton is often led to remarks of the above kind from his dislike of the puritans; but Marloe has found an apologist in Dr. Berkenhout of a more congenial kind. "Marloe," says this unprejudiced biographer, "seems to have dared to reason on matters of religion; than which nothing could be a greater crime, in the opinion of those who did not dare to think for themselves. Posterity will hardly believe that there ever was a time when free-thinking was deemed criminal. His blaspheming the Trinity, and calling

Moses a conjuror, were dreadful crimes in the eyes of Anthony Wood, who was himself no conjuror, and on whose authority bishop Tanner calls poor Marloe *atheista et blasphemus horrendus*." Berkenhout's "Biographia Literaria," which is disgraced by many such sentiments as these.

† Aubrey says that his antagonist was Ben Jonson. Surely more authority is necessary for such an assertion. See, however, our account of Jonson, vol. XIX. p. 142.

that Marloe "wrote a book against the Trinitie." There is also in the British Museum (MSS. Harl. 6853, 8vo. fol. 320) "An Account of the blasphemous and damnable opinions of Christ. Marley and three others who came to a sudden and fearful end of this life."¹

MARLORAT (AUGUSTINE), an eminent protestant divine of the sixteenth century, and classed among the reformers, was born in the dukedom of Lorraine in 1506. He was educated in a monastery of the Augustine friars, where he made great proficiency in his studies, and appears to have conceived, from the licentious morals of the friars, a dislike to their religion, which he afterwards abandoned. Leaving the monastery he pursued his studies in France, and afterwards at Lausanne, where he made open profession of the protestant religion, and was admitted into orders. He was chosen pastor at Vevey, and then at Rouen in Normandy, where he contributed to the diffusion of the principles of the reformation. In 1561 he was present at the memorable conference held at Poissy between Beza and the cardinal of Lorraine, in which he distinguished himself by his ability and zeal in defence of the protestant cause. The year following the civil wars broke out in France, and Rouen being besieged and taken, Montmorency, constable of France, threw Marlorat into prison, as a seducer of the people. On this charge, of which no proofs were brought, he was condemned to be hanged, his head then to be set on a pole on the bridge of the city, and his goods and inheritance to be confiscated. He accordingly suffered this punishment Oct. 30; 1562, in the fifty-sixth year of his age. His works were chiefly commentaries on the Holy Scriptures: 1. "Genesis, cum catholica expositione," 1562, fol. 2. "Liber Psalmorum, et Cautica, &c." 1562, fol. 3. "Jesaïæ Prophetia," 1564, folio. 4. "Novum Testamentum," 1605, 2 vols. folio, and a book of Common Places. Translations from most of these were published in England during the Elizabethan period.²

MARMION (SHAKERLEY), a dramatic writer, was born of an ancient family at Aynhoe in Northamptonshire, about the beginning of January, 1602. He went to school at Thame in Oxfordshire, and was thence removed to Wad-

¹ Warton's Hist. of Poetry.—Biog. Dram.—Phillips's Theatrum, by sir E. Brydges.—Bibliographer, vols. II. and III.—Ellis's Specimens.

² Melchior Adam.—Croix du Maine & du Verdier.—Bezae Icones.

ham-college, Oxford, as a gentleman-commoner, and took his master of arts' degree in 1624. Wood says, that "he was a goodly proper gentleman, and had once in his possession seven hundred pounds per annum at least." The whole of this he dissipated, and afterwards went to serve in the Low Countries. Not being promoted there, after three campaigns, he returned to England, and was admitted in 1639, by sir John Suckling, into a troop raised for Charles I. in his expedition against Scotland, but at York he fell sick, and was obliged to return to London, where he died the same year. Marmion, although not a voluminous writer, for he produced only four dramas, is considered by the author of the *Biographia Dramatica* as one of the best among the dramatic writers of his time. "His plots are ingenions," says that author, "his characters well drawn, and his language not only easy and dramatic, but full of lively wit and solid understanding." His plays are, 1. "Holland's Leaguer, an excellent comedy, as it hath bin lately and often acted with great applause, by the high and mighty prince Charles his servants, at the private house in Salisbury court," 1632, 4to. According to Oldys, in his MS notes on Langbaine, there was a tract in prose, published under the same title of "Holland's Leaguer," in the same year, from which this drama might possibly be taken. 2. "A fine Companion, acted before the King and Queen at Whitehall, and sundrie times with great applause at the private house in Salisbury-court, by the Prince his servants," 1633, 4to. 3. "The Antiquary, a comedy, acted by her Majesty's servants at the Cockpit," 1641, 4to. This is also printed in Dodsley's *Collection of Old Plays*, vol. X. second edition. The *Biographia Dramatica*, and other books, add to these, 4. "The Crafty Merchant, or the Souldier'd Citizen;" which, as well as the rest, was a comedy; but they all state that it was never printed, and neglect to tell where it is extant in manuscript. He also published, 5. "Cupid and Psiche; or an epic poem of Cupid and his Mistress, as it was lately presented to the Prince Elector." Prefixed to this are complimentary verses, by Richard Brome, Francis Tuckyr, Thomas Nabbes, and Thomas Heywood. He wrote, besides these, several poems, which are scattered in different publications; and Wood says that he left some things in MS. ready for the press, but what became of them is not known.¹

¹ Biog. Dram.—Ath. Ox. I. and II.

MARMONTEL (JOHN FRANCIS), one of the most distinguished French writers of the eighteenth century, was born in 1723, at Bort, a small town in Limosin. His father, who was in very moderate circumstances, and had a very large family, bestowed great pains on this, his eldest son, and was ably assisted in the cultivation of his talents, by his wife, who appears to have been a woman of superior sense and information. Young Marmontel first studied the classics and rhetoric in the Jesuits' college of Mauriac, and at fifteen was placed by his father with a merchant at Clermont. As this, however, was very little to his taste, he applied for admission into the college of Clermont, and having been received into the philosophical class, maintained himself by teaching some of the junior scholars. He afterwards went to Toulouse, and became teacher of philosophy in a seminary of the Bernardines, where his abilities acquired considerable distinction.

Encouraged by this, he was a candidate for one of the prizes given by the academy of Floreal games at Toulouse; but the ode which he wrote on this occasion being rejected, he sent a copy of it to Voltaire, who not only returned it with high praise, but sent him a copy of his works. To a young man like Marmontel, nothing could be more gratifying than the praise and kindness of a man of such high rank in the literary world; and eager to justify Voltaire's good opinion, he applied more closely to his studies, and obtained the prizes of several succeeding years. It is much to his honour, that while his reputation increased, and his income became considerable, he devoted the latter to the maintenance of his father's family.

By Voltaire's advice, he repaired to Paris in 1745 to try his fortune as a man of letters. His first attempts were of the dramatic kind, which had various success, but never enough to render him independent of other employment. His first tragedy, "*Denys le Tiran*," indeed, succeeded so well, as to give him a name, and introduce him into the higher circles, but this led him at the same time into a course of dissipation of which he afterwards repented, and which he relinquished, upon being promoted to the place of secretary to the royal buildings, by the interest of madame Pompadour.

We find him afterwards connected with D'Alembert and Diderot, in the compilation of the *Encyclopedie*, which is supposed to have had no small share in producing the

French revolution. Of this, too, however, he lived to repent, as his attachments were to the royal cause, although he held that changes to a certain degree were necessary. He afterwards became a contributor to the "*Mercuré Francois*," and it was in this publication that he wrote his "*Tales*." In 1758 he became sole editor of the "*Mercuré*," which he very greatly improved; but having in a gay party repeated a satire on the duke D'Aumont, which was not his own writing, and having refused to give up the author, he was sent to the Bastille, and lost his situation in the *Mercuré*. His confinement, however, was short, and the reputation his "*Tales*" acquired in every part of Europe, procured him riches and distinction. After gaining the prize of the French academy, by his "*Epitre aux Poetes*," though Thomas and Delille were his competitors, he was admitted into that academy in 1763, as successor to Marivaux, and his fame was afterwards completely established by his "*Belisarius*," and his "*Les Incas*," both which acquired an uncommon degree of popularity.

After the death of D'Alembert in 1783, he was elected perpetual secretary to the French academy, where his employment was to compose eulogies on the deceased members, and other pieces to be read in the academy, both in prose and verse. Under the ministry of Lamoignon, keeper of the seals, he was solicited to draw up a memoir on national education, which was a very elaborate composition; but the commencement of the revolution prevented the progress of this undertaking.

As the revolution advanced, he withdrew himself from all share in those proceedings which ended in scenes of blood and violence, and retired to a distant part, where he employed his time in the education of his children, and in the composition of some works which have added considerably to his reputation. In 1797 he was once more called into public life, by being elected a representative in the national assembly; but, after this assembly was dissolved, he again retired to his cottage, where he died of an apoplexy, Dec. 1799, in the seventy-seventh year of his age.

He was fifty-four before he married; but this step, there is every reason to think, added much to his felicity, and secured the regular habits of his life. His reputation as a writer, although it was gradually augmented by his various publications, his plays, operas, poems, eulogies, and other compositions on miscellaneous subjects, rests now

principally on his "Tales," in this country, and on his *Belisarius* and *Incas* on the continent. His "Tales" have never been surpassed for lively and characteristic dialogue and sentiment, and have been such universal favourites, that there is no European language into which they have not been translated. They speak, indeed, to the passions of general nature, but the author's imagination is not always under the strictest guidance of his judgment, and they are not among the books which we should recommend to young readers. Of this the French themselves appear sensible, and they are of opinion that the "New Tales," which he wrote at a more advanced period of life, better deserve the epithet "Moral." So valuable, however, have they appeared to dramatic writers, that they have formed not only the plot, but much of the dialogue of some very favourite pieces, both on the English and French stage. Since his decease, his "Life" written by himself has been published and translated into English. Of his former works, the best French edition is that of 1787, 32 vols. 8vo.¹

MARNIX (PHILIP DE), seigneur du Mont, sainte Aldegonde, by which last name he is recorded by some biographers, was born in 1538, at Brussels, of noble parents, who were originally of Savoy. He was Calvin's disciple at Geneva, and appointed ecclesiastical counsellor to Charles Louis, elector palatine; but William, prince of Orange, invited him back again some time after, and employed him usefully in affairs of the utmost importance. Sainte Aldegonde was afterwards consul at Antwerp, which city he defended against the duke of Parma, in 1584, and died at Leyden, December 15, 1598, aged sixty, while he was employed in a Flemish version of the Bible. He left "Controversial Theses," Antwerp, 1580, 8vo; "Circular Epistles to the Protestants;" "Apologies;" a "Portrait of different Religions," in which he ridicules the church of Rome, Leyden, 1603, and 1605, 2 vols. 8vo; and other works. Sainte Aldegonde drew up the form of the celebrated confederacy, by which several lords of the Netherlands engaged to oppose the odious tribunal of the inquisition, in 1566.²

MAROLLES (MICHEL DE), an industrious French translator, was born in 1600. He was the son of Claude de

¹ *Life* as above.—*Dict. Hist.—Biographie Moderne.*

² *Gen. Dict.* in art. *Aldegonde.*—*Moreri.*

Marolles, a military hero, but entered early into the ecclesiastical state, and by the interest of his father, obtained two abbeys. He early conceived an extreme ardour for study, which never abated; for from 1610, when he published a translation of Lucan, to 1681, the year of his death, he was constantly employed in writing and printing. He attached himself, unfortunately, to the translating of ancient Latin writers; but, being devoid of all classical taste and spirit, they sunk miserably under his hands, and especially the poets. If, however, he was not the most elegant, or even the most faithful of translators, he appears to have been a man of considerable learning, and discovered all his life a love for the arts. He was one of the first who paid any attention to the collection of prints, and formed a series amounting to about an hundred thousand, which made afterwards one of the ornaments of the king's cabinet. There are by him translations of "Plautus," "Terence," "Lucretius," "Catullus," "Virgil," "Horace," "Juvenal," "Persius," "Martial" (at the head of which Menage wrote "Epigrammes contre Martial"); also "Statius," "Aurelius Victor," "Ammianus Marcellinus," "Athenæus," &c. He composed "Memoirs of his own Life," which were published by the abbé Goujet, in 1775; in 3 vols. 12mo. They contain, like such publications in general, some interesting facts, but many more which are trifling. His poetry was never much esteemed. He said once to Liniere, "My verses cost me very little," meaning little trouble. "They cost you quite as much as they are worth," replied Liniere.¹

MAROT (JOHN), a French poet, was born near Caen, in Normandy, in 1463, with a strong inclination to the belles lettres and poetry, which he happily cultivated, although his education was much neglected. He was but in low circumstances, when his abilities and good behaviour recommended him to Anne of Bretagne, afterwards queen of France; a princess who greatly encouraged and patronized letters. She shewed a particular regard to Marot, by making him her poet; and by commanding him to attend Louis XII. to Genoa and Venice, that he might draw up a relation of those travels. He was afterwards in the service of Francis I. and died in 1523. He was a tolerable poet, but infinitely exceeded by his son Clement. His

¹ Nicéron, vol. XXXIII.—Moreri.—Biog. Gallica.—Dict. Hist.

poems are to be found in the later editions of the works of Clement Marot.¹

MAROT (CLEMENT), son of the preceding, was born at Cahors, in Querci, about 1496. In his youth he was page to seigneur Nicholas de Neusville, secretary of state; and afterwards to princess Margaret, the king's sister, and the duke of Alençon's wife. He followed the duke to the army in 1521, and was wounded and taken prisoner at the battle of Pavia. While Francis I. was Charles the Fifth's prisoner in Spain, Marot was imprisoned at the instigation of Dr. Bouchard, who accused him of being a protestant; but in an epistle to that doctor, he assured him that he was orthodox, and a very good catholic. After his release he retired to his old mistress, the duchess of Alençon, who was then become queen of Navarre, by her marriage with John d'Albret. In 1536 he obtained leave of Francis I. to return; but, being suspected for a follower of the new opinions, he was obliged to make his escape to Geneva, where, whatever his religious principles might be, his moral conduct was highly exceptionable. After remaining here some years, he went into Piedmont, where he died at Turin, in 1544, in his forty-ninth year; and as some say, very poor.

Marot, according to an expression of the sieur de Vauprivas, was the poet of the princes, and the prince of poets, during his time in France. It is agreed on all hands, not only that the French poetry had never before appeared with the charms and beauties with which he adorned it, but that, even during the sixteenth century, there appeared nothing that could be compared with the happy turn, the native graces, and the wit, that was every-where scattered through his works, and which compose what is called the Marotic style. This has had many imitators, particularly La Fontaine and Rousseau. We find, by the judgments which have been collected upon Marot, that the French poets are obliged to him for the rondeau; and that to him they likewise owe, in some measure, the modern form of the sonnet and madrigal, and of some other of the smaller forms of poetry. His works, however, are highly censurable on the score of indecency. The wonder is, that, with such libertine propensities, he should employ his genius on a translation of the Psalms. Of these he first translated thirty, which he obtained a privilege to publish,

¹ Niecron, vol. XVI.—Moréri,

about 1540, and dedicated them to Francis I. His translation was censured by the faculty of divinity at Paris, who carried matters so far as to make remonstrances and complaints to that monarch. The king, who had a great value for Marot on account of his genius, put them off with delays, testifying how acceptable this specimen was to him, and desiring to see the whole finished. However, after several remonstrances had been made to the king, the publication of them was prohibited; which, as usually happens in such cases, made them sell faster than the printers could work them off. After he had retired to Geneva, he translated twenty more Psalms, which in 1543 were printed there with the other thirty; together with a preface written by Calvin. Marot's works have been collected and printed several times, and in various beautiful forms. Two of the best editions are those of the Hague, 1700, 2 vols. 12mo; and 1731, 4 vols. 4to.¹

MARSAIS (CÉSAR CHESNEAU DU), a French grammarian of high reputation, was born at Marseilles, July 17, 1676, and entered into the congregation of the oratory, but disgusted at the too great confinement of that institution, soon quitted it, and went to Paris. There he married in 1704, and practised for a time with some success as an advocate. Ere long, however, we find him quitting that profession, as not continuing to be advantageous, and separated from his wife, on finding her temper intolerable. He then undertook the care of educating pupils in several great families; among others, that of the president des Maisons, of the Scottish adventurer Law, and the marquis de Beaufremont. Some of these pupils did great honour to his care of their principles and learning. Still he was not fortunate enough to obtain any permanent provision; and undertook a kind of academy, which did not succeed; and he was for a considerable time reduced to go about giving lessons at private houses, and subsisting in a very straitened and precarious manner. At length, the persons who conducted the Encyclopedia, engaged him to bear a part in that great work, to which the articles on the subject of grammar, furnished by him, proved a most important accession. They are distinguished by a sound and luminous philosophy, an extent of learning by no means common, great precision in the rules, and no less accuracy in the application of them.

¹ Nicéron, vol. XVI.—Gen. Dict.—Moreri.

He had now struggled for the chief part of his life with adverse circumstances; when the count de Lauragais, struck with his merit, and affected by his situation, settled upon him an annuity of a thousand livres. He died June 11, 1756, at the age of eighty. Du Marsais had been considered during his life as sceptical, but is said to have returned to a sense of religion before his death. Several anecdotes were circulated respecting his indifference to religion, which materially injured his fortune. It was even said, that being called upon to educate three brothers in a great family, he asked the parents in what religion they would have them brought up? A story of little probability, but which passed sufficiently current to injure him in the minds of many respectable persons. His disposition was mild and equal, his understanding clear and precise; and his manners had a kind of simplicity which occasioned him to be called the Fontaine of philosophers. Fontenelle said of him, "*C'est le nigaud le plus spirituel, & l'homme d'esprit le plus nigaud que je connoisse,*" that is, "He is for a simpleton the most ingenious, and for a man of genius the most of a simpleton of any one I know." As his own character was so natural, so also was he an ardent admirer of nature, and an enemy to all affectation; and his precepts are said to have had great effect in teaching the celebrated actress le Couvreur, that simple and natural style of declamation which made her performance so pathetic, and raised her reputation to so great a height.

The principal works of du Marsais are, 1. "An Explanation of the Doctrine of the Gallican church, with respect to the pretensions of the court of Rome," 12mo. This esteemed work was undertaken by the desire of the president des Maisons, and was not published till after the death of the author. 2. "Explanation of a reasonable Method of learning the Latin language," 1722, 12mo. This work, which was most highly commended by d'Alembert and others, was long very scarce, even in France. 3. "A treatise on Tropes," 1730, 8vo, and 1731, 12mo; a tract much and justly admired for its original conceptions and logical precision. 4. "Les veritables Principes de la Grammaire," &c. 1729, 4to; only the preface to an intended Latin grammar. 5. "The Abridgment of Father Jouvenci's Mythology," disposed according to his method, 1731, 12mo. 6. "Logic," or reflections on the operations of the mind; a very short work, in which is com-

pressed almost the whole art of reasoning. It was reprinted at Paris, in 1762, in 12mo, with the articles which he furnished for the *Encyclopædia*. At length, his whole works were collected by Duchosal and Millon, and published at Paris, 1797, 7 vols. 8vo. In 1804 the institute of France proposed his eulogy as a prize essay, and the prize was gained by Degerando, who published it in 1805. That prefixed to his works was by D'Alembert, with whom, as well as with Voltaire, he was at one time too much connected for his reputation.¹

MARSH (NARCISSUS), an exemplary Irish prelate, was descended from a Saxon family, formerly seated in Kent, whence his great-grandfather removed; and was born at Hannington, in Wiltshire, Dec. 20, 1638. He received the first rudiments of learning in his native place; and being there well fitted for the university, was admitted of Magdalen-hall, in Oxford, in 1654. He became B. A. in 1657, master in 1660, bachelor of divinity in 1667, and doctor in 1671. In the mean time he was made fellow of Exeter-college, in 1658; afterwards chaplain to Dr. Seth Ward, bishop of Exeter, and then to chancellor Hyde, earl of Clarendon. In 1673, he was appointed principal of Alban-hall, Oxford, by the duke of Ormond, chancellor of that university; and executed the duties of his office with such zeal and judgment, that, according to Wood, "he made it flourish more than it had done many years before, or hath since his departure." In 1678 he was removed by the interest of Dr. John Fell, together with that of the duke of Ormond, then lord-lieutenant of Ireland, to the dignity of provost of Dublin-college. He was promoted to the bishopric of Leighlin and Ferns in 1683, translated to the archbishopric of Cashell in 1690, thence to Dublin in 1699, and then to Armagh in 1703. After having lived with honour and reputation to himself, and benefit to mankind in general, he died Nov. 2, 1713, aged seventy-five, and was buried in a vault in St. Patrick's church-yard.

Dr. Marsh appears to have employed the greater part of his life and income in acts of benevolence and utility. While he presided over the see of Dublin, he built a noble library, and filled it with a choice collection of books; having for that purpose bought the library of Dr. Stilling-

¹ Dict. Hist.—Biog. Universelle in Dumarsais.—Moreri.

fleet, late bishop of Worcester, to which he added his own collection; and to make it the more useful to the public, he settled a handsome provision on a librarian and sub-librarian, to attend it at certain hours. This prelate also endowed an alms-house at Drogheda, for the reception of twelve poor clergymen's widows, to each of whom he assigned a lodging, and 20*l.* per annum. He likewise repaired, at his own expence, many decayed churches within his diocese, and bought-in several impropriations, which he restored to the church. Nor did he confine his good actions to Ireland only; for he gave a great number of manuscripts in the oriental languages, chiefly purchased out of Golius's collection, to the Bodleian library. He was a very learned and accomplished man. Besides sacred and profane literature, he had applied himself to mathematics and natural philosophy: he was deep in the knowledge of languages, especially the oriental; he was also skilled in music, the theory as well as the practice; and he frequently, in the earlier part of his life, had concerts of vocal and instrumental music for his own amusement, both at Exeter-college and Alban-hall. Dean Swift must have been under the influence of the most virulent spleen, when he wrote of such a man as Dr. Marsh, the gross caricature published in his works. As an antidote, we would recommend a letter from this excellent prelate, published in "Letters written by eminent persons," &c. 1813, 3 vols. 8vo.

The few things he published were, 1. "*Manuductio ad Logicam*," written by Philip de Tricu: to which he added the Greek text of Aristotle, and some tables and schemes. With it he printed Gasseindus's small tract "*De demonstratione*," and illustrated with notes, Oxon. 1678. 2. "*Institutiones logicæ, in usum juventutis academicæ*," Dublin, 1681." 3. "An introductory essay to the doctrine of sounds, containing some proposals for the improvement of acoustics." Presented to the royal society in Dublin, March 12, 1683, and published in the *Philosophical Transactions of the royal society of London*. 4. "A Charge to his clergy of the diocese of Dublin, 1694, 4to.¹

MARSHAL (ANDREW), a late eminent anatomist and physician, was born in Fifeshire, in 1742, at Park-hill, a large farm on the side of the Tay, near Newburgh, held

¹ Biog. Brit.—Ware's Ireland, by Harris.

by his father, Mr. John Marshal, of the earl of Rothes. His father had received a classical education himself; and being desirous that his son should enjoy a similar advantage, sent him first to the grammar-school at Newburgh, and afterwards to that of Abernethy, then the most celebrated place of education among the Seceders, of which religious sect he was a most zealous member. Here he was regarded as a quick and apt scholar. From his childhood he had taken great delight in rural scenery. One day, while under the influence of feelings of this kind, being then about fourteen years old, he told his father that he wished to leave school, and be a farmer, but he soon shewed that it had not arisen from any fondness for ordinary country labours. In the following harvest-time, for instance, having been appointed to follow the reapers, and bind up the cut corn into sheaves, he would frequently lay himself down in some shady part of the field, and taking a book from his pocket, begin to read, utterly forgetful of his task. About two years after, however, he resumed his studies, with the intention of becoming a minister; and soon after, he was admitted a student of philosophy at Abernethy; and next became a student of divinity. In his nineteenth year he went to Glasgow, and divided his time between teaching a school, and attending lectures in the university. The branches of learning which he chiefly cultivated were Greek and morals. At the end of two years passed in this way, he became (through the interest of the celebrated Dr. Reid, to whom his talents and diligence had recommended him), tutor in a gentleman's family, of the name of Campbell, in the Island of Islay. He remained here four years, and removed to the university of Edinburgh, with Mr. Campbell's son, whom the following year he carried back to his father. Having surrendered his charge, he returned to Edinburgh, where he subsisted himself by reading Greek and Latin privately with students of the university; in the mean time taking no recreation, but giving up all his leisure to the acquisition of knowledge. He still considered himself a student of divinity, in which capacity he delivered two discourses in the divinity-hall; and from motives of curiosity began in 1769 to attend lectures on medicine. While thus employed, he was chosen a member of the Speculative society, where, in the beginning of 1772, he became acquainted with lord Balgowie, who was so much pleased with the dis-

play which he made of genius and learning in that society, that he requested they should read together; and in the autumn of the following year made a proposal for their going to the Continent, which was readily accepted. They travelled slowly through Flanders to Paris, where they stayed a month, and then proceeded to Tours, where they resided eight months, in the house of a man of letters, under whose tuition they strove to acquire a correct knowledge of the French language and government. They became acquainted here with several persons of rank, among whom were a prince of Rohan, and the dukes of Choiseul and Aguilon, at whose seats in the neighbourhood they were sometimes received as guests. An acquaintance with such people would make Marshal feel pain on account of his want of external accomplishments; and this, probably, was the reason of his labouring to learn to dance and to fence while he was at Tours, though he was then more than thirty years old. He returned to England in the summer of 1774; and proceeded soon after to Edinburgh, where he resumed the employment of reading Latin and Greek with young men. Hitherto he seems to have formed no settled plan of life, but to have bounded his views almost entirely to the acquisition of knowledge, and a present subsistence. His friends, however, had been induced to hope that he would at some time be advanced to a professor's chair; and it is possible that he entertained the same hope himself. In the spring of 1775, this hope appeared to be strengthened by his being requested by Mr. Stewart, the professor of humanity at Edinburgh, to officiate for him, as he was then unwell: Marshal complied, but soon after appears to have given up all hopes of a professorship, and studied medicine with a determination to practise it. In the spring of 1777, he was enabled by the assistance of a friend, Mr. John Campbell of Edinburgh, to come to London for professional improvement; and studied anatomy under Dr. W. Hunter, and surgery under Mr. J. Hunter. After he had been here a twelvemonth, he was appointed surgeon to the 83rd, or Glasgow regiment, through the interest of the earl of Leven, the father of his late pupil, lord Balgonie. The first year after was passed with his regiment, in Scotland. In the following he accompanied it to Jersey, where he remained with it almost constantly till the conclusion of the war in the beginning of 1783, when it was disbanded. In this situation he

enjoyed, almost for the first time, the pleasures best suited to a man of independent mind. His income was more than sufficient for his support; his industry and knowledge rendered him useful; and his character for integrity and honour procured him general esteem. From Jersey he came to London, seeking for a settlement, and was advised by Dr. D. Pitcairn (with whom he had formed a friendship while a student at Glasgow) to practise surgery here, though he had taken the degree of doctor of physic the preceding year at Edinburgh; and to teach anatomy at St. Bartholomew's hospital, it being at the same time proposed, that the physicians to that hospital (of whom Dr. Pitcairn was one) should lecture on other branches of medical learning. He took a house, in consequence, in the neighbourhood of the hospital; and proceeded to prepare for the execution of his part of the scheme. This proving abortive, he began to teach anatomy, the following year, at his own house; and at length succeeded in procuring annually a considerable number of pupils, attracted to him solely by the reputation of his being a most diligent and able teacher. In 1788 he quitted the practice of surgery, and commenced that of medicine, having previously become a member of the London college of physicians. In the ensuing year a dispute arose between John Hunter and him, which it is proper to relate, as it had influence on his after-life. When Marshal returned to London, he renewed his acquaintance with Mr. Hunter, who thought so well of him, that he requested his attendance at a committee of his friends, to whose correction he submitted his work on the venereal disease, before it was published. He became also a member of a small society, instituted by Dr. Fordyce and Mr. Hunter, for the improvement of medical and surgical knowledge. Having mentioned at a meeting of this society, that, in the dissection of those who had died insane, he had always found marks of disease in the head, Mr. Hunter denied the truth of this in very coarse language. The other members interfering, Mr. Hunter agreed to say, that his expressions did not refer to Dr. Marshal's veracity, but to the accuracy of his observation. Marshal, not being satisfied with this declaration, at the next meeting of the society demanded an ample apology; but Mr. Hunter, instead of making one, repeated the offensive expressions; on which Marshal poured some water over his head out of a bottle which had stood near them.

A scuffle ensued, which was immediately stopped by the other members, and no father personal contention between them ever occurred. But Marshal, conceiving that their common friends in the society had, from the superior rank of Mr. Hunter, favoured him more in this matter than justice permitted, soon after estranged himself from them. He continued the teaching of anatomy till 1800, in which year, during a tedious illness, the favourable termination of which appeared doubtful to him, he resolved, rather suddenly, to give it up. While he taught anatomy, almost the whole of the fore-part of the day, during eight months in the year, was spent by him in his dissecting and lecture rooms. He had, therefore, but little time for seeing sick persons, except at hours frequently inconvenient to them; and was by this means prevented from enjoying much medical practice; but as soon as he had recovered his health, after ceasing to lecture, his practice began to increase. The following year it was so far increased as to render it proper that he should keep a carriage. From this time to within a few months of his death, an interval of twelve years, his life flowed on in nearly an equable stream. He had business enough in the way he conducted it to give him employment during the greater part of the day; and his professional profits were sufficient to enable him to live in the manner he chose, and provide for the wants of sickness and old age. After having appeared somewhat feeble for two or three years, he made known, for the first time, in the beginning of last November, that he laboured under a disease of his bladder, though he must then have been several years affected with it. His ailment was incurable, and scarcely admitted of palliation. For several months he was almost constantly in great pain, which he bore manfully. At length, exhausted by his sufferings, he died on the 2nd of April, 1813, at his house in Bartlett's-buildings, Holborn, being then in the seventy-first year of his age. Agreeably to his own desire, his body was interred in the church-yard of the parish of St. Pancras. His fortune, amounting to about 8000*l.* was, for the most part, bequeathed to sisters and nephews.

Though Dr. Marshal's genius, with the assistance of great industry, enabled him to attain a very considerable proficiency in many different parts of learning, it was not equally well adapted for every purpose of a literary

man. It was better fitted to acquire than digest, to heap up than arrange, to make a scholar than render its possessor a philosopher; and hence he often appeared to less advantage in conversation than other persons of much inferior possessions. The successful exertion of his talents had given him a confidence in them, which otherwise would have been justly regarded as presumptuous. At the age of forty-one, with little previous knowledge of the subject, he began to prepare for being a teacher of anatomy in London, and, in the following year, actually gave a course of lectures upon it. These lectures were not superficial: they were, on the contrary, remarkable for minuteness of description and copiousness of illustration. When he could derive assistance from his other studies, as while speaking of the uses of the bones and muscles, he was particularly full and instructive. In his lectures, however, his want of a methodical mind would not unfrequently appear; for he often seemed to be seeking for a thought which was not readily to be found, and sometimes confessed that what he said was not so clear, from want of proper words, as he wished it to be. Though he began thus late to cultivate anatomy, it was ever after a favourite pursuit with him, particularly that part which relates to the ascertaining the seats of diseases. He kept in his house, for many years after ceasing to lecture, at no inconsiderable expense, a person for the purpose of assisting him in anatomical inquiries.

He had probably never, without aid, conducted a patient through an acute and dangerous disorder, before he was appointed surgeon to the Glasgow regiment, at which time he was nearly thirty-six years of age. He must, therefore, have less readily acquired the faculty of distinguishing diseases as they occur in nature, than if he had entered upon the exercise of medicine at an earlier period of life; and it was probably, in part, owing to this circumstance, that, even in his later years, he was slower in the examination of the sick, and more distrustful of his opinion respecting their ailments, than many physicians of much less talent and experience. A strong conscientiousness, however, contributed greatly to the production of these effects. That he might be the less liable to err, he took upon the spot short notes of the states of his patients; these formed the bases of entries which he afterwards made in his Case Book, an employment which for many years oc-

cupied nearly three hours every evening. His practice in the army is said to have been bold ; that it was successful, is evident from a fact related in his inaugural dissertation, but modestly ascribed by him to the excellent regulations established by his colonel, that, in the regiment in which he served, consisting of about 1000 men, and, from being hastily formed, containing more than the usual proportion of persons unfit for a military life, only sixteen died of disease in the course of nearly four years, and of these, four were not under the management of their own officers at the time of their decease. In London, from having patients to operate upon for the most part originally less strong than soldiers, and afterwards rendered still weaker by long residence in impure air, his mode of treating diseases was necessarily different, and during the last eight years of his life, it was somewhat too inert.

Dr. Marshal's many amiable qualities placed him high in the estimation of those who knew him well ; but unfortunately the alloy mixed with them was considerable. His temper was extremely irritable ; and, when he had once taken offence, he seldom returned to his former state with respect to the person who had given it, if an equal or superior, though he might afterwards discover that his resentment was without sufficient cause. He seemed to be afraid, in this case, that a confession of error would be attributed to some base motive ; for when he found that he had taken offence improperly with persons beneath him, with his servants for instance, he was very ready to avow his fault, and atone for it. He was, besides, of a melancholy disposition ; and, like other men of this temperament, frequently believed, that persons of the most honourable conduct were conspiring to betray and to ruin him. From the nature of his early pursuits, these parts of his character seem not to have exhibited themselves very strongly before he returned to London in 1783 ; but when he came to mix and jostle in this great city with a crowd of persons intent on their own concerns, and little regardful of those of others, when he found himself neglected by some on whom he fancied he had claims for assistance, and experienced unexpected opposition from others, they became very conspicuous, and often rendered him miserable. The causes of irritation, indeed, ceased in a great measure with his lecturing, and the remainder of his life was passed with comparative tranquillity ; but he was now

almost without a friend to whom he could freely communicate his thoughts, and, from long disuse, with little relish or fitness for the pleasures of society. In this desolate state his chief amusement consisted in reading the ancient classics, after he had closed his professional labours for the day. He generally carried one of these to bed, and read it there till he composed himself for sleep. The Greek authors were more frequently used by him in this way than the Latin; and of the former, Plato more frequently than any other.

It is not known that he ever published any literary works besides an "Essay on Composition," when at Edinburgh; an "Essay on Ambition," written also very early in life; a translation of the three first books of Simson's "Conic Sections," apparently undertaken at the suggestion of a bookseller; and a treatise on the "Preservation of the Health of Soldiers." He had, indeed, meditated a variety of other publications, principally on physiology and pathology; but, having pursued a subject with great keenness till he had gained what he wanted, he could not bring himself to be at the trouble of preparing for the eye of the world what he had acquired, more especially as new objects of research presented themselves in quick succession. A paper upon *Hernia*, illustrated by drawings taken nearly 20 years ago, and another upon the appearances of the brain in mania, drawn up from dissections made more than 20 years ago, were left in a state fit for publication; and the latter has just been published under the title of "*The Morbid Anatomy of the Brain, in Mania and Hydrophobia*," by Mr. Sawrey, formerly assistant-lecturer to Dr. Marshall. To this volume, in 8vo, is prefixed a life of Dr. Marshall, from which the above particulars are taken, but to which we may refer as containing many more of considerable interest.¹

MARSHALL (NATHANAEL), a celebrated preacher at the beginning of the last century, was of Emanuel college, Cambridge, where he took his degree of D. D. in 1717. He was lecturer at Aldermanbury church, and curate, of Kentish-town, in Jan. 1715, when, at the recommendation of the princess of Wales, who was pleased with his manner of preaching, he was appointed one of the king's chap-

¹ Life as above, the substance of which was originally published in the *Gent. Mag.* vol. LXXXIII.

lains ; in 1717, he was rector of the united parishes of St. Vedast and St. Michael-le-Querne, London ; and, in Feb. 1731, rector of St. Vedast, lecturer of St. Lawrence Jewry, and St. Martin Ironmonger-lane, prebendary of Windsor, and king's chaplain. These dates and preferments are collected from his title-pages. He died Feb. 4, 1729. His principal publications are, "The genuine Works of St. Cyprian," 1717, folio ; "A Defence of our Constitution in Church and State," &c. 1717, 8vo, (on which Dr. Sykes published some "Remarks ;" and which was also replied to by Matt. Earbury in a tract added to his "Serious Admonition to Dr. Kennett." Dr. Marshall's "Sermons on several occasions" appeared in 1730, 3 vols. 8vo, to which another was added in 1750. These were posthumous, and inscribed to queen Caroline by the author's widow, who was left with eight children, the eldest of whom was preacher at St. John's chapel, Bedford-row, which he opened Feb. 10, 1722. He died Aug. 23, 1731. Bishop Clayton, in his "Letters to his Nephew," recommends Dr. Marshall's Sermons, as preferable to Sherlock's and Atterbury's for pathos, and for lively and warm applications.¹

MARSHALL (THOMAS), an English divine, was born at Barkby in Leicestershire, about 1621, and educated there in grammar learning, under the vicar of that town. He was entered of Lincoln college, Oxford, in 1640 ; and, about the same time, being a constant hearer of archbishop Usher's sermons in All-hallows church in that university, he conceived such a high opinion of that prelate, as to wish to make him the pattern of his life. Soon after, Oxford being garrisoned upon the breaking out of the civil wars, he bore arms for the king at his own charge ; and therefore, in 1645, when he was a candidate for the degree of bachelor of arts, he was admitted to it without paying fees. Upon the approach of the parliamentary visitors, who usurped the whole power of the university, he went abroad, and became preacher to the company of English merchants at Rotterdam and Dort. In 1661, he was created bachelor of divinity ; and, in 1668, chosen fellow of his college, without his solicitation or knowledge. In 1669, while he was at Dort in Holland, he was made doctor of divinity at Oxford ; and, in 1672, elected rector of his college, in

¹ Nichols's Bowyer.—Cole's MS Athenæ in Brit. Mus.

the room of Dr. Crew, promoted to the bishopric of Oxford. He was afterwards appointed chaplain in ordinary to his majesty, rector of Bladon near Woodstock in Oxfordshire, in May 1680, and was installed dean of Gloucester on April 30, 1681. He resigned Bladon in the year 1682. He died at Lincoln-college in 1685. By his will he gave to the public library at Oxford all such of his books, whether manuscript or printed, as were not then in the library, excepting such only as he had not otherwise disposed of, and the remaining part to Lincoln-college library; in which college also he fitted up the common room, and built the garden-wall.

He produced some writings; as, 1. "*Observationes in Evangeliorum versiones per antiquas duas, Gothicas scilicet & Anglo-Saxonicas,*" &c. Dordrecht, 1665. 2. "*The Catechism set forth in the book of Common Prayer, briefly explained by short notes, grounded upon Holy Scripture,*" Oxf. 1679. These short notes were drawn up by him at the desire of Dr. John Fell, bishop of Oxford, to be used by the ministers of his diocese in catechising their children. 3. "*An Epistle for the English reader, prefixed to Dr. Thomas Hyde's translation into the Malayan language of the four Gospels, and the Acts of the Apostles,*" Oxf. 1677. 4. He took a great deal of pains in completing "*The Life of Archbishop Usher,*" published by Dr. Richard Parr, sometime fellow of Exeter college, Lond. 1686. Wood tells us, "that he was a person very well versed in books, a noted critic, especially in the Gothic and English-Saxon tongues, a painful preacher, a good man and governor, and one every way worthy of his station in the church; and that he was always taken to be an honest and conscientious puritan." Dr. Hickes, in "*The Life of Mr. John Kettlewell,*" p. 3, styles him "a very eminent person in the learned world; and observes, that what he has published shewed him to be a great man." Dr. Thomas Smith styles him also a most excellent man, "*vir præstantissimus,*" and adds, that he was extremely well skilled in the Saxon, and in the Eastern tongues, especially the Coptic; and eminent for his strict piety, profound learning, and other valuable qualifications.¹

MARSHAM (Sir JOHN), a very learned English writer, was the second son of Thomas Marsham, esq. alderman of

¹ *Ath. Ox.* vol. II.—*Gen. Dict.*—*Biog. Brit.* vol. VI. p. 4076, note N. N.

London, and born in the parish of St. Bartholomew's, Aug. 23, 1602. He was brought up at Westminster school, and sent thence, in 1619, to St. John's college in Oxford, where he took, in due time, his degrees in arts. In 1625, he went to France, and spent the winter at Paris; in 1626 and 1627, he visited most parts of that kingdom, and of Italy, and some parts of Germany, and then returned to London. In 1629, he went through Holland and Guelderland, to the siege of Boisleduc; and thence by Flushing to Boulogne and Paris, in the retinue of sir Thomas Edmondes, ambassador extraordinary, who was sent to take the oath of Louis XIII. to the peace newly concluded between England and France. During his residence in London, he studied the law in the Middle Temple; and, in 1638, was sworn one of the six clerks in chancery. Upon the breaking out of the civil wars, he followed the king and the great seal to Oxford; for which he was deprived of his place by the parliamentarians, and suffered a vast loss by the plundering of his estate. After the surrender of the garrison at Oxford, and the ruin of the king's affairs, he returned to London; and, having compounded for his estate, he betook himself wholly to retirement and study. In the beginning of 1660, he served as a burgess for the city of Rochester, in the parliament which recalled Charles the Second; about which time, being restored to his place in chancery, he had the honour of knighthood conferred upon him, and three years after was created a baronet. He died at Bushy-hall in Hertfordshire, in May 1685; and his body was interred at Cuckstone near Rochester, where he had an estate. By Elizabeth his wife, daughter of sir William Hammond of St. Alban's, in East Kent, he left two sons; sir John Marsham, of Cuckstone, bart. and sir Robert Marsham, of Bushy-hall, knt. both of them studious and learned men, and the ancestors of the Romney family.

Sir John Marsham was a very accomplished gentleman, and had acquired a critical knowledge of history, chronology, and languages. He published in 1649, 4to, "*Diatriba chronologica*;" in which he examines succinctly the principal difficulties which occur in the chronology of the Old Testament. The greatest part of this was afterwards inserted in another work, entitled "*Canon chronicus, Ægyptiacus, Ebraicus, Græcus, & disquisitiones*," Lond. 1672, folio. The principal object of this is to reconcile

the Egyptian dynasties. The Egyptians, as is well known, pretended to excessive antiquity, and had framed a list of thirty successive dynasties, which amounted to a number of years (36,525) greatly exceeding the age of the world. These were rejected as fabulous by some of the ablest chronologers; but sir John Marsham first conjectured that these dynasties were not successive, but collateral; and therefore without rejecting any, he endeavoured to reconcile the entire series in this manner, to the scripture chronology. The attempt, which was highly ingenious, gained him great reputation, and many contemporary as well as succeeding authors, have been liberal in their praises. Mr. Wotton represents him as the first "who has made the Egyptian antiquities intelligible: that most learned gentleman," says he, "has reduced the wild heap of Egyptian dynasties into as narrow a compass as the history of Moses according to the Hebrew account, by the help of a table of the Theban kings, which he found under Eratosthenes's name in the Chronography of Syncellus. For, by that table, he, 1. Distinguished the fabulous and mystical part of the Egyptian history, from that which seems to look like matter of fact. 2. He reduced the dynasties into collateral families, reigning at the same time in several parts of the country; which, as some learned men saw before, was the only way to make those antiquities consistent with themselves, which, till then, were confused and incoherent." Dr. Shuckford, after having represented the foundation of sir John Marsham's Canon with regard to Egypt, says that, "upon these hints and observations, he has opened to us a prospect of coming at an history of the succession of the kings of Egypt, and that in a method so natural and easy, that it must approve itself to any person who enters truly into the design and conduct of it." Afterwards, having given a view of sir John's scheme, from the beginning of the reigns of the Egyptian kings down to his Sesostris, or Sesac, he observes, that, "if the reader will take the pains thoroughly to examine it, if he will take it in pieces into all its parts, review the materials of which it is formed, consider how they lie in the authors from whom they are taken, and what manner of collecting and disposing them is made use of, he will find that however in some lesser points a variation from our very learned author may be defensible, yet no tolerable scheme can be formed of the

ancient Egyptian history, that is not in the main agreeing with him: Sir John Marsham has led us to a clear and natural place for the name of every Egyptian king, and time of his reign," &c. But although sir John Marsham's system has been followed by some, it has been strenuously opposed by other writers, who have represented it as not only false, but even prejudicial to revelation.

The "Canon Chronicus" was reprinted at Leipsic, in 1676, in 4to, and at Franeker, 1696, in 4to, with a preface before each edition, in which the editor, Menckenius, endeavours to confute his author; who thought, as Spencer and others have done, that the Jews derived part of their ceremonies from the Egyptians. The edition of Leipsic pretends, in the title-page, to be much more correct than that of London, which is infinitely more beautiful; but its only merit is, that it is more correct than that of Franeker. Sir John Marsham wrote the preface to the first volume of Dugdale's "*Monasticon Anglicanum*," which was printed at London, 1655, in folio. He left behind him at his death unfinished, 1. "*Canonis chronici liber quintus: sive, Imperium Persicum.*" 2. "*De provinciis & legionibus Romanis.*" 3. "*De re numeraria,*" &c. We are likewise in some measure obliged to him for the "*History of Philosophy*," by his very learned nephew, Thomas Stanley, esq. which excellent work was undertaken chiefly at his instigation, as we are told by Mr. Stanley himself, in the dedication of it, "to his honoured uncle sir John Marsham."¹

MARSIGLI (LEWIS FERDINAND), an Italian, famous for letters as well as arms, was descended from an ancient and noble family, and born at Bologna in 1658. He was educated with great care, and instructed in all the arts and sciences by the best masters in Italy; learning mathematics of Borelli, anatomy of Malpighi, &c. He went to Constantinople in 1679; and, as he had destined himself for the military profession, he contrived to take a view of the Ottoman forces, and made other observations of a like nature. He examined at the same time, as a philosopher, the Thracian Bosphorus, and its currents. He returned to Italy in 1680; and, the Turks soon after threatening an

¹ Gen. Dict.—Biog. Brit.—Ath. Ox. vol. II.—Wotton's Reflections upon ancient and modern Learning, chap. IX.—Shuckford's Sacred and Profane History, III. Book 2.

irruption into Hungary, he went to Vienna, to offer his service to the emperor Leopold II. which was readily accepted. Discovering great knowledge in fortifications and in the science of war, he had the command of a company conferred on him in 1683; and the same year, after a very sharp action, fell unfortunately into the hands of the Tartars. He was sold by them to two Turks, with whom he suffered great hardships; but at length, conveying intelligence of his situation to his friends, who had believed him dead, he was redeemed, and returned to Bologna towards the latter end of 1684. He went again into Germany, was employed by the emperor in several military expeditions, and made a colonel in 1689. A reverse of fortune afterwards overtook him. In the general war which broke out in 1701, on account of the Spanish succession, the important fortress of Brisac surrendered to the duke of Burgundy, Sept. 6, 1703, thirteen days after the trenches were open: and it being judged that the place was capable of holding out much longer, the consequence was, that count d'Arco, who commanded, lost his head; and Marsigli, who was then advanced to be a marshal, was stripped of all his honours and commissions, and had his sword broken over him. This sentence was executed on Feb. 18 following. He afterwards attempted to justify the surrender before the emperor; but, not being able to get admittance, he published a memorial, the purport of which was to shew, that long before the siege of Brisac, it had been represented and proved, that the place could not be defended for any long time. It was in fact the general opinion that d'Arco and he had been sacrificed, to exculpate the prince of Baden, who had posted a numerous artillery in a bad situation, and with a very weak garrison. When Marsigli went afterwards into France, and appeared at court without a sword, the king presented him with that which he himself wore, and assured him of his favour.

Released now from public concerns, he returned to his studies; and it was his peculiar good fortune, that amidst the hurry, and noise, and fatigue of war, he had made all the advantages which the most philosophic man could have made, who had travelled purely in quest of knowledge; had determined the situation of places by astronomical methods, measured the course and swiftness of rivers,

studied the fossils, the vegetables, the animals of each country, made anatomical and chemical experiments, and done, in short, every thing which a man of science could do, and with such a fund of knowledge, knew how to fill up his time in the most agreeable as well as honourable manner. While at Marseilles, he was called by pope Clement XI. in 1709, and invested with a military commission. Returning soon after to Bologna, he began to execute a design which he had long been meditating. He had a rich collection of every thing that might contribute to the advancement of natural knowledge: instruments proper for astronomical and chemical experiments, plans for fortifications, models of machines, &c. &c. All these he presented to the senate of Bologna, by an authentic act, dated Jan. 11, 1712; forming, at the same time, a body out of them, which he called "The institute of the arts and sciences at Bologna." He afterwards founded a printing-house, and furnished it with the best types for Latin, Greek, Hebrew, and Arabic. He presented this to the Dominicans at Bologna, in 1728, on condition that all the writings of the "Institute, &c." should be printed there at prime cost. It was called "The printing-house of St. Thomas of Aquinas."

Having executed these munificent designs, he returned to Marseilles in 1728, for the sake of finishing some philosophical observations upon the sea, which he had formerly begun there: but was interrupted by the stroke of an apoplexy in 1729, which occasioned the physicians to send him back to his native air, where he died Nov. 1, 1730. He was a member of the academy of sciences at Paris, of the royal society at London, and of that of Montpelier. His writings are numerous and valuable, in French, Italian, and Latin, and upon philosophical subjects. The principal are, 1. "Observations concerning the Thracian Bosphorus," Rome, 1681, 4to. 2. "Histoire Physique de la Mer," Amst. 1725, fol. 3. "Danubius Pannonico-mysicus," a description of the Danube in its Hungarian and Turkish course, 1726, 6 vols. atlas folio. It commences with geographical and hydrographical observations; from thence it proceeds to the history and antiquities of all the places washed by its stream; to the mineralogy, zoology, and botany of its borders, and concludes with meteorological and physical remarks. He published also "A Dissertation on the Bolognian Phosphorus;" "Memoir concerning the

Flowers of Coral;" "Dissertation on the Generation of Fungi;" "On Trajan's Bridge."¹

MARSOLLIER (JAMES), a French historian of some credit, was born at Paris in 1647. He took the habit of a canon regular of St. G  nevi  ve, and was sent to regulate the chapter of Usez, where he was made provost. This office he resigned in favour of the abb   Poncet, who was afterwards bishop of Angers. Some time after, he was made archdeacon of Usez, and died in that city Aug. 30, 1724, at the age of 78. Marsollier published several histories, which are still read by his countrymen with some pleasure: the style, though occasionally debased by low and familiar expressions, being in general rather lively and flowing. There are extant by him, 1. "A History of Cardinal Ximenes," in 1693, 2 vols. 12mo, and since frequently reprinted. The only fault found with this work is, that the author gives up his attention to the public man so much, as almost to forget his private character. 2. "A History of Henry VII. King of England," reprinted in 1727, in 2 vols. 12mo. Some consider this as the master-piece of the author. 3. "The History of the Inquisition and its origin," 1693, 12mo. A curious work, and in some respects a bold one. 4. "Life of St. Francis de Sales," 2 vols. 12mo. 5. "The Life of Madame de Chantal," 2 vols. 12mo. 6. "The Life of Dom Ranc  , abb   and reformer of La Trappe," 1703, 2 vols. 12mo. Some objections have been made to the veracity of this history, but the journalists de Trevoux seem disposed to prefer it upon the whole to Maupeou's life of Ranc  . 7. "Dialogues on many Duties of Life," 1715, 12mo. This is rather verbose than instructive, and is copied in a great degree from Erasmus. 8. "The History of Henry de la Tour d'Auvergne, duke of Bouillon," 3 vols. 12mo. Not much esteemed. 9. "An Apology for Erasmus," 12mo; whose catholic orthodoxy the author undertakes to prove from passages in his works. 10. "A History of Tenth, and other temporal Goods of the Church," Paris, 1689, 12mo. This is the most scarce, and at the same time the most curious, of all the works of Marsollier.²

MARSTON (JOHN), an English dramatic author, who lived in the time of James I. and wrote eight plays. Wood

¹ Fabroni *Vit   Italorum*, vol. V.—Eloge by Fontenelle.—Moreri.—Niceron, vol. XXVI.—Memoirs of Literature, vols. VII. and IX.—Republic of Letters, vols. IV. and X.

² Niceron, vol. VII.—Dict. Hist.—Moreri.

says, "that he was a student in Corpus-Christi college, Oxford; but where he was born, or from what family descended, is not known." When he left Oxford, he was entered of the Middle Temple, of which society he was chosen lecturer in the 34th of Elizabeth; but much more of his personal history is not known. He lived in friendship with Ben Jonson, as appears by his addressing to him his "*Malecontent*," a tragi-comedy, in 1604; yet we find him afterwards glancing with some severity at Jonson, on account of his "*Catiline and Sejanus*," in his "*Epistle*" prefixed to "*Sophonisba*," another tragedy. "Know," says he, "that I have not laboured in this poem, to relate any thing as an historian, but to enlarge every thing as a poet. To transcribe authors, quote authorities, and to translate Latin prose orations into English blank verse, hath in this subject been the least aim of my studies." Langbaine observes, and with good reason, "that none, who are acquainted with the works of Ben Jonson, can doubt that he is meant here, if they will compare the orations in Sallust with those in his *Catiline*." Jonson appears to have quarrelled with him and Decker, and is supposed to have ridiculed both in his "*Poetaster*."

Marston contributed eight plays to the stage, which were all acted at the Black-Friars with applause; and one of them, called "*The Dutch Courtezan*," was once revived since the restoration, under the title of "*The Revenge, or a Match in Newgate*." In 1633, six of this author's plays were collected, and published in one volume, dedicated to the lady viscountess Falkland. Besides his dramatic poetry, he wrote three books of satires, entitled, "*The Scourge of Villainy*," which were printed at London in 1599, and reprinted in 1764, by the rev. John Bowle. We have no account when Marston died; but he was certainly living in 1633. As a specimen of his poetry, Mr. Dodsley has republished the "*Malecontent*," in his *Collection of Old English Plays*, vol. IV. Marston was a chaste and pure writer, avoiding all that obscenity, ribaldry, and scurrility which too many of the playwrights of that time, and much more so in periods since, have made the basis of their wit, to the great disgrace of the age. He abhorred such writers, and their works, and pursued so opposite a practice in his performances, that "whatsoever even in the spring of his years, he presented upon the

public and private theatre, in his autumn and declining age he needed not be ashamed of.”¹

MARSY (FRANCIS MARIA DE), a Latin poet, and miscellaneous writer, was born at Paris, and entered early into the society of Jesuits, where he displayed and cultivated very excellent literary talents. When he was hardly twenty, he published some Latin poems which gained him credit. His religious opinions being soon found too bold for the society to which he belonged, he was obliged to quit it; and having published in 1754, an “Analysis of Bayle,” in 4 vols. 12mo, he fell into still greater and perhaps more merited disgrace. His books were proscribed by the parliament of Paris, and himself shut up in the Bastile. This book contains a compilation of the most offensive matter contained in the volumes of Bayle, and has since been republished in Holland, with four additional volumes. Having, for a time, regained his liberty, he was proceeding in his modern history (a work of which he had already published some volumes), when he died suddenly in December 1763. Besides the analysis of Bayle, already mentioned, he published, 1. “The History of Mary Stuart,” 1742, 3 vols. 12mo, a correct and elegant work, in which he was assisted by Fréron. 2. “Memoires de Melvill,” translated from the English, 1745, 3 vols. 12mo. 3. “Abridged Dictionary of Painting and Architecture,” 2 vols. 12mo. 4. “Le Rabelais moderne,” or the works of Rabelais made intelligible to readers in general, 1752, 8 vols. 12mo. This is by no means executed in a manner either satisfactory to the reader, or creditable to the author. Some of the obscurities are removed or explained, but all that is offensive to decency is left. 5. “The Prince,” translated from father Paul, 1751. 6. “The Modern History, intended to serve as a continuation of Rollin’s Ancient History,” in 26 vols. 12mo. This is written with regularity, but little elegance. The abbé Marsy has since had a continuator in Richer, who has written with less order, but more profundity of research, especially respecting America and Russia. 7. “Pictura,” in 12mo, 1756. This poem on painting, is considered as less learned in the art, and in that respect less instructive, than that of du Fresnoy; but he has shown himself a more pure and original Latin poet. There is also a poem in Latin by

¹ Langbaine.—Biog. Dram.—Phillips’s Theatrum by sir E. Brydges.—D’Israeli’s Quarrels, vol. III.—Cibber’s Lives.

this author, on tragedy. The opinion of his countrymen is, that his fame rests principally on these Latin poems, and that there was nothing brilliant in his literary career afterwards.¹

MARTEL (FRANCIS), a French surgeon under Henry IV. in whose service he was employed about 1590, attended that prince in the wars of Dauphiny, Savoy, Languedoc, and Normandy; and at Mothe-Frelon saved his life by bleeding him judiciously, in a fever brought on by fatigue. In consequence of this, he gained the full confidence of the king, and was made his chief surgeon. He was the author of a work entitled "*L'Apologie pour les Chirurgiens, contre ceux qui publient qu'ils ne doivent se mêler de remettre les os rompus et démis.*" He wrote also, "*Paradoxes on the practice of Surgery,*" in which some modern improvements are anticipated. His works are printed, with the surgery of Philip de Flesselle, at Paris, in 1635, 12mo.²

MARTELLI (LEWIS), a Florentine poet, born about 1500, wrote verses serious and grotesque. The former were published in 8vo, at Florence, in 1548; the latter appear in the second volume of "*Poesie Bernesche.*" He was also a celebrated dramatic writer. He died in 1527, when he was no more than twenty-eight years old. His brother Vincent was also a poet, and left some "*Rime,*" or lyrics, which were much esteemed. He died in 1556, and his poems and letters appeared in 1607.³

MARTELLI (PETER JAMES), an eminent Italian poet, was born at Bologna in 1665, and was educated at the Jesuits' school, and at the university of his native city, after which he devoted himself to the study of classical literature, and having obtained the post of one of the secretaries to the senate of Bologna, was enabled to follow his studies without much interruption. After publishing a serious poem, entitled "*Gli Ocche di Gesu,*" *The Eyes of Jesus*, he produced a tragedy called "*La Morte di Nerone,*" which with several of his other pieces was acted with great applause. In 1707 he was appointed professor of the belles lettres in the university of Bologna, and soon after was made private secretary to Aldrovandi, who had been nominated delegate to pope Clement XI. At Rome, where he contracted an intimacy with many men of high literary

¹ Necrologie pour an. 1768.—Dict. Hist.

² Eloy, Dict. Hist. de Medicine.

³ Tiraboschi.—Ginguéné Hist. Litt. D'Italie.

reputation, he published a whimsical dialogue, "*Del Volo*," On Flying, in which he endeavoured to prove that men and heavy bodies might be supported in the air, and also wrote several discourses in verse concerning the art of poetry. When he accompanied Aldrovandi, who was appointed the pope's legate at the courts of France and Spain, he wrote at Paris his opinions "*On ancient and modern Tragedy*," in the form of dialogues; and on his return to Rome, he published his tragedies in three volumes, and was reckoned to have conferred a great benefit on Italian literature, although his style is often too turgid and florid for a model. He also began a poem "*On the Arrival of Charlemagne in Italy, and his Accession to the Western Empire*," which he never finished. He died in 1727, at the age of sixty-two, leaving the character of a man of amiable manners and social qualities. His principal works, "*Versi et Prose*," were printed at Bologna in 1729, 7 vols. 8vo.¹

MARTENNE (EDMUND), a benedictine of the congregation of St. Maur, was born in 1654, at St. Jean-de-Losne, in the diocese of Langres. Among his brethren, so highly famous for arduous efforts in literature, he was distinguished for his very laborious researches, no less than for his eminent virtues. The vast extent of his learning did not interfere with the simplicity of his manners, any more than his great attachment to study, with his attention to monastic duties. He died of an apoplexy in 1739, at the age of 85. His principal works are, 1. "*A Latin Commentary on the monastic rules of St. Benedict*," a work of curious research on that subject, Paris, 1690, 4to. 2. "*De antiquis monachorum ritibus*," Lyons, 1690, 2 vols. 4to. Many curious points of history, besides the concerns of the Monks, are illustrated by these volumes. 3. A Latin treatise, "*on the ancient Ecclesiastical Rites, and on the Sacraments*," Rheims, 1700 and 1701, 3 vols. 4to. 4. A Latin treatise on the Discipline of the Church. 5. "*Thesaurus anecdotorum novus*," 1717, 5 vols. folio, a valuable collection of ecclesiastical documents. 6. "*Voyage Literaire de deux Benedictins*," Paris, 1717, 4to. 7. "*Veterum Scriptorum et Monumentorum Ecclesiasticorum, et dogmaticorum, amplissima collectio*," 1724, 9 vols. folio. In this he was assisted by Durand. All these works are full of learned labour; but the author is content

¹ Fabroni Vitæ Itælorum, vol. V.

to amass, without giving much grace to the materials he compiles.¹

MARTENS, or MARTINUS (THIERRY, or THEODORE), an eminent printer, was born at Alost, in Flanders, in 1454. He began printing in 1473, and died in 1534. He is celebrated as the person who first introduced the art of printing into the Netherlands; having exercised this useful and noble art nearly sixty years at Alost, Louvain, and Antwerp. He was an author as well as a printer; and wrote Latin hymns in honour of the saints, a dialogue on the virtues, and other pieces; but he is more renowned for the many beautiful editions of other men's works which issued from his presses. He was highly esteemed by the learned men of the period in which he lived, and enjoyed the friendship of Erasmus, who lodged in his house. He employed the double anchor as a sign of the books that were printed at his office.²

MARTHE. See ST. MARTHE.

MARTIALIS (MARCUS VALERIUS), an ancient Latin poet, and the model of epigrammatists, was born at Bilbilis, now called Bubiera, a town of the ancient Celtiberia in Spain, which is the kingdom of Arragon. He was born, as is supposed, in the reign of Claudius, and went to Rome when he was about twenty-one. He was sent thither with a view of prosecuting the law; but soon forsook that study, and applied himself to poetry. He excelled so much in the epigrammatic style, that he soon acquired reputation, and was courted by many of the first rank at Rome. Silius Italicus, Stella, and Pliny the younger, were his friends and patrons. Stertinius, a noble Roman, had so great an esteem for his compositions, that he placed his statue in his library, while he was yet living; and the emperor Verus, who reigned with Antoninus the philosopher, used to call him his Virgil, which was as high an honour as could well be paid to him. We learn also from Pliny and Tacitus, as well as from several passages in his own writings, that he had honours and dignities bestowed upon him by some of the emperors. Domitian, whom it must be confessed he has flattered not a little, made him a Roman knight, and gave him likewise the "*Jus trium liberorum*," the privileges of a citizen who had three children. He was also advanced to the tribunate. But though he was so particularly honoured, and had so many great and noble patrons, who admired him for his wit and poetry, it

¹ Moreri.—Dupin.—Dict. Hist.

² Marchand's Dict. Hist.

does not appear that he made his fortune among them. There is reason to think that, after the death of Domitian, his credit and interest declined at Rome; and if he had still remaining among the nobles some patrons, such as Pliny, Cornelius Priscus, &c. yet the emperor Nerva took but little notice of him, and the emperor Trajan none at all. Tired of Rome, therefore, after he had lived in that city about four and thirty years, and grown, as himself tells us, grey-headed, he returned to his own country Bilbilis, where he took a wife, and had the happiness to live with her several years. He admired her much, as one who alone was sufficient to supply the want of every thing he enjoyed at Rome. She appears to have brought him a very large fortune; for, in one of his epigrams he extols the magnificence of the house and gardens he had received from her; and says, "that she had made him a little kind of monarch." About three years after he had retired into Spain, he inscribed his twelfth book of Epigrams to Priscus, who had been his friend and benefactor; and is supposed to have died about the year 100. As an epigrammatist, Martial is eminently distinguished, and has been followed as a model by all succeeding wits. All his efforts, however, are not equally successful, and many of his epigrams are perhaps unjustly so called, being merely thoughts or sentiments without applicable point. He offends often by gross indelicacy, which was the vice of the times; but his style is in general excellent, and his frequent allusion to persons and customs render his works very interesting to classical antiquaries.

His works were first printed at Venice, as is supposed in 1470, then at Ferrara in 1471, Rome 1473, and Venice 1475. These are the most rare and valuable editions. The more modern and useful are: that of Aldus, 1501; by Raderus, 1627, fol.; by Scriverius, 1619, 12mo; the Variorum of 1670; and the Bipont edition of 1784, 2 vols. 8vo. A strange absurdity occurs in the Delphin edition, 1680, 4to, where all the indelicate epigrams are omitted in the body of the work, but carefully collected at the end! This has, however, been followed and perhaps exceeded by Smids, in the Amsterdam edition of 1701, who, having ornamented his edition with engravings, places the more indelicate ones at the end of the volume.¹

¹ Crusius's Latin poets.—Vossius de Poet. Lat.—Dübden's Classics and Bibl. Spenceriana.—Saxii Onomasticon.

MARTIAL (D'Auvergne), a French poet of the fifteenth century, was procurator in parliament, and notary of the *châtelet* at Paris, where also he was born; and died in 1508, regarded as one of the most pleasing men and easy writers of his age. He wrote, 1. "*Arrets l'Amour*," Love-causes, the thought of which was taken from the Troubadours of Provence, but handled with great skill and eloquence. The introduction and the close are in verse; the rest in prose. 2. "*Vigiles de la mort du Roi*," an historical poem on the death of Charles VII.; in which, in the form of the Romish office, entitled Vigils, he recites the misfortunes and the glorious acts of his hero; and displays his honest love of virtue and hatred of vice. 3. "*L'Amant rendu Cordelier de l'observance d'Amour*;" a poem of 234 stanzas, reviling the extravagances produced by the passion of love. 4. "*Devotes louanges a la Vierge Marie*," in 8vo, an historical poem on the life of the virgin Mary; a legend in bad verse, filled with the fables which were at that time believed.¹

MARTIANAY (JOHN), a Benedictine monk, who distinguished himself by an edition of St. Jerome, was born at St. Sever, a village in Gascony, in 1647. He entered into the congregation of St. Maur at twenty years of age; and applied himself to the study of the Latin, Greek, and Hebrew languages. He read lectures upon the holy scriptures in several monasteries, at Arles, at Avignon, at Bourdeaux: in the last of which places he accidentally met with father Pezron's book called "*The antiquity of time re-established*;" "*L'Antiquité du temps retablie*." The authority of the Hebrew text, and the chronology of the Vulgate, being attacked in this work, Martianay resolved to defend them in two or three pieces, published against Pezron and Isaac Vossius, who maintained the Septuagint version. This monk died of an apoplexy in 1717, after having spent fifty years in a scrupulous observance of all the duties belonging to his order, and in writing more than twenty works, of which the most distinguished is his edition of the works of St. Jerome, in 5 vols. folio; the first of which was published at Paris in 1693, the second in 1699. In his notes on these two volumes he criticized several learned men, as well papists as protestants, with much severity, and even contumely; which pro-

¹ Nicéron, vols. IX. and X.—Dict. Hist.

voked Le Clerc, who was one of them, to examine the merits of this edition and of the editor. This he did in a volume published in 12mo, at Amsterdam, in 1700, with this title, "*Quæstiones Hieronymianæ, in quibus expenditur Hieronymi nupera editio Parisina, &c.*" in which he endeavours to shew that Martianay, notwithstanding the indecent petulances he had exercised towards other critics, had none of the requisites to qualify him for an editor of St. Jerome; that he had not a competent skill either in the Latin, Greek, and Hebrew languages, or in the ancient interpreters of scripture, or in profane authors, or in the science of manuscripts, for this work. Martianay published the third volume in 1704, the fourth in 1705, and the fifth in 1706; and Le Clerc published, in the seventeenth tome of his "*Bibliothèque choisée*," some copious remarks upon these three last volumes, in order to confirm the judgment he had passed on the two first. Nevertheless, Martianay's edition of Jerome was by many thought the best, even after the appearance of Vallarsius's edition.¹

MARTIGNAC (STEPHEN ALGAI, sieur de), seems to be one of the first French writers who practised the plan, so little approved in England, of translating the ancient classical poets into prose. He gave in this way, versions of, 1. Terence. 2. Horace. 3. Juvenal and Persius. 4. Virgil. 5. Ovid, entire, in 9 vols. 12mo. These translations are in general clear and exact, but want elegance, and purity of style. This laborious writer published also lives of the archbishops, &c. of Paris, of the seventeenth century, in 4to. He died in 1698, at the age of seventy.²

MARTIN (BENJAMIN), an eminent optician, was born at Worplesdon, in Surrey, in 1704, and began life as a plough-boy at Broad-street, a hamlet belonging to that parish. By some means, however, he contrived to learn reading, writing, and arithmetic, so as to be soon enabled to teach them to others. For some time he continued to assist in the farming business, but, as our authority states, "finding that he became a poor husbandman in proportion as he grew a learned one, he prudently forsook what indeed he had no great inclination for," and having a strong inclination to mathematics and philosophical speculations, now entered upon such a course of reading and study as in

¹ Niceron, vol. I.—Moreri.

² Moreri.—Dict. Hist.

some measure supplied the want of a learned education. The historian of Surrey says that he first taught reading and writing at Guildford. It was probably some time after this that a legacy of five hundred pounds bequeathed to him by a relation encouraged his laudable ambition, and after purchasing books, instruments, &c. and acquiring some knowledge of the languages, we find him, in 1735, settled at Chichester, where he taught mathematics, and performed courses of experimental philosophy. At this time he published his first work, "The Philosophical Grammar; being a view of the present state of experimental physiology, or natural philosophy, &c." London, 8vo. When he came up to London we have not been able to discover, but after settling there he read lectures on experimental philosophy for many years, and carried on a very extensive trade as an optician and globe-maker in Fleet-street, till the growing infirmities of old age compelled him to withdraw from the active part of business. Trusting too fatally to what he thought the integrity of others, he unfortunately, though with a capital more than sufficient to pay all his debts, became a bankrupt. The unhappy old man, in a moment of desperation from this unexpected stroke, attempted to destroy himself; and the wound, though not immediately mortal, hastened his death, which happened Feb. 9th, 1782, at seventy-eight years of age.

He had a valuable collection of fossils and curiosities of every species, which after his death were almost given away by public auction. He was indefatigable as an artist, and as a writer he had a very happy method of explaining his subject, and wrote with clearness, and even considerable elegance. He was chiefly eminent in the science of optics; but he was well skilled in the whole circle of the mathematical and philosophical sciences, and wrote useful books on every one of them; though he was not distinguished by any remarkable inventions or discoveries of his own. His publications were very numerous, and generally useful: some of the principal of them were as follow: 1. "The Philosophical Grammar," already mentioned. 2. "A new, complete, and universal system or body of Decimal Arithmetic," 1735, 8vo. 3. "The young student's Memorial Book, or Patent Library," 1735, 8vo. 4. "Description and use of both the Globes, the Armillary Sphere and Orrery," 1736, 2 vols. 8vo. 5. "Elements of Geometry,"

1739, 8vo. 6. "Memoirs of the Academy of Paris," 1740, 5 vols. 8vo. 7. "Panegyric of the Newtonian Philosophy," 1754. 8. "On the new construction of the Globes," 1755. 9. "System of the Newtonian Philosophy," 1759, 3 vols. 8vo. 10. "New Elements of Optics," 1759. 11. "Mathematical Institutions, viz. arithmetic, algebra, geometry, and fluxions," 1759. 12. "Natural History of England, with a map of each county," 1759, 2 vols. 8vo. 13. "Philology and Philosophical Geography," 1759. 14. "Mathematical Institutions," 1764, 2 vols. 15. "Biographia Philosophica, or Lives of Philosophers," 1764, 8vo. 16. "Introduction to the Newtonian Philosophy," 1765. 17. "Institutions of Astronomical Calculations," two parts, 1765. 18. "Description and use of the Air Pump," 1766. 19. "Description of the Torricellian Barometer," 1766. 20. "Appendix to the Description and Use of the Globes," 1766. 21. "Philosophia Britannica," 1778, 3 vols. 22. "Philosophical Magazine." This when complete consists of 14 volumes, but there are parts sold separately, as "The Miscellaneous Correspondence," 4 vols. It was discontinued for want of encouragement, which, however, it appears to have deserved, as it afforded a very correct state of scientific knowledge at that time.¹

MARTIN (DAVID), a protestant divine, was born at Revel, in Languedoc, in 1639, but settled in Holland after the revocation of the edict of Nantes. He was at once a good theologian, and a good philosopher, in both of which capacities he gave lectures at Utrecht, when he was settled as a pastor in that city. Though he was much absent from France, he retained a critical and accurate knowledge of its language, and when the French academy announced the second edition of their dictionary, he transmitted to them some remarks which were received with applause. He died at Utrecht, of a violent fever, in 1721. He was universally regretted in that place, from his probity, modesty, and excellence of character; his heart was affectionate and compassionate, and he delighted in doing good offices without being solicited, and without expecting even gratitude in return. He published, 1. "A History of the Old and New Testament," in 2 vols. folio, printed at Amsterdam in 1707, with 424 fine plates. It is often called Mortier's Bible, from the name of the printer; and

¹ Manning and Bray's Hist. of Surrey.—Gent. Mag. for 1785, where is a very fine portrait of Mr. Martin.—Present State of the Republic of Letters, vol. XVI. p. 164.—Hutton's Dictionary.

the early impressions are distinguished by the absence of a little defect in the last plate, which arose from a fracture of the plate after a few had been taken. 2. "Eight Sermons," 1708, 8vo. 3. "A treatise on Natural Religion," 1713, 8vo. 4. "An Explanation of the 110th Psalm," against John Masson, 1715, 8vo. 5. "Two Dissertations," one in defence of the authenticity of the controverted text, 1 John v. 7. the other in favour of the passage of Josephus, in which Christ is mentioned, 1722, 8vo. 6. "A Bible with short notes," Amsterdam, 1707, 2 vols. fol. 7. "A treatise on Revealed Religion," in which he ably supports the divine inspiration of the sacred books; reprinted at Amsterdam in 1723, in 2 vols. 8vo. This useful and judicious work has been translated into English. Martin wrote with ease, but not with a facility of style; but his talents were considerable, his memory good, and his judgment sound.¹

MARTIN (GREGORY), a learned popish writer, whose name is so much connected with some protestant writers of eminence as to deserve a brief notice here, was born at Maxfield, near Winchelsea, in Sussex, and was admitted one of the original scholars of St. John's college, Oxford, in 1557, by sir Thomas White, the founder. In 1564 he proceeded M. A. and was afterwards taken into the family of Thomas, duke of Norfolk, as tutor to his children, and particularly to Philip, earl of Surrey. Such had been Martin's reputation at college, that when the duke paid a visit to St. John's, one of the society, in a Latin address to his grace, introduced his name with this panegyric: "*Habes, illustrissime dux, Hebræum nostrum, Græcum nostrum, poetam nostrum, decus et gloriam nostrum,*" implying that Martin was their best Hebrew and Greek scholar and poet, and an ornament to their college. Having embraced the Roman catholic religion, which he chose no longer to conceal, he went to the English college at Douay in 1570, where he was ordained priest in 1573, and licentiate in divinity in 1575. After a visit in the following year to Rome, he returned to Doway and taught Hebrew, and gave lectures on the Scriptures. When the college was removed to Rheims, he undertook to translate the Bible into English from the Vulgate, and Dodd is of opinion that what is called "The Rheims translation," may be

¹ Chaufepie.—Burman Traject. Erudit.—Niceron, vol. XXI.

entirely ascribed to him. It was not, however, published at one time. The New Testament appeared first at Rheims and Antwerp, with Bristow's notes, and the Old Testament several years afterwards, with the editor, Dr. Worthington's notes. The New Testament, as we have noticed, under their respective articles, was answered by Fulk and Cartwright. Martin died Oct. 28, 1582, at Rheims. He published some other works, a list of which may be seen in Wood and Dodd, but is scarcely worth transcribing. Camden says that in 1584 a book of his appeared in which queen Elizabeth's gentlewomen were exhorted to serve her as Judith had served Holofernes. The catholic writers, however, deny this, and apparently with justice.¹

MARTIN (JAMES), a learned Benedictine of the congregation of St. Maur, was born at Tanjaux in Upper Languedoc, in 1694, and became a Benedictine in 1709. After having taught the learned languages in his native province, he removed to the capital in 1727. He was there regarded as a man of a singular and violent temper; rather whimsical as a scholar, and not always sufficiently prudent or modest as a writer; yet he was one of the ablest authors produced by the congregation of St. Maur, and would have been excellent had he met with any judicious friend to correct the sallies of his too active imagination. His latter years were much embittered by the gravel and the gout, under the torments of which complaints he suffered, with great piety, a kind of lingering death, which did not dismiss him from his sufferings till 1751, when he was in his seventieth year. He wrote, 1. "A treatise on the Religion of the ancient Gauls," Paris, 1727, 2 vols. 4to. This book is much esteemed for the curious and learned researches of the author; but contains some uncommon opinions, which have not been generally adopted by his readers. One point which he particularly labours, is to derive the religion of the ancient Gauls from that of the patriarchs. This subject has been more successfully handled lately by Mr. Maurice, with the aid of oriental knowledge. 2. "History of the Gauls, &c. from their origin to the foundation of the French monarchy," 1754, 2 vols. 4to, continued and published by his nephew de Brezillac, and much esteemed. 3. "An Explication of several difficult Texts of Scripture," Paris, 1730, 2 vols. 4to. The fire,

¹ Dodd's Church Hist.—Ath. Ox. vol. I.—Pits and Tanner.

the ingenuity, and the presumption of the author, are sufficiently manifest in this book ; which would be much more valuable if deprived of several discussions and citations about trifles, and some points by no means suited to a book of divinity. 4. "An Explanation of ancient Monuments, &c. with an examination of an edition of St. Jerom, and a treatise on Judicial Astrology," Paris, 1739, 4to. Besides a vast scope of erudition, this book is adorned by many lively traits, and a very animated style. 5. "A Project for an Alphabetical Library," containing much learning, and many misplaced witticisms. 6. "A Translation of the Confessions of St. Augustin," which is exact, and is accompanied with judicious notes.¹

MARTIN (THOMAS), an eminent civilian, the son of Thomas Martin, was born at Cerne, in Dorsetshire, and educated at Winchester school, whence he was admitted fellow of New college, Oxford, in 1539. He applied himself chiefly to the canon and civil law, which he likewise studied at Bourges, and was admitted doctor. On entering upon practice in Doctors' Commons, he resigned his fellowship ; and in 1555, being incorporated LL. D. at Oxford, he was made chancellor of the diocese of Winchester. This he owed to the recommendation of bishop Gardiner, who had a great opinion of his zeal and abilities, and no doubt very justly, as he found him a ready and useful assistant in the persecution of the protestants in queen Mary's time. Among other instances, he was joined in commission with Story in the trial of archbishop Cranmer at Oxford. His proceedings on that occasion may be seen in Fox's "Acts and Monuments" under the years 1555 and 1556. His conduct probably was not very gross or tyrannical, as, although he was deprived of his offices in Elizabeth's reign, he was allowed quietly to retire with his family to Ilfield in Sussex, where he continued in privacy until his death in 1584. He wrote two works against the marriage of priests ; but that which chiefly entitles him to some notice here, was his Latin "Life of William of Wykeham," the munificent founder of New college, the MS. of which is in the library of that college. It was first published in 1597, 4to, and reprinted, without any correction or improvement, by Dr. Nicholas, warden of Winchester, in 1690, who does not seem to have been aware

¹ Dict. Hist.—Saxii Onomast.

how much more might be recovered of Wykeham, as Dr. Lowth has proved. This excellent biographer says that Martin seems not so much to have wanted diligence in collecting proper materials, as care and judgment in digesting and composing them. But it is unnecessary to say much of what is now rendered useless by Dr. Lowth's work. Dr. Martin bequeathed, or gave in his life-time, several valuable books to New college library.¹

MARTIN (THOMAS), an English antiquary, was born at Thetford, in the school-house in St. Mary's parish (the only remaining parish of that town in Suffolk), March 8, 1697. His grandfather, William, was rector of Stanton St. John, in Suffolk, where he was buried in 1677. His father William was rector of Great Livermere, and of St. Mary's in Thetford, both in the same county. He married Elizabeth, only daughter of Mr. Thomas Burrough, of Bury St. Edmonds, and aunt to the late sir James Burrough, master of Caius college, Cambridge: he died in 1721, aged seventy-one, and was buried in Livermere chancel, where his son Thomas, not long before his death, placed a monument for him, and his mother, and their children, who were then all dead except himself, "now by God's permission residing at Palgrave." Thomas was the seventh of nine children. His school education was probably at Thetford. In 1715 he had been some time clerk to his brother Robert, who practised as an attorney there; but it appears by some objections to that employment in his own hand-writing, in that year, that he was very uneasy and dissatisfied with that way of life. As these give us the state of his mind, and the bent of his inclination at that early period, and may perhaps account for his succeeding unsettled turn and little application to his business, they may be worth preserving in his own words.

OBJECTIONS.—"First, my mind and inclinations are wholly to Cambridge, having already found by experience that I can never settle to my present employment. 2. I was always designed for Cambridge by my father, and I believe am the only instance in the world that ever went to school so long to be a lawyer's clerk. 3. I always wished that I might lead a private retired life, which can never

¹ Ath. Ox. vol. I. new edit. by Bliss.—Dodd's Ch. Hist.—Pits and Bale.—Strype's Crammer, p. 53, 330, 352, 371—373, 376.—Strype's Parker, p. 504.

happen if I be an attorney; but on the contrary, I must have the care and concern of several people's business besides mine own, &c. 4. If I be a lawyer, the will of the dead can never be fulfilled, viz. of my sister Elizabeth, who left 10% to enter me at college; and aunt Burrough, to whom I have promised (at her earnest request) that I never would be a lawyer; nay, my brother himself had promised her I never should. 5. It was always counted ruination for young persons to be brought up at home, and I'm sure there's no worse town under the sun for breeding or conversation than this. 6. Though I should serve my time out with my brother, I should never fancy the study of the law, having got a taste of a more noble and pleasant study. QUESTIONS. But perhaps these questions may be asked me, to which I shall answer as follows: Why I came to my brother at all? and have absented myself thus long from school? Or why I have not spoke my mind before this time? ANSWERS. 1. Though I am with my brother, it was none of my desire (having always confessed an aversion to his employment), but was almost forced to it by the persuasion of a great many, ringing it in my ears that this was the gainfullest employment, &c. 2. Though I have lost some time in school learning, I have read a great deal of history, poetry, &c. which might have taken up as much time at Cambridge had I kept at school. 3. I have staid thus long, thinking continual use might have made it easy to me; but the longer I stay, the worse I like it.

“THOMAS MARTIN, 1715.”

He was, however, by some means or other, kept from executing his favourite plan of going to Cambridge. In 1722 he still probably resided at Thetford; for, having married Sarah the widow of Mr. Thomas Hopley, and daughter of Mr. John Tyrrel, of Thetford, his first child was born there that year; in 1723 his second was born at Palgrave in Suffolk, as were the rest. This wife bore him eight children, and died Nov. 15, 1731, ten days after she had been delivered of twins. He very soon, however, repaired this loss, by marrying Frances, the widow of Peter le Neve, Norroy king at arms, who had not long been dead, and to whom he was executor. By this lady he came into the possession of a very valuable collection of English antiquities, pictures, &c. She bore him also about as many children as his former wife (four of whom, as well as five of the others, arrived at manhood), and died, we believe,

before him. He died March 7, 1771, and was buried, with others of his family, in Palgrave church-porch, where no epitaph as yet records the name of that man who has so industriously preserved those of others *, though Mr. Ives had promised his friends that he would erect a monument for him, and had actually drawn up a plain inscription for it.

Mr. Martin's desire was not only to be esteemed, but to be known and distinguished by the name of, "Honest Tom Martin of Palgrave †," an ambition in which his acquaintance saw no reason not to gratify him; and we have observed, with pleasure, several strokes of moral sentiment scattered about his rough church notes. These were the genuine effusions of his heart, not designed for the public eye, and therefore mark his real character in that respect. Had he desired the appellation of wise and prudent, his inattention to his business, his contempt and improper use of money, and his fondness for mixed and festive company, would have debarred him, as the father of a numerous family, of that pretension. As an antiquary, he was most skilful and indefatigable; and when he was employed as an attorney and genealogist, he was in his element. He had the happiest use of his pen, copying, as well as tracing, with dispatch and exactness, the different writing of every æra, and tricking arms, seals, &c. with great neatness. His taste for ancient lore seems to have possessed him from his earliest to his latest days. He dated all the scraps of paper on which he made his church-notes, &c. Some of these begin as early as 1721, and end but the autumn before his death, when he still wrote an excellent hand; but he certainly began his collections even before the first mentioned period; for he appears among the contributors to Mr. Le Neve's "Monumenta Anglicana," printed in 1719. The latter part of his life was bestowed on the History of his native town of Thetford. His

* Mr. Martin seems to have imagined that he might want this posthumous honour, as in a curious manuscript of church collections made by him, he had inserted the following pieces of poetry:
When death shall have his due of me,
This book my monument shall be.

Or,
These tombs by me collected here in
one,

When dead, shall be my monumental
stone.

Or in the old phrase:
Thus many tombs from different rooms
By me collected into one,
When I am dead, shall be instead
Of my own monumental stone.

† He is thus called among the subscribers to Grey's Hudibras, 1744.

abilities, and the opportunities he derived from the collections of Peter Le Neve, esq. Norroy king at arms, render it unnecessary to enlarge on this, which Mr. Blomefield, thirty years before this publication encouraged the public to expect from his hands. The materials being left without the last finishing at Mr. Martin's death, were purchased by Mr. John Worth, chemist, of Diss, F. S. A. who entertained thoughts of giving them to the publick, and circulated proposals, dated July 1, 1774, for printing them by subscription. Upon the encouragement he received, he had actually printed five sheets of the work, and engraved four plates. This second effort was prevented by the immature death of Mr. Worth, in 1775; who dying insolvent, his library, including what he had reserved of the immense collections of Le Neve and Martin at their dispersion on the death of the latter, being sold, with his other effects, for the benefit of his creditors, was purchased the same year by Mr. Thomas Hunt, bookseller at Harleston. Of him Mr. Gough bought the manuscript, with the undigested materials, copy-right, and plates. The first of these required a general revisal, which it received from the great diligence and abilities of Mr. Gough, who published it in 1779, 4to.

Mr. Martin's collection of antiquities, particularly of such as relate to Suffolk, was very considerable, greater than probably ever were before, or will be hereafter, in the possession of an individual; their fragments have enriched several private libraries. His distresses obliged him to dispose of many of his books, with his manuscript notes on them, to Mr. T. Payne, in his life-time, 1769. A catalogue of his library was printed after his death at Lynn, in 1771, in octavo, in hopes of disposing of the whole at once. Mr. Worth, above mentioned, purchased the rest, with all his other collections, for six hundred pounds. The printed books he immediately sold to Booth and Berry of Norwich, who disposed of them by a catalogue, 1773. The pictures and lesser curiosities Mr. Worth sold by auction at Diss; part of his manuscripts in London, in April 1773, by Mr. Samuel Baker; and by a second sale there, in May 1774, manuscripts, scarce books, deeds, grants, pedigrees, drawings, prints, coins, and curiosities.¹

MARTINE (GEORGE), a physician, appears to have been a native of Scotland, where he was born in 1702, and

¹ Nichols's Bowyer.

entered upon the study of medicine at Edinburgh in 1720, whence he went to Leyden; and, after prosecuting the same study there for some time, was admitted to his degree of M. D. in 1725. He then returned to Scotland, and practised his art at St. Andrew's. In 1740, while about to publish his Commentaries on Eustachius, he was requested by lord Cathcart, to accompany him, as physician to the forces under his command on the American expedition. The difficulties of the voyage, and the change of climate, he bore with cheerfulness, but the death of that much-loved commander greatly afflicted him. Soon after he was seized with a bilious fever, which proved fatal in 1743, in the forty-first year of his age. His first publication was entitled "*Tractatus de similibus animalibus, et animalium calore*:" after which appeared his "*Essays Medical and Philosophical*," 1740, 8vo. He contributed also some papers to the Edinburgh "*Medical Essays*," and to the "*Philosophical Transactions*." We find in Dr. Thomson's list of the fellows of the royal society the name of George Martini, M. D. elected in 1740, who was probably our author. Being possessed, when a student at Edinburgh, of the earliest edition of "*Eustachius's Tables*," he applied himself diligently to correct and enlarge Lancisi's explanation of those tables, and compared the descriptions of the parts as delivered by authors with these figures, and carefully registered what he read upon the subject. Being at length furnished with many rich materials, he considered of repairing, in some measure, the loss of Eustachius's commentaries "*De dissentionibus et controversiis anatomicis*," and was, as we have observed, about to publish his own Commentaries, when he went abroad. It fell at length into the hands of the first Dr. Monro of Edinburgh, who published it in 1755, under the title of "*Georgii Martinii, M. D. in Bartholomæi Eustachii Tabulas anatomicas Commentaria*," 8vo. Notwithstanding Albinus's explanation, Dr. Monro considers this work as indispensably necessary to those who are in possession of Eustachius's Tables.¹

MARTINI (JOHN-BAPTIST), known all over Europe by the name of PADRE MARTINI, was born at Bologna in 1706, and entered into the order of the friars minor, as offering him the best opportunities for indulging his taste

¹ Eloy, Dict. Hist. de Médecine.—Moreri.—Monthly Review, vol. XIV.—Works of the Learned for 1741.

for music, which he cultivated with so much success as to be regarded, during the last fifty years of his life, as the most profound harmonist, and the best acquainted with the history and progress of the art and science of music in Italy. All the great masters of his time were ambitious of becoming his disciples, and proud of his approbation; and young professors within his reach never thought themselves, or were thought by others, sufficiently skilled in counterpoint, till they had received lessons from this deep theorist, and most intelligent and communicative instructor.

No history of music had been attempted in Italy since that of Bontempi appeared in 1695, till Martini, in 1757, published in 4to, the first volume of his "*Storia Musica*," upon so large a scale, that though the chief part of his life seems to have been dedicated to it, only three volumes were published before his decease in 1783, a circumstance which Dr. Burney thinks is much to be regretted, as he had, with incredible pains and considerable expence, collected materials sufficient for the completion of his whole plan.

Between the publication of the second and third volumes of his "*Storia Musica*," Martini published a work entitled "*Essempiare o sia Saggio di Contrappunto*," Bologna, 1774, in two volumes, folio. This excellent treatise, though written in defence of a method of composing for the church upon canto-fermo, now on the decline, yet has given the learned author an opportunity of writing its history, explaining its rules, defending the practice, and of inserting such a number of venerable compositions for the church by the greatest masters of choral harmony in Italy, from the beginning of the sixteenth century to the middle of the last, that we know of no book so full of information concerning learned counterpoint, so rich in ancient and scarce compositions, nor so abundant in instructive and critical remarks, as this. In 1769 Martini drew up and gave to his disciples a very short tract, entitled "*Compendio della Theoria de numeri per uso del Musico di F. Giambatista Martini. Minor Conventuale*." In this tract the good father defines the three principal calculations, ratios, and proportions necessary for a musician to know in the division of the monochord and in temperament.¹

¹ Burney's *Hist. of Music*, Metastasio, vol. III. p. 102, and in Rees's *Cyclopedia*.

MARTINI (MARTIN), a Jesuit, born at Trent, who resided many years as a missionary in China, and there compiled several curious works on the history and geography of that country, returned to Europe in 1651, and published a description of China, with an exact map of that empire, and fifteen separate maps of the fifteen provinces; to which he added two others, of Corea and Japan. We have met with an account, though on no warranted authority, that he returned afterwards to Asia, and died at Hang-chew in China, at the age of seventy-four. His works consist of, 1. "*Sinicae Historiæ Decas prima, à gentis origine ad Christum natum,*" 4to, and 8vo. This has been translated by le Pelletier, 1692, in 2 vols. 12mo. 2. "*China Illustrata,*" already mentioned, Amsterdam, 1649, in folio. This was the best account of China, before that of du Halde. 3. "*De Bello inter Tartaros et Sinenses,*" which has also been translated. 4. "*An account of the number and quality of the Christians in China.*" Like other missionaries, he is apt to speak in exaggerated terms of the antiquity, riches, policy, &c. of the Chinese.¹

MARTIN (RAYMOND), a Dominican friar, and eminent orientalist, who flourished in the thirteenth century, was born at Sobiras in Catalonia; and was one of those of his order who were appointed, at a general chapter held at Toledo in 1250, to study Hebrew and Arabic, in order to confute the Jews and Mahometans. The occasion of it was this: Raymond de Pennafort, general of the order, having a strong desire to extirpate Judaism and Mahometanism, with which Spain was infected, procured an order from this chapter, that the religious of his society should apply themselves to the study of Hebrew and Arabic. This task he imposed on Martin among others; and he obtained a pension of the kings of Arragon and Castile, for such as should study those languages, on purpose that they might be able to exert themselves in the conversion of infidels. Martin accordingly applied himself to those studies with great success; and, having sufficiently studied the works of the rabbins, they furnished him with such arguments, as enabled him to combat the Jews very skillfully. This appears from his "*Pugio fidei,*" which was finished, as we learn from himself, in 1278, though the first publication of it at Paris was not till 1651. Bosquet,

¹ Dict. Hist.—Moreri.

who died bishop of Montpellier, met with the manuscript, while he was with great ardour examining the library of the college de Foix at Toulouse, about 1629, and, after copying some things out of it, he gave it to James Spiegelhel, a learned German, and his preceptor in the Hebrew tongue. Spiegelhel advised Maussac to publish it; who, though very able to do it by himself, had however for an assistant Mr. de Voisin, son of a counsellor in the parliament at Bourdeaux, who took upon him the greatest part of the task. Thomas Turc, another general of the Dominicans, was very earnest in spurring on the promoters of this edition; and, not satisfied with soliciting them by letters equally importunate and obliging, he gave orders that they should be provided with all the manuscripts of the "*Pugio fidei*" that could be recovered. In short, the Dominican order interested themselves so much in it, that they bore the charges of the impression. Some assert, that Martin wrote another book, entitled, "*Capistrum Judæorum*," and also "*A Confutation of the Alcoran*;" and that a copy of the "*Pugio fidei*," written by his own hand in Latin and Hebrew, was preserved at Naples in the convent of St. Dominic. The great knowledge which he has discovered of the books and opinions of the Jews, has made some imagine that he was of that religion; but this is thought to be a mistake. The time of Martin's death is uncertain.¹

MARTINIERE (ANTHONY-AUGUSTIN BRUZEN DE LA), a French author of considerable celebrity about the beginning of the last century, was born in 1684 at Dieppe. He studied at Paris, partly under the instruction of his learned grand-uncle Richard Simon, who then resided in the college of Fortet. In 1709, he went to the court of Mecklenburgh, and began his researches into the history and geography of that state; but, on the death of the duke, and the troubles which followed, and interrupted his labours, he removed elsewhere, probably to Parma, as we find him, in 1722, publishing, by order of the duke Philip Farnese, whom he calls his most serene master, an historical dissertation, "*Dissertation historique sur les duchés de Parme et de Plaisance*," 4to. It appears also that the Sicilian monarch appointed him his secretary, with a salary of twelve hundred crowns. The marquis de Beretti Landi,

¹ Moreri, — Gen. Dict.

the Spanish minister at the Hague, had a high regard for Martinjere, and advised him to dedicate his geographical dictionary to the king of Spain, and procured for him, from his catholic majesty, the title of royal geographer. Martiniere passed several years at the Hague, where all the foreign ministers paid him much attention, receiving him often at their tables. He died here June 19, 1749. Moreri makes him eighty-three years of age; but this is inconsistent with a date which he gives on the authority of Martiniere himself, viz. that in 1709 he was twenty-five years old. His personal character is represented in a very favourable light by M. Bruys, who lived a long time with him at the Hague, and objects nothing to him but a want of œconomy in his domestic matters: he was a man of extensive reading and memory, excelled in conversation, which abounded in striking and original remarks, and was generous, liberal, and candid. His favourite studies were history and geography, which at length produced his well-known dictionary, "*Dictionnaire Geographique, Historique, et Critique*," Hague, 1726—1730, 10 vols. folio; reprinted with corrections and additions at Dijon in 6 vols. folio; and at Venice, and again at Paris in 1768, 6 vols. folio. This was the most comprehensive collection of geographical materials which had then appeared, and although not without the faults inseparable from so vast an undertaking, was of great importance to the science, and the foundation of many subsequent works of the kind. He also published several editions of Puffendorff's "*Introduction to History*;" a work on which he appears to have bestowed more pains than will perhaps be approved, as his zeal for the Roman catholic religion induced him to omit Puffendorff's remarks on the temporal power of the popes. His other works were, 1. "*Essais sur l'origine et les progrès de la Geographie*," with remarks on the principal Greek and Latin geographers. These two essays were addressed to the academy of history at Lisbon, and that of belles lettres at Paris, and are printed in Camusat's "*Memoires Historiques*," Amst. 1722. 2. "*Traitées geographiques et historiques pour faciliter l'intelligence de l'Ecriture Sainte, par divers auteurs celebres*, M. M. Huet et Le Grand, D. Calmet, &c. &c." Hague, 1730, 2 vols. 12mo. 3. "*Entretiens des ombres aux Champs Elyseés*," taken from a German work under that title, 2 vols. 4. "*Essai d'une traduction d'Horace*," in verse, with some

poetical pieces of his own. 5. "Nouveau recueil des Epigrammatistes François anciens et modernes," Amst. 1720, 2 vols. 12mo. 6. "Introduction generale a l'etude des Sciences et des Belles Lettres, en faveur des personnes qui ne savent que le François," Hague, 1731, 12mo. 7. "Lettres choisies de M. Simon," a new edition, with the life of the author, Amst. 1730, 4 vols. 12mo. 8. "Nouvelles politiques et litteraires," a literary journal which did not last long. 9. "Vie de Moliere," said to be more correct and ample than that by Grimarest. 9. "Continuation de l'Histoire de France sous la regne de Louis XIV. commencée par M. de Larrey." Some other works have been improperly attributed to Martiniere, as "Lettres serieuses et badines," which was by M. Bruys, and "Relation d'une assemblée tenue au bas du Parnasse," a production of the abbé D'Artigny. After his death, his name was put to a species of Ana, entitled, "Nouveau portefeuille historique et litteraire," an amusing collection; but probably not of his forming.¹

MARTINIUS (MATTHIAS), a learned German divine of the Protestant persuasion, was born in 1572, and studied at Paderborn, under the celebrated Piscator. In his twenty-third year he was called to officiate as minister in the courts of the counts of Nassau Dillembourg; the following year was appointed professor in the college of Paderborn, and in 1592 was appointed regent of the schools. He was afterwards called to be rector of the school at Bremen, and, in 1618, was deputed by the magistrates of Bremen to the synod of Dort, where he maintained the opinions of Cameron, Amyraut, Daille, and others; but signed all the acts of the synod. He died in 1630, leaving behind him many theological treatises, now forgotten, and a "Lexicon philologicum, in quo Latinæ et a Latinis auctoribus usurpatæ tum puræ, tum barbaræ voces ex originibus declarantur, &c.: accedit Cadmus Græco-Phoenix et Glossarium Isidori," Utrecht, 1697, 2 vols. folio; reprinted at Amsterdam, 1701. This work, at one time, enjoyed considerable reputation, and it is said that some philologists have availed themselves of it, without acknowledgment.²

MARTIUS GALEOTTUS. See GALEOTO.

¹ Moreri.—Dict. Hist. in art. Bruzen.

² Chauffepie.—Moreri,—Saxii Oxonast.

MARTYN (JOHN), professor of botany at Cambridge, was born Sept. 12, 1699, in Queen-street, London, where his father Thomas was a merchant. His mother, whose maiden name was Catharine Weedon, died Nov. 1, 1700. After being educated at a private school in the neighbourhood, he was taken, at the age of sixteen, into the counting-house of his father; but, without neglecting the duties of this station, he had already so strong a taste for literature, that he constantly devoted much of the night to study, allowing himself, for many years, only four hours for sleep. In the summer of 1718 he first acquired a taste for botany, in consequence of his acquaintance with Mr. Wilmer, an apothecary, who afterwards became demonstrator in the Chelsea-garden, Dr. Patrick Blair, and Dr. William Sherard, under whose instructions his progress was rapid. He soon became desirous of commencing author, and began by translating Tournefort's History of the plants growing about Paris, from French into English, in 1720. This, however, he did not print till 1732, when the title was "Tournefort's History of Plants growing about Paris, with their uses in Physic, and a mechanical account of the operation of medicines. Translated into English, with many additions. And accommodated to the plants growing in Great Britain," 2 vols. 8vo. This year he undertook various botanical excursions, which were chiefly performed on foot, that he might observe plants in their natural situations, as well as insects, which had now likewise excited his attention. The leading character of his mind seems to have been a taste for inquiry, which prompted him to examine every thing for himself. His observation of the works of God directed his thoughts to the divine origin of all things, and his perusal of the writings of some of the most famous adversaries of revealed religion, served but to confirm him in its truth. About the year 1721 he became acquainted with the celebrated Dillenius, and in conjunction with him and several others, amongst whom we find the names of Deering, Thomas Dale, and Philip Miller, established a botanical society, which met every Saturday evening, first at the Rainbow coffee-house in Watling-street, and afterwards in a private house. Dillenius was president, and Martyn, who was secretary, read before this society a course of lectures, upon the technical terms of the science, the foundation, as it is presumed, of what he

afterwards published. These meetings were continued for about five years only.

We are not informed of the period at which Mr. Martyn changed his mercantile occupation for the medical profession, to which he was, doubtless, led by the general tenour of his pursuits. In 1723 he was offered admission into the royal society, which he declined, as it appears by one of his letters to Dr. Blair, from pure modesty. His objections, however, were overcome the next year; and he soon proved himself an active and worthy member, by his various communications, to be found in the Transactions of that learned body. In 1726 he published his tables of *Officinal Plants*, in twenty pages folio, disposed according to Ray's system, under the title of "*Tabulæ Synopticæ*," &c. Lond. fol. dedicated to Sir Hans Sloane. He had given a public course of lectures in Botany the preceding year, and had, with the assistance of Dr. Blair, undertaken to make a collection of birds. His herborizing excursions were from time to time continued, notwithstanding his various labours and engagements in town. His second course of lectures there, in 1726, being much approved, he was recommended by Dr. Sherard and Sir Hans Sloane as fit to teach the science in which he excelled, in the University of Cambridge. Accordingly he gave, in 1727, the first botanical course ever read in that university; and for the use of his pupils reduced the alphabetical catalogue of Cambridge Plants, printed by Ray, into a systematic form, according to the principles of its author, and published it under the title "*Methodus Plantarum circa Cantabrigiam nascentium*," Lond. 12mo. As he excelled in the knowledge of cryptogamous vegetables, he improved the work in that department; and he now very judiciously laid aside the old systematic practice, of separating trees and shrubs from herbs, in his classification. In 1728 he published the first Decade of a sumptuous work, entitled "*Historia Plantarum Rariorum*," in imperial folio, in which his merit in description is conspicuous. The plates were drawn by that great artist Van Huysum, engraved in mezzotinto by Kirkall, and printed in colours; but in the latter part of their execution they fail very much, that mode of colouring plates having scarcely ever been found to answer. Four more Decades of this work appeared in the course of nine years; after which it ceased, on account of the great expence of the undertaking. When this publi-

cation commenced, its author is said to have "sedulously applied himself to the practice of physic." Sir James Smith thinks this must have been as an apothecary, for Mr. Martyn was not, by any medical degree, authorized to practise as a physician.

In 1729, he had a design of reading botanical lectures at Oxford, and it is not known what prevented this scheme, unless that he might, upon reflection, consider it as interfering with the recent establishment of the Sherardian professorship there, in favour of his friend Dillenius. In the following year we find him projecting, in conjunction with Dr. Russell, a new edition of Stephens's Latin Thesaurus; but this design was dropped, and he engaged in a far more easy and pleasant work, along with the same friend, and some others, entitled the "Grub-street Journal," a periodical publication, which had a large sale, and contains a great variety of satirical remarks on, and anecdotes of living authors, forming indeed a kind of prose and verse "Dunciad," and, like that celebrated poem, sometimes takes liberties with characters that ought to have been noticed with more respect. The best papers were afterwards collected in 2 vols. 12mo, 1737, under the title of "Memoirs of the Society of Grub-street." Mr. Martyn's papers are distinguished by the signature B. and Dr. Russell's by that of M. The poetical part was published in a separate volume, with an emblematic frontispiece, and is more scarce.

On the 26th of May, 1730, Mr. Martyn was admitted of Emanuel college, Cambridge, with an intention of taking his degrees in physic; but after keeping five terms, his marriage, and the necessary attendance to his profession, caused him to relinquish this design*. He had resided for three years in Great St. Helen's; but the town

* About this time he was an unsuccessful candidate for the post of secretary to the royal society. His opponent was Dr. Mortimer, who had the interest of sir Hans Sloane and of the court, which, Mr. Martyn's son says, was "too prevalent for the literary part of the society." In 1731 he was engaged in putting together Churchill's Collection of Voyages and Travels; published proposals for an edition of Virgil's Georgics, and entered into articles for abridging the "Philosophical

Transactions" from 1720 to that time, in conjunction with Mr. John Eames, who, however, abridged only three chapters, while Mr. Martyn completed the whole in 2 vols. 4to. 1734, as a continuation of the previous abridgment in 5 vols, by Lowthorp and Jones. Among his other literary labours, he was also engaged in the "General Dictionary, including Bayle," 10 vols. fol. but his articles appear only in the first three volumes.

air disagreeing with his constitution, which was asthmatic, he removed to Chelsea, where he married, on the 20th of August, 1732, Eulalia, youngest daughter of John King, D. D. rector of Chelsea, and prebendary of York, by whom he had three sons and five daughters. Four of the latter died young, but the other children survived him.

At the close of this year the Professorship of Botany at Cambridge becoming vacant, by the death of Mr. Bradley, all eyes were directed towards Mr. Martyn as the properest person for this situation; and, after some slight opposition to him as a nonjuror, which he removed, by taking the requisite oaths, he was unanimously elected Feb. 8, 1733. In two or three years, however, after obtaining the appointment, he finally ceased to lecture, from want of encouragement, and especially the want of a botanic garden, at Cambridge. There had been hopes of the latter being established in 1731, through the liberality and zeal of a Mr. Brownell of Willingham; but the scheme fell to the ground, nor was it revived with effect till many years afterwards.

Nevertheless, our indefatigable botanist and scholar was not idle. The work on which his literary fame chiefly and firmly rests is his splendid quarto edition of Virgil's *Georgics*, which appeared in 1741, dedicated to Dr. Mead. Here his abilities and his acquisitions had their full scope. The text was accompanied by an English translation, and ample notes in the same language. In these the editor was enabled, from his peculiar studies, to throw more light upon the natural history of his author, than any one before him had done, nor is it easy to improve upon his performance. He was assisted in the astronomical part by his friend the celebrated Halley, to whose worth he has given a just and feeling tribute in the preface. In 1749 he published the *Bucolics* on the same plan, and intended to have gone through the whole of the Roman poet; but growing infirmities, and the loss of his wife, who died of a cancer in the breast this year, for a while damped his ardour. The labours of his profession, too, were becoming burthensome. He speedily indeed repaired his domestic loss, marrying, in July 1750, Mary-Anne, daughter of Claude Fonnereau, esq. of London, merchant. This lady bore him one son, and survived him.

In the spring of 1752 he retired from practice, and took a farm in a most beautiful situation at Streatham, and, but for occasional attacks of the gout, enjoyed several years of learned leisure united with scientific experience, in attention to the business of his farm, and the care of his family. On the 30th of January, 1761, he resigned his professorship of botany in favour of his son the rev. Thomas Martyn, who was elected in his stead, and who has ever since filled that station with honour to himself and to his parent. In gratitude for this election, so consonant to his own wishes, Mr. Martyn, some time afterwards, gave his botanical library, of above 200 volumes, with his drawings, herbarium, and collections of seeds and *materia medica*, to the university, for which the thanks of that body were very handsomely returned him in 1765.

This worthy man died at Chelsea, to which place his increasing infirmities had induced him, about a year previous, to return, Jan. 29, 1768, in the sixty-ninth year of his age, and was interred in the burying-ground there, near his first wife.

To the works already noticed, as published by Mr. Martyn, we may add a translation of Boerhaave's treatise on the powers of medicine, 1740, 8vo, a translation and abridgment of the "Memoirs of the Royal Academy of Sciences at Paris," in conjunction with Chambers, the author of the Dictionary of Arts and Sciences, Lond. 1742, 5 vols. 8vo; and a translation of Dr. Walter Harris's "Treatise of the acute diseases of Infants," *ibid.* 1742, 8vo. In 1743 he resumed his abridgment of the Philosophical Transactions, and published the eighth, ninth, and tenth volumes, in 1747 and 1756. He left also a great many manuscripts on various branches of science and literature. In 1770, his son published "Dissertations and critical Remarks upon the *Æneids* of Virgil. By the late John Martyn, &c." 12mo, with some account of the author and his writings, from which the preceding article has been taken.¹

MARTYN (WILLIAM), recorder of Exeter, was born in that city in 1562, and educated in the grammar school, whence he was sent to Broadgates-hall, now Pembroke college, Oxford, in 1579. Here he is supposed to have taken one degree in arts, and then removed to some of the

¹ Life as above.—Abridged also by Sir J. Smith in Rees's Cyclopædia.

inns of court in London to study law. In 1605, he was elected recorder of his native city, where he died April 12, 1617. He is noticed here as the author of a history or chronicle of the kings of England, entitled "The History and Lives of the Kings of England, from William the Conqueror to King Henry VIII." Lond. 1616, folio, reprinted in 1618, an amusing, and not ill-written work, taken principally from the Chronicles. An appendix was published in 1638, by B. R. M. A. including the history of Edward VI., Mary, and Elizabeth. It is said that king James took offence at some passages in Mr. Martyn's work respecting his own family or the Scottish nation, and that the author was brought into some trouble. Of what kind this trouble was we are not told, but that it preyed on his mind, and hastened his death. Mr. Martyn also published a book for the use of one of his sons, entitled "Youth's Instruction," Lond. 1612, 4to, which Wood says, shows a great deal of reading. His family appears to have been somewhat poetical, as his history was preluded by copies of verses by his three sons, and his son-in-law.¹

MARTYR, JUSTIN. See JUSTIN.

MARTYR, PETER. See ANGHIERA.

MARTYR (PETER), a very distinguished divine, was born at Florence, Sept. 8, 1500. His family name was Vermilius; but his parents gave him that of Martyr, from one Peter a martyr, whose church happened to stand near their house. The first rudiments of literature he received from his mother, who was a very ingenious lady; and used, as it is said, to read Terence and other classics to him in the original. When he was grown up, he became a regular Augustine in the monastery of Fiesoli; and, after three years' stay there, was sent to the university of Padua, to study philosophy and the Greek language. At twenty-six, in 1526, he was made a public preacher, and preached first at Brixia, in the church of Afra, then at Rome, Venice, Mantua, and other cities of Italy. He read lectures of philosophy and divinity in his college, and applied himself to the study of the Hebrew tongue, the knowledge of which he attained by the assistance of one Isaac, a Jewish physician. Such was his fame at this time, that he was made abbot of Spoleto, in the duchy of Umbria, where he continued three years. Afterwards, he was made go-

¹ Prince's Worthies of Devon. — Fuller's Worthies. — Ath. Ox. vol. I.

vernor of the monastery of St. Peter *ad aram* in Naples. Here he first became acquainted with the writings of Zuin-
glius and Bucer, which led him to entertain a good opi-
nion of protestantism : and afterwards his conversation with
Valdes, a Spanish lawyer, so confirmed him in it, that he
made no scruple to preach it at Rome privately to many
persons of quality, and sometimes even publicly. Thus
when he came to 1 Cor. iii. 13, he boldly affirmed, that
place not to be meant of purgatory ; “because,” said he,
“the fire there spoken of is such a fire, as both good and
bad must pass through ; and the fire shall try every man’s
work of what sort it is.” “And this,” says Fuller, in his
quaint manner, “seeming to shake a main pillar of pur-
gatory, the pope’s furnace, the fire whereof, like the phi-
losopher’s stone, melteth all his leaden bulls into pure gold ;
some of his under-chemists, like Demetrius and the crafts-
men, began to bestir themselves, and caused him to be
silenced.”

It was not, however, this opposition, but a severe illness,
which obliged him to go from Naples in quest of a more
healthy air ; and being chosen general visitor of his order,
that he might be absent from his cure without inconven-
ience, he went to Lucca, where he was made superior of
St. Fridian, a house of his own order ; and there he lived
with Tremellius and Zanchius, whom he is said to have
converted. But, finding himself in more danger here, he
left the city secretly, and travelled to Pisa ; whence, by
letters to cardinal Pole, and to the society of Lucca, he
fully explained the reasons of his departure. Then coming
to Florence, but making no long stay there, he set for-
ward for Germany ; and, passing the Alps, went to Zurich
with Ochinus, who had been one of the most celebrated
preachers of Italy, but had now forsaken his former super-
stitions. From Zurich he went to Basil ; and thence, by
Bucer’s means, was brought to Strasburg. Here he mar-
ried a young nun that had left her convent, who lived with
him eight years, and died at Oxford, as will be noticed
hereafter. After he had spent five years at Strasburg, he
was, through the management of Seymour the protector,
and archbishop Cranmer, sent for to England by Edward
VI. who made him professor of divinity at Oxford in 1549.
Here he read lectures, to which even the popish party,
from the fame of his learning, resorted : and though they
could not be easily reconciled to his doctrines, yet they

bore him with some patience, till he came to handle that of the Lord's Supper. Then they began to disturb him in his lectures, to fix up malicious and scandalous libels against him, and to challenge him to disputes; which challenges he did not disdain to accept, but disputed, first privately in the vice-chancellor's lodge, and afterwards in public, before his majesty's commissioners, deputed for that purpose. His adversaries, finding no advantage could be gained by argument, stirred up the multitude so successfully, that he was obliged to retire to London till the tumult was suppressed. In 1550, the king bestowed on him a canonry of Christ church, on which he returned, and entered on the lodgings belonging to him, near the great gate of Christ church leading into Fish-street. Here being still much disturbed by the rabble, who broke his windows in the night-time, and rendered the situation very uneasy, he was obliged to exchange his lodgings for those in the cloister, where he quietly passed the remainder of his abode in the university. For the more privacy in his studies, he erected a fabric of stone in his garden, situated on the east side of his apartments, in which he partly composed his commentaries on the first epistle to the Corinthians, and his epistles to learned men. This fabric, which contained two stories, remained until 1684, when it was pulled down by Dr. Aldrich, then canon.

He continued at Oxford till queen Mary came to the throne; when he was suffered to depart the kingdom, and passed undiscovered through Brabant, and other popish territories, to Strasburg; though it is said, not without considerable risk. Thence he went to Zurich, upon an honourable invitation from the magistrates of that place, to be their divinity professor; and was accompanied thither by Jewel, afterwards bishop of Salisbury, who was then an exile for his religion. At Zurich Martyr lived seven years in high esteem with the inhabitants of the place, and in great friendship with Bullinger, and other learned men. He was afterwards invited to Geneva, to be pastor of the Italian church there; and in queen Elizabeth's reign, when protestantism was re-established in England, bishop Jewel endeavoured to prevail on him to return, but in vain. he continued at Zurich to the time of his death, Nov. 12, 1562, in his sixty-third year. The year before he died, however, he was prevailed upon by letters from the queen-mother of France, the king of Navarre, the prince of Condé,

and other peers of that realm, to go over into France to the solemn conference at Poissy, where he disputed against the papists, with Beza and others. Not long after his arrival at Zurich, he took a second wife, who was recommended to him from the Italian church at Geneva, where she lived an exile for religion. He had two children by her, who both died very young, and before him; and he left her with child of a third, which proved a daughter.

Peter Martyr is described to have been a man of an able, healthy constitution, large-boned, well limbed, and of a countenance which expressed an inwardly grave and settled turn of mind. His parts and learning were very uncommon; as was also his skill in disputation, which made him as much admired by the protestants, as hated by the papists. He was very sincere and indefatigable in promoting a reformation in the church; yet his zeal was never known to get the better of his judgment. He was always moderate and prudent in his outward behaviour; nor, even in the conflict of a dispute, did he suffer himself to be transported into intemperate warmth, or unguarded expressions ever to escape him. But his pains and industry were not confined to preaching and disputing against the papists; he wrote a great many books against them, none of which raised his reputation higher, than his "Defence of the orthodox doctrine of the Lord's Supper," against bishop Gardiner. He wrote also several tracts of divinity, and commentaries on many books of Scripture; for all which he was as much applauded by one party, as he was condemned by the other. Dupin, however, with his usual candour, bestows the highest praise on the learning and critical skill of Martyr as a commentator. It is easy to conceive, that Peter Martyr would be ranked at Rome amongst the heretics of the first class; yet, as bishop Jewel observes in his "Defence of the Church of England," he "was an illustrious man, and must never be named without the highest respect and honour."

We have mentioned that Peter Martyr's wife died at Oxford, in 1551, and was buried in the cathedral of Christ church. Here her remains quietly reposed until 1556, when cardinal Pole appointed a set of commissioners to *reform* the university of Oxford, from all remains of the new religion, or heresy, as it was called. In the discharge of their functions, they were ordered to take into their consideration the manners and life "of one Catherine

Cathie, or Dampmartin, the late wife of Dr. Peter Martyr, who died about four years ago, and was buried in the cathedral of Christ church, near to the reliques of St. Frideswyde." They accordingly summoned several persons of her acquaintance, "to the end that if they could find any thing of her, favouring of heresy, they might take up her body and commit it to the fire;" but, as these witnesses pretended they did not understand her language, and therefore could not tell what religion she professed, they informed the cardinal of their progress, who immediately wrote to Dr. Marshall, the dean, a letter, which by no means exhibits Pole as a man possessed of that greatness of mind which his late biographers have attributed to him. He tells the dean that "forasmuch as Catherine Cathie, of detestable memory, who had professed herself the legitimate wife of Peter Martyr, a heretic, though he and she had before marriage entered into solemn vows of religion, and that she had lived with him in Oxford in cursed fornication, when he denied the truth of the Sacrament, and that also after her death she was buried near the sepulchre of that religious virgin St. Frideswyde; he should according to his discretion deal so with her carcass that it should be far enough cast from ecclesiastical sepulture." Melchior Adam imputes this conduct on the part of the cardinal, to a motive of resentment, which he had conceived against Peter Martyr. The cardinal had formerly been his most intimate friend, and even continued to appear so, after Martyr had expressed his disgust at the errors and superstitions of Rome; but when Martyr left Italy, he became his most inveterate enemy, and exercised that indignity, and even cruelty upon the wife, which it was not in his power to shew to the husband.

The body was accordingly taken up and buried in the dunghill near the dean's stable, and remained there, until queen Elizabeth was settled on the throne, when a singular act of retaliation took place. The archbishop of Canterbury, bishop of London, and others, having ordered some of the society of Christ church to replace the body, Dr. Calfhill, the subdean, not content with this, made search for the relics of St. Frideswyde, and having found them, put them into the coffin along with the remains of Martyr's wife, that in time they might become undistinguishable. In this state the coffin was solemnly interred in Christ church. On this occasion one of the Oxford wits

proposed by way of epitaph, "Hic jacet religio cum superstitione." Dr. Calfhill published in the following year (1562), an account of this affair, entitled "*Historia de exhumatione Katherinæ nuper uxoris Petri Martyris*," in 8vo.¹

MARVELL (ANDREW), a very ingenious and witty English writer, was the son of Mr. Andrew Marvell, minister and schoolmaster of Kingston upon Hull, in Yorkshire, and was born in that town in 1620. His abilities being very great, his progress in letters was proportionable; so that, at thirteen, he was admitted of Trinity-college in Cambridge. But he had not been long there, when he fell into the hands of the Jesuits; for those busy agents of the Romish church, under the connivance of this, as well as the preceding reign, spared no pains to make proselytes; for which purpose several of them were planted in or near the universities, in order to make conquests among the young scholars. Marvell fell into their snares, as Chillingworth had fallen before him, and was inveigled up to London; but his father being apprised of it soon after, pursued him, and finding him in a bookseller's shop, prevailed with him to return to college. He afterwards applied to his studies with great assiduity, and took a bachelor of arts degree in 1639. About this time he lost his father, who was unfortunately drowned in crossing the Humber, as he was attending the daughter of an intimate female friend; who by this event becoming childless, sent for young Marvell, and, by way of making all the return in her power, added considerably to his fortune. Upon this the plan of his education was enlarged, and he travelled through most of the polite parts of Europe. It appears that he had been at Rome, from his poem entitled "*Flecknoe*," an English priest at Rome; in which he has described with great humour that wretched poetaster, Mr. Richard Flecknoe, from whom Dryden gave the name of Mac-Flecknoe to his satire against Shadwell. During his travels, another occasion happened for the exercise of his wit. In France, he found much talk of Lancelot Joseph de Maniban, an abbot; who pretended to understand the characters of those he had never seen, and to prognosticate their good or bad fortune, from an inspection of their

¹ Melchior Adam.—Fuller's *Abel Redivivus*.—Wood's *Annals*.—Strype's *Cranmer and Annals*, *passim*.—Dupin.—Chaufepie.

hand-writing. This artist was handsomely lashed by our author, in a poem written upon the spot, and addressed to him. We know no more of Marvell for several years, only that he spent some time at Constantinople, where he resided as secretary to the English embassy at that court.

In 1653, we find him returned to England, and employed by Oliver Cromwell as a tutor to a Mr. Dutton; as appears from an original letter of Marvell to that usurper, still extant. His first appearance in any public capacity at home, was his being made assistant to the celebrated Milton, Latin secretary to the protector, which, according to his own account, happened in 1657. "I never had," says he, "any, not the remotest relation to public matters, nor correspondence with the persons then predominant, until the year 1657; when indeed I entered into an employment, for which I was not altogether improper, and which I considered to be the most innocent and inoffensive towards his majesty's affairs, of any in that usurped and irregular government, to which all men were then exposed. And this I accordingly discharged without disobliging any one person, there having been opportunity and endeavours since his majesty's happy return to have discovered, had it been otherwise."

A little before the Restoration, he was chosen by his native town, Kingston-upon-Hull, to sit in that parliament which began at Westminster, April 25, 1660, and afterwards in that which began May 8, 1661. In this station he acquitted himself so much to the satisfaction of his electors, that they allowed him a handsome pension all the time he continued to represent them; which was to the time of his death. This was probably the last borough in England that paid a representative. He seldom spoke in parliament, but had much influence without doors upon the members of both houses. Prince Rupert, particularly, paid the greatest regard to his counsels; and whenever he voted according to the sentiments of Marvell, which he often did, it used to be said by the opposite party, that "he had been with his tutor." Such certainly was the intimacy between the prince and Marvell, that when he was obliged to abscond, to avoid falling a sacrifice to the indignation of those enemies among the governing party whom his satirical pen had irritated, the prince frequently went to see him, disguised as a private person.

The first attack he made with his pen was in 1672, upon

Dr. Parker, a man of parts and learning, but a furious partizan, and virulent writer on the side of arbitrary government, who at this time published "Bishop Bramhall's Vindication of himself, and the rest of the episcopal clergy, from the presbyterian charge of popery, &c." to which he added a preface of his own. This preface Marvell attacked, in a piece called "The Rehearsal transposed; or, animadversions on a late book, intituled, A preface, shewing what grounds there are of fears and jealousies of Popery, the second impression, with additions and amendments." London, printed by J. D. for the assigns of John Calvin and Theodore Beza, at the sign of the king's indulgence, on the south side of the Lake Lemman; and sold by N. Ponder in Chancery-lane," 1672," in 8vo. The title of this piece is taken in part from the duke of Buckingham's comedy, called "The Rehearsal;" and, as Dryden is ridiculed in that play under the name of Bayes, Marvell borrowed the same name for Parker, whom he exposed with much strength of argument, and force of humour. Parker answered Marvell in a letter entitled "A Reproof to the Rehearsal transposed;" to which Marvell replied in, "The Rehearsal transposed, the second part. Occasioned by two letters: the first printed by a nameless author, entitled A Reproof, &c. the second left for me at a friend's house, dated Nov. 3, 1673, subscribed J. G. and concluding with these words: *If thou darest to print any lie or libel against Dr. Parker, by the eternal God I will cut thy throat.*" Answered by Andrew Marvell," Lond. 1673, 8vo. Marvell did not confine himself in these pieces to Parker's principles, as they appear in the "Preface and the Reproof;" but he exposed and confuted likewise various opinions which the doctor had advanced in his "Ecclesiastical Polity," published in 1670, and in his "Defence" of it in 1671. Parker made no reply to Marvell's last piece: "He judged it more prudent," says Wood, "to lay down the cudgels, than to enter the lists again with an untowardly combatant; so hugely well versed and experienced in the then but newly refined art, though much in mode and fashion almost ever since, of sporting and buffoonery. It was generally thought, however, by many of those who were otherwise favourers of Parker's cause, that the victory lay on Marvell's side; and it wrought this good effect on Parker, that for ever after it took down his high spirit." Burnet, speaking of Parker, says that, "after he had for

some years entertained the nation with several virulent books, he was attacked by the liveliest droll of the age, who wrote in a burlesque strain; but with so peculiar and entertaining a conduct, that from the king down to the tradesman, his books were read with great pleasure. That not only humbled Parker, but the whole party; for the author of the *Rehearsal* transposed had all the men of wit on his side." Swift likewise, speaking of the usual fate of common answerers to books, and how short-lived their labours are, adds, that "there is indeed an exception, when any great genius thinks it worth his while to expose a foolish piece: so we still read Marvell's answer to Parker with pleasure, though the book it answers be sunk long ago." Several other writers fell with great fury and violence upon Marvell; but Parker being considered as the principal, Marvell took but slight notice of the others.

A few years after, another divine fell under the cognizance of Marvell's pen. In 1675, Dr. Herbert Croft, bishop of Hereford, published without his name, a discourse in 4to, entitled, "The Naked Truth; or the true state of the Primitive Church. By an humble Moderator." This was immediately answered by several persons, and among the rest by Dr. Turner, master of St. John's-college, Cambridge, in a book called "Animadversions upon a late pamphlet, entitled, The Naked Truth," &c. This animadverter being against moderation, which the author of "Naked Truth" had written his book on purpose to recommend, provoked Marvell to take him to task, in a piece entitled "Mr. Smirke, or the divine in mode; being certain annotations upon the animadversions on The Naked Truth, together with a short historical essay concerning general councils, creeds, and impositions in matters of religion. By Andreas Rivetus, junior. Anagrammatised, *Res nuda veritas*," 1676, 4to. The "Historical Essay" was afterwards printed by itself in folio. The last work of our author, which was published during his life, was "An account of the growth of Popery and arbitrary government in England; more particularly, from the long prorogation of Nov. 1675, ending the 15th of Feb. 1676, till the last meeting of parliament the 16th of July, 1677; 1678," folio: and reprinted in State tracts in 1689. In this the author, having imputed the Dutch war to the corruption of the court, asserts, that the papists, and particularly the French, were the true springs of all the coun-

cils at this time : and these, and other aspersions upon the king and ministry, occasioned the following advertisement to be published in the Gazette : "Whereas there have been lately printed and published several seditious and scandalous libels against the proceedings of both houses of parliament, and other his majesty's courts of justice, to the dishonour of his majesty's government, and the hazard of public peace; these are to give notice, that what person soever shall discover unto one of the secretaries of state the printer, publisher, author, or hander to the press, of any of the said libels, so that full evidence may be made thereof to a jury, without mentioning the informer; especially one libel, intituled, An account of the growth of Popery, &c. and another called, A seasonable argument to all the grand juries, &c. the discoverer shall be rewarded as follows : he shall have fifty pounds for such discovery, as aforesaid, of the printer or publisher of it from the press; and for the hander of it to the press, 100*l.* &c."

Marvell, as we have already observed, by thus opposing the ministry and their measures, created himself many enemies, and made himself very obnoxious to the government : notwithstanding which, Charles II. took great delight in his conversation, and tried all means to win him over to his side, but in vain ; nothing being ever able to shake his resolution. There were many instances of his firmness in resisting the offers of the court, in which he showed himself proof against all temptations. The king, having one night entertained him, sent the lord treasurer Danby the next morning to find out his lodgings ; which were then up two pair of stairs, in one of the little courts in the Strand. He was busily writing, when the treasurer opened the door abruptly upon him ; upon which, surprized at so unexpected a visitor, Marvell told his lordship, "he believed he had mistaken his way." Lord Danby replied, "Not now I have found Mr. Marvell;" telling him, that he came with a message from his majesty, which was to know, what his majesty could do to serve him? to which Marvell replied, with his usual facetiousness, that "it was not in his majesty's power to serve him." Coming to a serious explanation, our author told the treasurer, "that he knew full well the nature of courts, having been in many; and that whoever is distinguished by the favour of the prince, is always expected to vote in his interest." Lord Danby told him, that his majesty, from the just sense

he had of his merit alone, desired to know, whether there was any place at court he could be pleased with? To which Marvell replied, "that he could not with honour accept the offer; since, if he did, he must either be ungrateful to the king in voting against him, or false to his country in giving into the measures of the court. The only favour therefore which he begged of his majesty was, that he would esteem him as faithful a subject as any he had, and more truly in his interest by refusing his offers, than he could have been by embracing them." Lord Danby, finding no arguments would make the least impression, told him, "that the king had ordered him 1000*l.* which he hoped he would receive, till he could think of something farther to ask his majesty." This last offer he rejected with the same steadiness as the first; though, as soon as the treasurer was gone, he was forced to borrow a guinea of a friend.

Marvell died in 1678, in his fifty-eighth year, not without the strongest suspicions of being poisoned; for he was always very temperate, and of an healthful and strong constitution to the last. He was interred in the church of St. Giles's in the Fields; and ten years after (in 1688), the town of Kingston upon Hull, to testify her grateful remembrance of his honest services to her, collected a sum of money to erect a monument over him, and procured an epitaph to be written by an able hand: but the minister of the parish forbid both the inscription and monument to be placed in that church. Wood tells us, that Marvell in his conversation was very modest, and of few words; and Cooke, the writer of his life, observes, that he was very reserved among those he did not well know, but a most delightful and improving companion among his friends*. After his death were published, "Miscellaneous Poems," in 1681, folio, with this advertisement to the reader prefixed:

"These are to certify every ingenious reader, that all these poems, as also the other things in this book contained, are printed according to the exact copies of my

* As even trivial anecdotes of such a man are worth preserving, we shall subjoin the following, taken from a manuscript of Mr. John Aubrey, who personally knew him: "He was of a middling stature, pretty strong set, roundish-faced, cherry-cheeked, hazel-

eyed, brown-haired. He was (the same which Wood says) in his conversation, very modest, and of very few words. He was wont to say, that he would not drink high or freely with any one with whom he would not trust his life."

late dear husband, under his own hand-writing, being found since his death among his other papers. Witness my hand, this 15th day of October, 1680.

MARY MARVELL."

But Cooke says, that "these were published with no other but a mercenary view, and indeed not at all to the honour of the deceased, by a woman with whom he lodged, who hoped by this stratagem to share in what he left behind him: for that he was never married." This gentleman gave an edition, corrected from the faults of former editions, of "The works of Andrew Marvell, esq." Lond. 1726, in 2 vols. 12mo; in which, however, are contained only his poems and letters, and not any of the prose pieces above-mentioned. Cooke prefixed also the life of Marvell, which has been principally used in drawing up this account of him. A more complete edition of all his works was published by captain Thompson, in 1776, 3 vols. 4to; but some pieces are here attributed to him which were written by other authors. Marvell is now little read, but there are many descriptive touches in his poems of great beauty and delicacy. In his controversial works he was unquestionably the greatest master of ridicule in his time: it is only to be regretted, for his fame, that his subjects were temporary.¹

MARVILLE, VIGNEUL. See ARGONNE.

MARULLUS (MICHAEL TARCHANIOTA), one of those learned Greeks who retired into Italy after the Turks had taken Constantinople, where he was born. It is said that it was not his zeal for the Christian religion, but the fear of slavery, which made him abandon his country; but if, according to Tiraboschi, he was brought into Italy in his infancy, this insinuation may be spared. He studied Greek and Latin at Venice, and philosophy at Padua; but for a subsistence was obliged to embrace the profession of arms, and served in the troop of horse under Nicholas Rhalla, a Spartan general. He joined the two professions of letters and arms, and would be no less a poet than a soldier: and, as he suspected that it would not be thought any extraordinary thing in him to be able to write Greek verses, he applied himself diligently to the study of Latin poetry, and acquired a good deal of reputation by his success in

¹ Life by Cooke.—Biog. Brit.—D'Israeli's Quarrels of Authors, a very entertaining Chapter.

it. His Latin poems consist of four books of epigrams, and as many of hymns, which were published at Florence in 1497, 4to. He had begun a poem on the education of a prince, which he did not finish: as much of it, however, as was found among his papers was published along with his epigrams and hymns; and this whole collection has passed through several editions. He appears to have had a poetical mistress, whom he frequently courts under the name of Neræa; but he married Alexandra Scala, a Florentine lady of high accomplishments, and had Politian for his rival, which may account for the contempt with which Politian speaks of his poetry. The critics are divided about his poems, some praising them highly, while others, as the two Scaligers, find great fault with them. Erasmus says, in his "Ciceronianus," that the poems of Marullus would have been tolerable, if they had savoured less of Paganism: "Marulli pauca legi, tolerabilia si minus haberent paganitatis." He created himself many enemies, by censuring too freely the ancient Latin authors, for which he was equally freely censured by Floridus Sabinus and Politian. The learned men of that time usually rose to fame by translation; but this he despised, either as too mean or too hazardous a task. Varillas, in his "Anecdotes of Florence," asserts, that Lorenzo de Medici conjured Marullus, by letters still extant, to translate Plutarch's moral works; but that Marullus had such an aversion to that kind of drudgery, which obliged him, as he said, to become a slave to the sentiments of another, that it was impossible for him to get to the end of the first page. He lost his life in 1499, or 1500, as he was attempting to pass the river Cæcina, which runs by Volaterra, in Tuscany. Perceiving that his horse had plunged with his fore feet in such a manner that he could not disengage them again, he fell into a passion, and gave him the spur: but both his horse and himself fell; and, as his leg was engaged under the horse's belly, there needed but little water to stifle him. Pierius Valerianus, who relates these circumstances, observes, that this poet blasphemed terribly just before his death, and immediately upon his fall discharged a thousand reproaches and curses against heaven. His impiety seems unquestionable; and it is imputed to this turn of mind, that he so much admired Lucretius. He gave a new edition of his poem, which is censured in "Joseph Scaliger's notes upon Catullus:" and

he endeavoured to imitate him. He used to say, that "the rest of the poets were only to be read, but that Virgil and Lucretius were to be got by heart." Hody, however, has collected a great many honourable testimonies to his merit, from the writings of able and learned critics at or near his time, while he has been equally undervalued by more modern writers.¹

MARY, queen of England, and eldest daughter of Henry VIII. by his first wife, Catharine of Arragon, was born at Greenwich in Kent, Feb. 18, 1517. Her mother was very careful of her education, and provided her with tutors to teach her what was fitting. Her first preceptor was the famous Linacer, who drew up for her use "The rudiments of Grammar," and afterwards, "De emendata structura Latini sermonis libri sex." Linacer dying when she was but six years old, Ludovicus Vives, a very learned man of Valencia in Spain, became her next tutor; and composed for her, "De ratione studii puerilis." Under the direction of these excellent men, she became so great a mistress of Latin, that Erasmus commends her for her epistles in that language.

Towards the end of her father's reign, at the earnest solicitation of queen Catharine Parr, she undertook to translate Erasmus's "Paraphrase on the gospel of St. John;" but being cast into sickness, as Udall relates, partly by overmuch study in this work, after she had made some progress therein, she left the rest to be done by Dr. Mallet, her chaplain. This translation is printed in the first volume of "Erasmus's Paraphrase upon the New Testament," London, 1548, folio; and before it is a Preface, written by Udall, the celebrated master of Eton-school, and addressed to the queen dowager. This Preface contains some remarks illustrative of the history of the times. Among other things, Udall takes occasion in it to observe to her majesty, "the great number of noble women at that time in England, not only given to the study of human sciences and strange tongues, but also so thoroughly expert in the Holy Scriptures, that they were able to compare with the best writers, as well in enditing and penning of godly and fruitful treatises, to the instruction and edifying of realms in the knowledge of God, as also in translating good books

¹ Hody de Græcis illustribus.—Tiraboschi.—Bullart's Academie des Sciences.—Niceron, vol. XIX.—Gresswell's Politian.

out of Latin or Greek into English, for the use and commodity of such as are rude and ignorant of the said tongues. It was now," he said, "no news in England, to see young damsels in noble houses, and in the courts of princes, instead of cards, and other instruments of idle trifling, to have continually in their hands either Psalms, Homilies, and other devout meditations, or else Paul's epistles, or some book of Holy Scripture matters, and as familiarly both to read or reason thereof in Greek, Latin, French, or Italian, as in English. It was now a common thing to see young virgins so trained in the study of good letters, that they willingly set all other vain pastimes at nought for learning's sake. It was now no news at all, to see queens and ladies of most high estate and progeny, instead of courtly dalliance, to embrace virtuous exercises of reading and writing, and with most earnest study, both early and late, to apply themselves to the acquiring of knowledge, as well in all other liberal arts and disciplines, as also most especially of God and his holy word. And in this behalf," says he, "like as to your highness, as well for composing and setting forth many godly Psalms, and divers other contemplative meditations, as also for causing these paraphrases to be translated into our vulgar tongue, England can never be able to render thanks sufficient; so may it never be able, as her deserts require, enough to praise and magnify the most noble, the most virtuous, the most witty, and the most studious lady Mary's grace, for taking such pain and travail in translating this paraphrase of Erasmus upon the gospel of St. John.—What could be a more plain declaration of her most constant purpose to promote God's word, and the free grace of his gospel?" &c. Udall, however, was mistaken; as she never entertained any such purpose; for, soon after her accession to the throne, a proclamation was issued for calling in and suppressing this very book, and all others that had the least tendency towards furthering the Reformation. And Walpole is of opinion, that the sickness which came upon her while she was translating St. John, was all affected; "for," says he, "she would not so easily have been cast into sickness, had she been employed on the Legends of St. Teresa, or St. Catharine of Sienna."

King Edward her brother dying the 6th of July, 1553, she was proclaimed queen the same month, and crowned in October, by Stephen Gardiner, bishop of Winchester.

In July 1554, she was married to Philip prince of Spain, eldest son of the emperor Charles the Fifth; and now began that persecution against the Protestants, for which her reign is so justly infamous. Until her marriage with that tyrant, she appears to have been merciful and humane, for Holinshed tells us, that when she appointed sir Richard Morgan chief justice of the Common Pleas, she told him, "that notwithstanding the *old error*, which did not admit any witness to speak, or any other matter to be heard, (her majesty being party,) her pleasure was, that whatsoever could be brought in favour of the subject should be admitted to be heard; and moreover, that the justices should not persuade themselves to put in judgment otherwise for her highness than for her subject." Hence some have carried their good opinion of her so far, as to suppose that most of those barbarities were transacted by her bishops, without her knowledge or privity; but as this was impossible, it would be a better defence, if she must be defended, to plead that a strict adherence to a false religion, and a conscientious observance of its pernicious and cruel dictates, overruled and got the better of that goodness of temper, which was natural to her. Yet neither this can be reasonably admitted when we consider her unkind and inhuman treatment of her sister, the lady Elizabeth; her admitting a council for the taking up and burning of her father's body; her most ungrateful and perfidious breach of promise with the Suffolk men; her ungenerous and barbarous treatment of judge Hales, who had strenuously defended her right of succession to the crown; and of archbishop Cranmer, who in reality had saved her life. These actions were entirely her own; her treatment of Cranmer becomes aggravated by the obligations she had been under to him. Burnet says, "that her firm adherence to her mother's cause and interest, and her backwardness in submitting to the king her father, were thought crimes of such a nature by his majesty, that he came to a resolution to put her openly to death; and that, when all others were unwilling to run any risk in saving her, Cranmer alone ventured upon it. In his gentle way he told the king, That she was young and indiscreet, and therefore it was no wonder if she obstinately adhered to that which her mother and all about her had been infusing into her for many years; but that it would appear strange, if he should for this cause so far forget the father, as to proceed to

extremities with his own child; that, if she were separated from her mother and her people, in a little time there might be ground gained on her; but that to take away her life, would raise horror through all Europe against him;" by which means he preserved her. Queen Catharine, hearing of the king's bloody intention, wrote a long letter to her daughter, in which she encouraged her to suffer cheerfully, to trust to God, and keep her heart clean. She charged her in all things to obey the king's commands, except in the matters of religion. She sent her two Latin books; the one, "*De vita Christi, with the Declaration of the Gospels;*" the other, "*St. Jerome's Epistles to Paula and Eustochium.*" This letter of Catharine may be seen in the Appendix to Burnet's second volume of the "*History of the Reformation.*" She fell a sacrifice, however, at last to disappointed expectations, both of a public and domestic kind, and especially the absence and unkindness of Philip; which are supposed, by deeply affecting her spirits, to have brought on that fever of which she died, Nov. 7, 1558, after a reign of five years, four months, and eleven days. "It is not necessary," says Hume, "to employ many words in drawing the character of this princess. She possessed few qualities either estimable or amiable, and her person was as little engaging, as her behaviour and address. Obstinacy, bigotry, violence, cruelty, malignity, revenge, tyranny; every circumstance of her character took a tincture from her bad temper and narrow understanding. And amidst that complication of vices, which entered into her composition, we shall scarcely find any virtue but sincerity; a quality which she seems to have maintained throughout her whole life; except in the beginning of her reign, when the necessity of her affairs obliged her to make some promises to the Protestants which she certainly never intended to perform. But in these cases a weak bigoted woman, under the government of priests, easily finds casuistry sufficient to justify to herself the violation of a promise. She appears also, as well as her father, to have been susceptible of some attachments of friendship; and even without the caprice and inconstancy which were so remarkable in the conduct of that monarch. To which we may add, that in many circumstances of her life she gave indications of resolution and vigour of mind, a quality which seems to have been inherent in her family."

There are some of her writings still extant. Strype has

preserved three prayers or meditations of her composition : the first, " Against the assaults of vice ;" the second, " A Meditation touching adversity ;" the third, " A prayer to be read at the hour of death." In Fox's " Acts and Monuments" are printed eight of her letters to king Edward and the lords of the council, on her nonconformity, and on the imprisonment of her chaplain Dr. Mallet. In the " Sylloge epistolarum," are several more of her letters, extremely curious : one on the subject of her delicacy in never having written but to three men ; one of affection for her sister ; one after the death of Anne Boleyn ; and one very remarkable of Cromwell to her. In " Haynes's State papers," are two in Spanish, to the emperor Charles the Fifth. There is also a French letter, printed by Strype from the " Cotton library," in answer to a haughty mandate from Philip, when he had a mind to marry the lady Elizabeth to the duke of Savoy, against the queen and princess's inclination : it is written in a most abject manner, and a wretched style. Bishop Tanner ascribes to her " A History of her own life and death," and " An Account of Martyrs in her reign," dated 1682 ; but this is manifestly an error.¹

MARY, queen of Scots, celebrated for her beauty, her wit, her learning, and her misfortunes, was born Dec. 8, 1542, and was the daughter and sole heiress of James the Fifth king of Scots, by Mary of Lorraine, his second queen, and dowager of Longueville. She was not eight days old when her father died ; and therefore, after great animosities among the nobility, it was agreed, that the earl of Arran, as being by proximity of blood the next heir to the crown in legitimate descent, and the first peer of Scotland, should be made governor of the kingdom, and guardian of the queen : who remained, in the mean time, with her mother, in the royal palace of Linlithgow. Urgent application being made by Henry VIII. in the behalf of his son Edward, for this princess in her childhood, it was at last agreed between the chief peers of both kingdoms, that she should be given in marriage to that prince ; but this was afterwards refused by her governor. She was, according to the custom of the day taught the Latin, French, Spanish, and Italian tongues ; in which she afterwards arrived at so

¹ Rapin, Hume, and Smollett's Histories of England, but especially the Ecclesiastical Historians Fox, Burnet, and Strype.—Walpole's Royal and Noble Authors, Park's edition.

great perfection, that few were found equal to her in any of them, and none superior in them all.

The queen-mother being inclined to the interest of France, the young queen, by her care, was conveyed thither when but about six years old. After staying a few days with the king and queen at court, she was sent to a monastery, where the daughters of the chief nobility of the kingdom were educated. Here she spent her time in all the offices and duties of a monastic life; being constant in her devotions, and very observant of the discipline. She employed much of her study in learning languages; and she acquired so consummate a skill in Latin, that she spoke an oration of her own composing in that language, in the great guard-room at the Louvre, before the royal family and nobility of France. She was naturally inclined to poetry, and made so great a progress in the art, as to be a writer herself. Her compositions were much esteemed by Ronsard, who was himself at that time accounted an excellent poet. She had a good taste for music, and played well upon several instruments; was a fine dancer, and sat a horse gracefully. But these last accomplishments she pursued rather out of necessity than choice; and, when she most followed her own inclinations, was employed among her women in needle-work.

All these accomplishments, added to a fine person, rendered her so amiable to Henry II. of France and his queen, as to make them desirous of marrying her to the dauphin, which was accordingly arranged: and the nuptials were solemnized the 20th of April, 1558. But this happy marriage, for such it seems to have been, lasted only a little while; as Francis II. as he then was, died Dec. 5, 1560. His disconsolate queen, being left without issue, returned soon after to Scotland; where she had not been long, before Charles archduke of Austria was proposed to her as an husband, by the cardinal of Lorrain. But queen Elizabeth interposed, and desired she would not marry with any foreign prince, but make choice of an husband out of her own nobility. She recommended to her either the earl of Leicester, or the lord Darnly; giving her to understand, that her succession to the crown of England would be very precarious, if she did not comply. Being thus overawed by Elizabeth, and not a little pleased with lord Darnly, who was extremely handsome, she consented to marry him; and creating him earl of Ross and duke of Rothesay, July 28, 1565, he was the same day proclaimed king at

Edinburgh, and married to the queen the day after. By this husband she had one son, born at Edinburgh, June 19, 1566, who was afterwards James the Sixth of Scotland, and the First of England. Queen Elizabeth congratulated her upon this occasion; though, as Camden says, she inwardly grieved at being prevented by her rival in the honour of being a mother. She openly favoured her title to the succession; and the prince was commended to her majesty's protection.

In Feb. 1567, the new king of Scotland was murdered in a very barbarous manner, by the contrivance of the earl of Murray, who was the queen's illegitimate brother; and, in May following she was married to John Hepburn, earl of Bothwell, a man of an ambitious temper and dissolute manners, and who in reality had been lord Darnly's murderer. From this time a series of infelicities attended her to the end of her life. The different views and interests of the nobility, clergy, and gentry, in regard to religious and political affairs, had so broken the peace of the kingdom, that all things appeared in the greatest disorder and confusion. The earl of Bothwell was forced to fly into Denmark to save his life; the queen was seized, carried prisoner to Lochleven, and was treated on the road with such scorn and contempt, as her own personal dignity might, one would think, have prevented. She was conveyed to the provost's lodgings, and committed to the care of Murray's mother; who, "having been James the Fifth's concubine, insulted much," says Camden, "over the unfortunate and afflicted queen, boasting that she was the lawful wife of James the Fifth, and that her son Murray was his lawful issue." What aggravated Mary's misfortunes was, that she was believed to have been the cause of lord Darnly's death, in order to revenge the loss of David Rizzio, an Italian musician, supposed her gallant, and whom lord Darnly had killed on that account. Be this as it will, when queen Elizabeth heard of this treatment of the queen of Scots, she seemed fired with indignation at it; and sent sir Nicholas Throgmorton into Scotland, to expostulate with the conspirators, and to consult by what means she might be restored to her liberty. But Elizabeth, as we have noticed in her article, was by no means in earnest: she was not the friend to the queen of Scots which she pretended to be; and, if not in some measure the contriver of these troubles, there is great reason to think that she secretly rejoiced at them. When queen Elizabeth was

crowned, the queen of Scots had assumed the arms and title of the kingdom of England, an indignity Elizabeth could never forget, as not thinking herself quite safe while Mary harboured such pretensions.

Having been detained a prisoner at Lochleven eleven months, and forced to comply with many demands which she conceived to be highly detrimental to her honour and interest, she escaped thence on May 2, 1568, to Hamilton-castle. Here, in an assembly of many of the nobility, a declaration was drawn up, stating that the grants extorted from her majesty in prison, among which was a resignation of the crown, were actually void from the beginning: upon which such numbers of people came in to her assistance, that, within two or three days, she acquired an army of at least 6000. On the other side, Murray, with great expedition, made preparation to attack the queen's forces before they became too formidable; and, when they joined battle, her majesty's army consisting of raw soldiers, was soon defeated, and she obliged to save herself by flight, travelling in one day sixty miles, to the house of Maxwell lord Heris. Thence she dispatched a messenger to queen Elizabeth with a diamond, which she had formerly received from her, as a pledge of mutual amity; signifying, that she would come into England, and beg her assistance, if her rebellious subjects continued to persecute her any further. Elizabeth returned her a very kind answer, with large but not very sincere promises of doing her the most friendly offices. Before the messenger came back, she, rejecting the advice of her friends, found means to convey herself into England, landing, May 17, at Workington, in Cumberland; and on the same day wrote letters in French, with her own hand, to queen Elizabeth, in which she gave her a long detail of her misfortunes, desiring her protection and aid against her rebellious subjects. Elizabeth affected to comfort her; promised to protect her according to the equity of her cause; and, under pretence of greater security, commanded that she should be carried to Carlisle. The unfortunate queen of Scots began now to perceive her own error, in not following the advice of her friends. England, instead of being a sanctuary, was perhaps the worst place she could have visited: for, being denied access to queen Elizabeth from the first, and tossed from one prison to another for the space of about eighteen years, in which she had often struggled for liberty, she was at length

brought to trial, condemned, and beheaded, for being concerned in a conspiracy against the life of queen Elizabeth. She professed to die for the Romish religion, and has since been considered as a saint by that church. She was executed within the castle of Fotheringay, on Feb. 8, 1587, and interred, some time after, in the cathedral of Peterborough; but her remains were taken up afterwards by her son, and removed to a vault in Henry the VIIIth's chapel in Westminster-abbey, where a most magnificent monument was erected to her memory.

Authors have always differed, and do still differ, in the judgments they pass upon the character of this queen; and notwithstanding the mass of evidence produced within the last half century by Hume, Robertson, Stuart, Whitaker, and others, a new discussion has been excited by Mr. Laing's History of Scotland, which perpetuates the original differences of opinion as to her real character. Connected likewise as her character is with that of the church establishment in Scotland, she has acquired a new race of defenders in the episcopal clergy of that country, who will not tamely suffer historical animosities to abate. If we might, during the raging of this war, presume to offer an opinion, it would be that the prominent features of her character, and the great events of her life, cannot be defended, although many palliating circumstances may reasonably be advanced.

But however writers may differ about her moral conduct, they agree more cordially as to the variety of her accomplishments. She wrote poems on various occasions, in the Latin, Italian, French, and Scotch languages; "Royal advice to her son," in two books, the consolation of her long imprisonment. A great number of her original letters are preserved in the king of France's library, in the Royal, Cottonian, and Ashmolean libraries*. We have in print, eleven to earl Bothwell, translated from the French by Edward Simmonds, of Christ-church, Oxford, and printed at Westminster in 1726. There are ten more, with her answers to the articles against her, in "Haynes's State-

* Many curious papers relative to Mary are to be met with in the library of the Scots' college at Paris. The last time that David Hume was in that city, the learned principal of the college shewed them to him, and asked him, why he had pretended to write

her history in an unfavourable light without consulting them. Hume, on being told this, looked over some letters which the principal put into his hands, and, though not much used to the melting mood, burst into tears.

Seward's Anecdotes.

Papers;" six more in "Anderson's Collections;" another in the "Appendix" to her life by Dr. Jebb; and some others dispersed among the works of Pius V. Buchanan, Camden, Udall, and Sanderson.¹

MARY, queen of England, and wife of William III. with whom she reigned jointly, was born at the royal palace of St. James's, Westminster, the 30th of April, 1662. She was the daughter of James the Second, by a daughter of Lord Clarendon, whom that prince married secretly, during the exile of the royal family. She proved a lady of most uncommon qualities: she had beauty, wit, good-nature, virtue, and piety, all in an eminent degree; and she shone superior to all about her, as well at the ball and the masque, as in the presence and the drawing-room. When she was fifteen, William prince of Orange, and afterwards king of England, made his addresses to her in person, and married her. Many suppose that the prince was so sagacious as to foresee all which afterwards came to pass; as that Charles II. would leave no children; that the duke of York, when he came to the throne, would, through his bigoted attachment to popery, be unable to keep possession of it; and that himself, having married the eldest daughter of England, would naturally be recurred to, as its preserver and deliverer in such a time of danger. If he had really any motives of policy, he had art enough to conceal them; for, having communicated his intentions to sir William Temple, then ambassador at the Hague, he frankly expressed his whole sentiments of marriage in the following terms; namely, that "the greatest things he considered were the person and disposition of the young lady; for, though it would not pass in the world for a prince to seem concerned in those particulars, yet for himself without affectation he declared that he was so, and in such a degree, that no circumstances of fortune or interest could engage him, without those of the person, especially those of humour or disposition: that he might, perhaps, be not very easy for a wife to live with; he was sure he should not be so to such wives as were generally in the courts of this age; that if he should meet with one to give him trouble at home, it was what he should not be able to bear, who was likely to have enough abroad in the course of his life; and

¹ Hume.—Robertson.—Jebb.—Stuart, Laing, &c. See Review of the latter in the *British Critic*.—Walpole's *Royal and Noble Authors*, by Park.

that, after the manner he was resolved to live with a wife, which should be the best he could, he would have one that he thought likely to live well with him, which he thought chiefly depended upon their disposition and education."

They were married at St. James's, Nov. 4, 1677; and, after receiving the proper congratulations from those who were concerned to pay them, embarked for Holland about a fortnight after, and made their entrance into the Hague with the utmost pomp and magnificence. Here she lived with her consort, practising every virtue and every duty; till, upon a solemn invitation from the states of England, she followed him thither, and arrived at Whitehall, Feb. 12, 1689. The prince of Orange had arrived Nov. 5 preceding; and the occasion of their coming was to deliver the kingdom from that popery and slavery which were just ready to oppress it. King James abdicated the crown; and it was put on their heads, as next heirs, April 11, 1689. They reigned jointly till Dec. 28, 1694, when the queen died of the small-pox at her palace of Kensington. It would lead to an excursion of too much extent, to describe the many virtues and excellences of this amiable princess; a picture of her, however, may be seen in Burnet's Essay on her memory, printed in 1695, which contains a delineation of every female virtue, and of every female grace. He represents her saying, that she looked upon idleness as the great corrupter of human nature, and as believing, that if the mind had no employment given it, it would create some of the worst to itself: and she thought that any thing which might amuse and divert, without leaving a dreg and impression behind it, ought to fill up those vacant hours that were not claimed by devotion or business. When her eyes, adds the bishop, were endangered by reading too much, she found out the amusement of work; and in all those hours that were not given to better employments, she wrought with her own hands, and that sometimes with so constant a diligence, as if she had been to earn her bread by it. It is said by another writer, that when reflections were once made before queen Mary of the sharpness of some historians who had left heavy imputations on the memory of certain princes, she answered, "that if these princes were truly such as the historians represented them, they had well deserved that treatment; and others who tread their steps might look for the same; for truth would be told at last."

This excellent princess was so composed upon her death-bed, that when archbishop Tillotson, who assisted her in her last moments, stopped, with tears in his eyes, on coming to the commendatory prayer in the office for the sick, she said to him, "My lord, why do you not go on? I am not afraid to die."

King William has been supposed not to have been a very kind husband to his consort. He was, however, much affected by her death, and said she had never once given him any reason to be displeased with her during the course of their marriage. After his demise a locket, containing some hair of queen Mary, was found hanging near his heart.¹

MASACCIO, or TOMASO DA SAN GIOVANNI, an eminent artist, was born at St. Giovanni di Valdarno, in 1401, and was the disciple of Masolino da Panicale; but he proved as much superior to his master, as his master was superior to all his contemporaries: and is accounted the principal artist of the second or middle age of modern painting, from its revival under Cimabue. His genius was very extensive, his invention ready, and his manner of design had unusual truth and elegance. He considered painting as the art of representing nature with truth, by the aid of design and colouring: and therefore he made nature his most constant study, till he excelled in a perfect imitation of it. He is accounted the first who, from judicious observations, removed the difficulties that impeded the study and the knowledge of the art, by setting the artists an example in his own works, of that beauty which arises from a proper and agreeable choice of attitudes and motions, and likewise from such a spirit, boldness, and relief, as appears truly just and natural. He was the first among the painters who studied to give the draperies of his figures more dignity, by omitting the multitude of small folds, so customarily practised by the preceding artists, and by designing them with greater breadth and fulness. He was also the first who endeavoured to adapt the colour of his draperies to the tint of his carnations, so as to make the one harmonize with the other. He was uncommonly skilled in perspective, which he had learned from P. Brunelleschi. His works procured him universal approbation:

¹ Burnet's Essay, and Funeral Sermons by Tenison, Tillotson, Kennet, Sherlock, Wake, Stanhope, &c. &c.—Royal and Noble Authors, by Park.—Seward's Anecdotes.

but the very same merit which promoted his fame, excited envy; and he died, to the regret of every lover of the art, not without strong suspicions of having been poisoned. Most writers agree that this event happened in 1443, but Sandrart fixes his death in 1446. Fuseli says, "Masaccio was a genius, and the head of an epoch in the art. He may be considered as the precursor of Raphael, who imitated his principles, and sometimes transcribed his figures. He had seen what could be seen of the antique, at his time at Rome: but his most perfect work are the frescoes of S. Pietro al Carmine at Florence; where vigour of conception, truth and vivacity of expression, correctness of design, and breadth of manner, are supported by truth and surprising harmony of colour."¹

MASCARDI (AUGUSTIN), a distinguished person in the republic of letters, was born at Sarzana, in the state of Genoa, in 1591. He spent the early part of his life among the Jesuits, and afterwards became chamberlain to pope Urban VIII. He was naturally so eloquent, that this same pope, merely to exercise his talent, founded a professorship of rhetoric for him, in the college de la Sapienza, in 1628, and settled upon him for life a pension of 500 crowns. Mascardi filled the chair with great reputation; but his love of letters made him neglect the management of his affairs, and he was always poor, and always in debt. He is described in "*Erythræi Pinacotheca*," as never being able to supply his own wants, but by borrowing from others, and removing from place to place, without a fixed habitation. He wrote a great many compositions in verse and prose, the principal of which is entitled, "*Dell' arte historica*." Of this he printed so large an edition at his own expence, that he would have been a considerable loser by it, if a great number of copies had not been sold at Paris by the influence of cardinal Mazarine. He had some literary contests with several authors. In his "*History of the Conspiracy of the Comte de Fiesco*" he has very frequently attacked the religion of Hubert Folietta; and in his other books he used some writers in the same way, which occasioned him to be attacked in his turn. The objections which were made to him, together with his answers, were added to the second edition of the history just mentioned. He died at Sarzana, in 1640, in his forty-ninth year.²

¹ Pilkington.—Reynolds's Works.—Rees's Cyclopædia, an elaborate article.
—Bullart's *Académie des Sciences*,

² Nicéron, vol. XXVII.—Gen. Dict.—Moreri,—Tiraboschi.

MASCARON (JULIUS), an eminent French preacher, the son of a celebrated advocate to the parliament of Aix, was born, 1634, at Marseilles. He entered early among the priests of the oratory, was employed at the age of twenty-two to teach rhetoric at Mans, and preached afterwards with such applause at Saumur and Paris, that the court engaged him for Advent 1666, and Lent 1667. Mascaron was so much admired there, that his sermons were said to be formed for a court; and when some envious persons would have made a crime of the freedom with which he announced the truths of Christianity to the king, Louis XIV. defended him, saying, "He has done his duty, it remains for us to do our's." P. Mascaron was appointed to the bishopric of Tulles, 1671, and translated to that of Agen in 1678. He returned to preach before the king in Advent 1694, and Louis XIV. was so much pleased, that he said to him, "Your eloquence alone, neither wears out nor grows old." On going back to Agen, he founded an hospital, and died in that city, December 16, 1703, aged sixty-nine. None of his compositions have been printed, but "A collection of his Funeral Orations," among which, those on M. de Turenne and the chancellor Seguier, are particularly admired. It may be proper to mention, that M. Mascaron having been ordained priest by M. de Lavaradin, bishop of Mans, who declared on his death-bed, that he never intended to ordain any priest, the Sorbonne was consulted whether this prelate's ordinations were valid. They decided "That it was sufficient if he had the exterior intention to do what the church does, and that he certainly had it, because he did so: therefore it was not needful to ordain those priests again, which this bishop had ordained." But notwithstanding this decision, M. Mascaron chose to be ordained again; which proves, says L'Avocat, that he was a better preacher than casuist, and that his conscience was more scrupulous than enlightened on this point.¹

MASCLEF (FRANCIS), a French theologian, was at first only a rector in the diocese of Amiens, but afterwards a person in great confidence with the bishop, and by him placed at the head of the seminary of that district. He was deeply skilled in languages, particularly the Oriental. The virtuous bishop de Brou made him also a canon of Amiens; but when that prelate died, in 1706, he was not equally in

¹ Gen., Diet.—Niceron, vols. II. and X.—Diet. Hist. de L'Avocat.

favour with his successor, as they did not agree on the subject of Jansenism, then an object of great contention. He was now removed from the seminary, and every other public function, but consoled himself by his studies, which he pursued with new ardour. He died in November, 1728, at the age of sixty-six. His principal works are, 1. "A Hebrew Grammar," according to a new method, in which the points are discarded, printed in 1716; improved and reprinted in 2 vols. 12mo, by M. de la Bletterie, in 1730. 2. "Ecclesiastical Conferences of the diocese of Amiens." 3. "The Catechism of Amiens," 4to. He left also in manuscript a system of philosophy and of theology, which would have been published, had they not been thought to contain some seeds of Jansenism. Masclef was no less respectable by his character than by his learning.¹

MASCRIER (JOHN BAPTIST DE), a French abbé, rather an author by profession than by genius, was born in 1697, at Caen. His works were chiefly formed upon the labours of others, either by translating them, or by working up the materials into a new form. He died at Paris in 1760, at the age of sixty-three. His publications were, 1. "A Description of Egypt, from the Memoirs of M. Maillet," 1735, 4to. This work is fundamentally good, and contains judicious remarks, and curious anecdotes, but the style would be improved by the retrenchment of many affectations and other faults. 2. "An Idea of the ancient and modern Government of Egypt," 1745, 12mo; a work of less research, than the foregoing. 3. "A translation of Cæsar's Commentaries," 1755, 12mo. 4. "Christian Reflections on the great truths of Faith," 1757, 12mo. 5. "History of the last Revolution in the East Indies;" a work that is curious, but not quite exact. 6. "Lommius's Table of Diseases," 1760, 12mo. He was concerned also in the great work on religious ceremonies, published by Picart, and in the translation of de Thou's History. 7. A translation of the Epigrams of Martial, 2 vols. 12mo. He published besides, editions of several works:—as, of the Memoirs of the marquis de Fouquieres; of Pelisson's History of Louis XIV. and some papers of de Maillet, under the name of Telliamed, which is de Maillet reversed. He generally published through necessity, and the subjects varied according to the probability of advantage.²

¹ Moreri.—Dict. Hist.

² Dict. Hist.

MASENIUS, or MASEN (JAMES), a Jesuit, and a writer of Latin poetry; was born at Dalen in the dutchy of Juliers, in 1606. He professed eloquence and poetry with great credit at Cologne; and wrote, among other things, a long Latin poem entitled "*Sarcotis*," or "*Sarcothea*," which Lauder brought into new celebrity, by pretending that Milton had borrowed from it. It was an allegory describing the fall of man. Masenius wrote good Latin, and good verses, but full of amplification and declamation. The tracts occasioned by Lauder's accusation of Milton, were translated into French, and published collectively by Barbou, in 2 vols. 12mo, in 1759. Masenius produced also, 1. A kind of art of poetry, under the title of "*Palæstra eloquentiæ ligatæ*," in 4 vols. 12mo. 2. Another treatise entitled "*Palæstra styli Romani*." 3. "*Anima Historiæ, seu vita Caroli V. et Ferdinandi*," in 4to. 4. Notes and additions to the *Antiquitates et Annales Trevirensium*; by Brower, 1670, in folio. 5. "*Epitome Annalium Trevirensium*," 1676, 8vo. He died in 1681.¹

MASHAM (lady DAMARIS), a lady distinguished by her piety and extraordinary accomplishments; was the daughter of Dr. Ralph Cudworth, and born at Cambridge on the 18th of January, 1658. Her father, perceiving the bent of her genius, took such particular care of her education, that she quickly became remarkable for her uncommon learning and piety. She was the second wife of sir Francis Masham, of Oates in the county of Essex, bart. by whom she had an only son, the late Francis Cudworth Masham, esq. one of the masters in chancery, accomptant-general of that court, and foreign opposer in the court of exchequer. She was well skilled in arithmetic, geography, chronology, history, philosophy, and divinity; and owed a great part of her improvement to the care of the famous Mr. Locke, who lived many years in her family, and at length died in her house at Oates; and whom she treated with the utmost generosity and respect. She wrote "*A Discourse concerning the Love of God*," published at London in 1696; and "*Occasional Thoughts in reference to a virtuous and Christian Life*." This amiable lady died in 1708, and was interred in the cathedral church of Bath, where a monument is erected to her memory, with the following inscription: "Near this place lies Dame Damaris

¹ Dict. Hist.

Masham, daughter of Ralph Cudworth, D. D. and second wife of sir Francis Masham, of Oates, in the county of Essex, bart. who, to the softness and elegancy of her own sex, added several of the noblest accomplishments and qualities of the other. She possessed these advantages in a great degree unusual to either, and tempered them with an exactness peculiar to herself. Her learning, judgment, sagacity, and penetration, together with her candour and love of truth, were very observable to all that conversed with her, or were acquainted with those small treatises she published in her life-time, though she industriously concealed her name. Being mother of an only son, she applied all her natural and acquired endowments to the care of his education. She was a strict observer of all the virtues belonging to every station of life, and only wanted opportunities to make those talents shine in the world, which were the admiration of her friends. She was born on the 18th of January, 1658, and died on the 20th of April, 1708.”¹

MASIUS (ANDREW), or DUMAS, born in 1516, at Lin-nich, near Brussels, was one of the most learned men of the sixteenth century. He was secretary to John de Weze, bishop of Constance, after whose death he was sent as an agent to Rome. He married at Cleves in 1558, and was appointed counsellor to William duke of Cleves. He died in April 1573. He was a master of the ancient and oriental languages to such a degree, that Sebastian Munster said he seemed to have been brought up in ancient Rome, or ancient Jerusalem. He produced, 1. “A Collection of various pieces, ancient and modern, translated from the Syriac,” Antwerp, 1569. 2. “Syrorum Peculium,” 1571, folio. This is a Syriac lexicon. 3. “Grammatica Linguæ Syriacæ,” 1571, folio. 4. “A Commentary on the Book of Joshua,” Antwerp, 1574, folio, and also in the *Critici Sacri*. Dr. Henry Owen, who published a “Critical Disquisition” on this work in 1784, observes, that although Masius’s professed design was to correct and restore the Greek text, yet his latent intention was merely to confirm the authority of the Septuagint. 5. “Disputatio de Cœna Domini,” Antwerp, 1575. 6. Commentaries on some chapters of Deuteronomy. He was in possession of the famous Syriac MS. written in the year 606, which afterwards

¹ Ballard’s Memoirs.

belonged to D. E. Jablonsky. This manuscript is the only one that preserves the readings of Joshua as given by Origen.¹

MASKELYNE (NEVIL), an eminent astronomer and mathematician, the son of Edmund Maskelyne, esq. of Purton, in Wiltshire, was born at London in 1732, and educated at Westminster school, where he made a distinguished progress in classical learning. Before he left school his studies appear to have been determined to astronomy by his accidentally seeing the memorable solar eclipse of 1748, exhibited through a large telescope in a camera obscura. From this period he applied himself with ardour to astronomy and optics, and as a necessary preparation, turned his attention to geometry and algebra, the elements of which he learned in a few months without the help of a master. In 1749 he entered of Catherine hall, Cambridge, but soon after removed to Trinity college, where he pursued his favourite studies with increased success; and on taking his degree of B. A. in 1754, received distinguished honours from the university. He took his degrees of A.M. in 1757, B. D. in 1768, and D. D. in 1777. Being admitted into holy orders he officiated for some time as curate of Barnet; and in 1756 became a fellow of his college.

In 1758 he was chosen a fellow of the royal society, and soon after became an important contributor to the Philosophical Transactions. Such was his reputation already, that the society appointed him to go to the island of St. Helena, to observe the transit of Venus over the sun's disk, which was to take place June 6, 1761. On this occasion he remained ten months on the island, making astronomical observations and philosophical experiments; and although his observation of the transit of Venus was not completely successful, owing to the cloudy state of the weather, his voyage afforded him an opportunity of taking lunar observations, which were now for the first time made with effect. This method of finding the longitude at sea was long a great desideratum, and plans had been made by many of his predecessors, but the honour was reserved for Dr. Maskelyne to reduce their theories to successful practice. This he was enabled to do by Hadley's quadrant recently invented, and also by professor Mayer's lunar tables, for which a parliamentary reward of 3000*l.* was

¹ Moreri.—Foppen, Bibl. Belg.—Owen ubi supra.—Dict. Hist.—Saxii Onomast.

afterwards given, on Dr. Maskelyne's report of their correctness. The results of his other observations and experiments were inserted in the Philosophical Transactions of the above period. Soon after his return from St. Helena, he published his well-known work, entitled "The British Mariner's Guide," which contained, among various new and practical illustrations and articles in nautical astronomy, rules and examples for working the lunar observations; but, in order to shorten and simplify these laborious operations, other tables and calculations were still wanted, which he afterwards supplied by his "Nautical Almanack," and "Requisite Tables."

In 1763 he undertook another scientific voyage by appointment of the lords of the admiralty and the board of longitude. He sailed for Barbadoes for the following purposes: to find the longitude of that island by astronomical observations; to determine the rate of going of Mr. Harrison's new time-keeper; and to try Mr. Irwin's marine-chair, which was intended for making steady observations at sea, but which did not answer. He was besides, in the course of his voyage, to take lunar observations with a curious new Hadley's sextant, and to determine the longitude by the eclipses of Jupiter's satellites, and the occultations of fixed stars by the moon. All these objects of the expedition he executed to the entire satisfaction of his employers.

In 1764, the office of astronomer-royal becoming vacant by the death of Mr. Bliss, Dr. Maskelyne's celebrity immediately pointed him out as the most competent person to fill the situation, and to carry into effect the purpose for which the royal observatory had been established, that of preparing tables for finding the longitude at sea. Accordingly, his appointment to it, which was announced in the London Gazette, Feb. 16, 1765, gave universal satisfaction. During the long period of Dr. Maskelyne's official services, his time may be considered as chiefly occupied either at the observatory, the board of longitude, or the royal society; and his biography, therefore, like that of most other scientific men, consists chiefly in a history of his labours.

Soon after his appointment he laid before the board of longitude the plan of an annual publication, to be entitled the "Nautical Almanac, and Astronomical Ephemeris." The first volume was for 1767; and it has been continued,

under his direction, up to the present time, making in the whole fifty volumes—a lasting monument of labour and profound learning. It is universally allowed to be the most useful work on practical astronomy ever published. In such high estimation has it been held by foreign astronomers, that they have generally and implicitly adopted its computations, and acknowledged its superior accuracy. M. Lalande, in giving an account of similar publications, says, “*Le Nautical Almanac de Londres est l’Ephéméride la plus parfaite qu’il y ait jamais eu.*”

In 1767 he published an auxiliary work, entitled “*Tables requisite to be used with the Nautical Almanac, in order to find the Latitude and Longitude at sea.*” This performance, well known to seamen by the name of “*The Requisite Tables,*” has passed through several editions, and has been successively enlarged, particularly by different methods of working the lunar observations, by Messrs. Lyons, Dunthorne, Witchell, Wales, and by Dr. Maskelyne himself; and it has been also improved by the latitudes and longitudes of places supplied by captain Cook, captain Huddart, Messrs. Bailey, Wales, and other scientific navigators. Some time after this he published Mayer’s Tables, with both Latin and English explanations, to which he added several tracts and tables of his own, and prefixed to the whole a Latin preface, with the title “*Tabulæ motuum Solis et Lunæ, &c.*” It was published, like the foregoing works, by order of the commissioners of longitude; and the various other publications issued by that board during his time were also printed under his inspection, and are too numerous to be here stated.

Another important and laborious duty that devolved on him in consequence of his office was, to examine the pretensions of the various candidates who claimed the parliamentary rewards for new or improved methods of finding the longitude. His appointment took place at a period peculiarly interesting in the history of astronomy. His success in introducing and promoting the lunar observations greatly excited the public attention to the subject of the longitude, which was rendered still more interesting by the great rewards held out by parliament for further improvements in the problem, whether by astronomical or mechanical methods. These offers, united with the powerful motives of honour and emulation, called forth, during several years, many extraordinary efforts of genius,

and produced useful inventions both in arts and sciences, and particularly in the construction of time-keepers. The parliamentary offers likewise encouraged numerous candidates of very slight pretensions, and even visionaries, whose applications became very troublesome. The claims of all were referred by the board of longitude to the astronomer royal, by whom scientific plans were examined, and the rates of chronometers ascertained. Thus by his office he was constituted arbiter of the fame and fortune of a great number of anxious projectors; and it is easy to conceive how arduous as well as unpleasant such a duty must have been. It was not indeed to be expected that the sanguine hopes and self-love of such a variety of candidates could be gratified, with justice to the high trust and confidence thus reposed in him; and hence complaints were frequently heard, and pamphlets published, expressive of discontent and disappointment. Appeals even were made to parliament; but whatever difference of opinion might have then existed, time and experience have since fully proved the truth and impartiality of Dr. Maskelyne's decisions.

In giving a general view of his labours at the royal observatory, we shall begin with his publication of the Greenwich Observations, which were printed in 1774, by command of his majesty. The first volume began with the observations of 1765, and they have been continued annually since. M. Lalande, in mentioning this performance in 1792, calls it "*le recueil le plus précieux que nous ayons.*" Since that period they have been considerably improved, and are universally allowed to possess an unrivalled degree of accuracy. His catalogue of the right ascensions and declinations of 36 principal fixed stars, with tables for their correction, is a most useful and important performance, and is adopted in all observatories. It is mostly distinguished by the appellation of "*Dr. Maskelyne's 36 Stars.*" His observations also of the sun, moon, and planets, are equally esteemed, and have been made the basis of the solar and lunar tables, lately computed in France according to the theory of M. Laplace; and which are republished in professor Vince's *Astronomy*, vol. III. The solar tables were calculated by M. Delambre, and the lunar by M. Burg: copies of which have been transmitted to Dr. Maskelyne, by order of the French board of longitude, with a grateful acknowledgment of the important assistance derived from his Greenwich Observations. But

it would greatly exceed our limits to enumerate all the corrections and improvements effected by Dr. Maskelyne's observations, many of which will be found in professor Vince's Astronomy, and in the Philosophical Transactions.

His communications to the royal society are distinguished, like his other productions, for great attention to utility as well as accuracy. They consist chiefly of astronomical observations; improvements of mathematical and optical instruments; computations of the eclipses of the sun, moon, and Jupiter's satellites; articles on parallaxes, light, vision, refraction, weights, measures, gravitation, &c. with calculations and predictions of comets; making in the whole above thirty communications. It should be noticed that, in 1774, he went to Shehallien, in Perthshire, in order to ascertain the lateral attraction of that hill; by which the mean density of the earth was computed, and its central attraction according to the Newtonian theory first demonstrated. For this paper he was presented by the council of the royal society with sir George Copley's gold medal.

In the history of science, few persons can be mentioned who have contributed more essentially to the diffusion of astronomical knowledge than Dr. Maskelyne; and perhaps no man has been so successful in promoting practical astronomy, both by land and sea. During his time private observatories became very general, though scarcely known before; nor could such be made useful without his "Nautical Almanac," and other tables, except by men of great science, and by very laborious calculations. Beside the assistance thus derived from his publications, he was always ready to give advice concerning any plans that were likely to promote the science. Among the observatories that were erected through his encouragement, may be mentioned that of the late Alexander Aubert, esq. whose excellent collection of instruments has been rarely equalled, even in national institutions; and several other instances might be adduced of observatories which were erected by the advice or direction of the astronomer royal. He was besides a great improver of instruments, and the inventor of some, among which may be noticed the prismatic micrometer; but though profoundly skilled in optics, and ingenious in mechanical contrivances, he always paid great deference to the opinions of opticians, and other practical mechanists.

His plans were mostly directed to substantial objects, while a steady perseverance gave an efficiency to all his undertakings: and notwithstanding his profound knowledge of physical astronomy, his attention was chiefly directed to reduce the scientific theories of his predecessors to the practical purposes of life. In this he was eminently successful, particularly in his labours for the longitude, by which he essentially contributed to the advancement of navigation, the prosperity of commerce, and the wealth, honour, and power of his country.

Dr. Maskelyne's private character was likewise truly estimable. He was indeed exemplary in the discharge of every duty. In his manners he was modest, simple, and unaffected. To strangers he appeared distant, or rather diffident; but among his friends he was cheerful, unreserved, and occasionally convivial. He was fond of epigrammatic thoughts and classical allusions; and even sometimes indulged in playful effusions of this kind, at an advanced period of life. He maintained a regular correspondence with the principal astronomers of Europe. He was visited also by many illustrious foreigners, as well as eminent characters of his own country, but his warmest attachments were always manifested to the lovers of astronomy. Among his most intimate friends may be reckoned Dr. Herschel, Dr. Hutton, Messrs. Wollastons, Mr. Aubert, bishop Horsley, sir George Shuckburgh, baron Maseres, professor Robertson; and also professor Vince, whose publications so ably illustrate Dr. Maskelyne's labours, and whom he appointed the depositary of his scientific papers.

Dr. Maskelyne had good church preferment from his college; and his paternal estates (of which he was the last male heir), were also considerable. He married, when rather advanced in life, a young lady of large fortune, the sister and co-heiress of lady Booth of Northamptonshire, by whom he had one daughter, whose education he superintended with the fondest care. These ladies survive him, and also his sister Margaret, who was married to Robert, the late lord Clive.

Dr. Maskelyne died February 9, 1811, in the 79th year of his age. His health previously declined for some months; and he contemplated his approaching dissolution with pious resignation, and with a lively hope of being

admitted into the presence of that Deity, whose works he had so long studied and so ardently admired. His favourite science tended the more strongly to confirm his religious principles, and he died, as he had lived, a sincere Christian.¹

MASON (FRANCIS), an English divine, and able vindicator of his church, was born in 1566, in the county of Durham, and was educated in grammar learning at home. In 1583, he entered of Merton-college, Oxford, where, after taking his bachelor's degree, he was chosen probationer-fellow in 1586. He then received orders, and, besides being presented to the rectory of Orford, in Suffolk, was made chaplain to king James I. who, in his punning humour, usually styled him a "wise builder (*Mason*) in God's house." In 1619, he was installed archdeacon of Norfolk. He died 1621, and was buried in the chancel of the church of Orford, where is a monument to his memory; and was lamented as a man of learning and piety. His writings in defence of the church of England, are, 1. "The authority of the Church in making canons and constitutions concerning things indifferent," a Sermon, Lond. 1607, Oxon. 1634, 4to. 2. "Vindication of the Church of England concerning the consecration and ordination of Priests and Deacons, in five books," Lond. 1613, folio. This is, among other things, a complete refutation of the falsehood propagated about that time, respecting archbishop Parker, who, it was said, had been consecrated at the Nag's-head, a tavern in Cheapside. So successful was he in this work, that the story was no more heard of for thirty years, when it was again revived by some of the Roman Catholic writers at Doway, but with as little proof as before. 3. Two Sermons preached at court. Lond. 1621, 8vo.—The rev. HENRY Mason, rector of St. Andrew Under-shaft, London, was, according to Walker, a brother of the preceding, and was chaplain to Dr. King bishop of London. Having been ejected from his living, or, as Wood says, vexed out of it, he retired to his native place, Wigan in Lancashire, where he became a great benefactor to the poor, and to the school of that place. He died in 1647. Wood gives a list of some pious tracts by him.²

¹ Rees's Cyclopædia, by Dr. Kelly, if we mistake not.

² Ath. Ox. vol. I. and II.—Strype's Parker, p. 59, where is a full account of the above slander.

MASON (JOHN), a non-conformist divine, chiefly known for his excellent work entitled "Self-Knowledge," was descended from ancestors who were for several generations beneficed clergymen of the established church. His grandfather was the rev. John Mason, rector of Water-Stratford in Buckinghamshire, whose "Select Remains" were published by his grandson, the subject of this article: "a little work," we are told by his biographer, "highly esteemed and warmly recommended by Dr. Watts." This little work we have not seen, but from two accounts of the author's life, one published anonymously in 1694, 4to, and the other by the rev. H. Maurice, rector of Tyingham in Bucks, in 1695, 4to, we are justified in ranking him among those enthusiasts who have done much to bring religion into disgrace; and our readers will probably be of the same opinion, when we inform them, that after having discharged his pastoral duties for several years, as a pious and useful clergyman, he propagated the notion that Christ's second appearance was to be at Water-Stratford, where all his faithful people were to be collected, and reign with him a thousand years. This brought a great many persons to reside at that place, in hopes of meeting the Saviour; who were for some time called Mr. Mason's followers; nor was it until his death had disappointed their hopes, that this delusion gradually abated. One of the sons of this enthusiast, John, the father of our author, became a dissenter, and, while pastor of a congregation at Dunmow in Essex, his son was born there, in 1705-6. He was educated at a dissenting academy, and in 1730 accepted an invitation to the pastoral charge of a congregation at Dorking in Surrey, where he had a numerous auditory. His earliest production was a Sermon on "Subjection to the higher powers," preached Nov. 5, 1740, and published at the request of the congregation.

In the same spirit he published, in 1743, a tract entitled "A plain and modest plea for Christianity: or a sober and rational appeal to Infidels, occasioned by a perusal of some of their late productions, particularly a treatise entitled 'Christianity not founded on argument'." This was at first published anonymously, but was possessed of a merit so prominent, that the author was soon inquired after and discovered, and it procured for him, unsolicited and without his knowledge, the degree of M.A. from the university of Edinburgh. His next publication was that

on which his reputation now chiefly rests, entitled "Self-knowledge: a treatise shewing the nature and benefit of that important science, and the way to attain it." It was first printed in 1745, and instantly became so popular, that a new edition was annually demanded for several years, and it was, and continues to be, reprinted in various forms in other parts of the three kingdoms. It has also been translated into various European languages. Without entering minutely into the merits of this excellent practical manual, we may adopt the words of the editor to whom we are indebted for this account, that while the language is rendered purposely as plain as possible consistent with common elegance, "it is full of sense and sentiment: it comes home to every man's business and bosom: the sentences are short and apothegmatic: replete with maxims of the utmost importance, and often rivalling the wisdom of those sages of antiquity whose valuable precepts and happy turns of expression are quoted so largely, and with such exquisite taste and appropriation, in the notes. It was written chiefly for the improvement of young persons: and a more valuable present cannot easily be made to them."

In July 1746, Mr. Mason was induced to quit Dorking for Cheshunt in Hertfordshire, upon the warm and urgent invitation of a large congregation of dissenters in that place. Here his first exertion was to prepare for the press a volume of "Sermons for the benefit of young persons," preached by his predecessor, a Mr. Oakes, and selected from his manuscripts. Having complied with this last act of duty to his friend, we find him progressively engaged in a multiplicity of original works; some of them of a smaller extent, as single sermons, but many of a much wider range, and giving ample scope to his talents. The largest of his works consists of four 8vo volumes of sermons, entitled "The Lord's-Day evening entertainment," intended as "a complete set of practical discourses for the use of families, recommending and urging the grand and substantial points of Christianity in a plain and striking manner, and free from all distinguishing peculiarities in style and sentiments." Of this, which soon became popular, a second edition was published in 1754. In 1758, he published a single octavo volume of "Fifteen Discourses, devotional and practical, together with an Historical Dissertation on the analogy between the behaviour of God's

people towards him in the several periods of the Jewish and Christian church, and his correspondent dispensations towards them in those respective periods." In 1761 he published another set of sermons, in 2 vols. 8vo, under the title of "Christian Morals." This was followed by a "Letter to a Friend upon his entrance to the ministerial office," and "The Student and Pastor, or Directions how to attain to eminence and usefulness in those respective characters." These were occasioned by his having become tutor to several students intended for the ministry among the dissenters. Some parts of his "Theological Lectures," which he delivered to them, have been published in the Protestant Dissenter's Magazine for 1794—1796.

But while thus employed, he found leisure for directing his taste and acquaintance with classical criticism to all the elegancies of literature. The result of these less serious pursuits was the three following tracts, all of which passed through several editions, and one of them not less than five or six: "Essay on the power and harmony of Prosaic numbers;" "Essay on the power of Numbers, and the principles of Harmony in Poetical compositions;" and "Essay on Elocution;" which last became the most popular, and was long employed as a text-book in one of the English universities. Mr. Mason died Feb. 10, 1763, and was buried in Cheshunt church-yard, leaving an excellent character for piety, learning, and a conciliating and liberal temper. After his "Self-Knowledge" had been reprinted a great number of times, often very inaccurately, and, what is more censurable, once, at least, with such alterations as tended to suppress his opinions, and make him the follower of a party which he would have despised, his relative John Mason Good, esq. a gentleman well known in the learned world, became editor of a very correct edition, and prefixed a life of the author, of which we have availed ourselves in this account.¹

MASON (WILLIAM), a distinguished poet and divine of the last century, was the son of the vicar of St. Trinity-hall in the East Riding of Yorkshire, and was born in 1725. His education, previously to his going to the university, was probably superintended by his father, whose indulgence in permitting him to follow the bent of his youthful mind towards poetry and painting, he acknowledges in an

¹ Life as above, stereotype edit. 1811, 8vo.

epistolary address written in 1746. He went to Cambridge in 1742-3, and was entered of St. John's college, where his tutor, Dr. Powell, encouraged him to publish his excellent monody to the memory of Pope, which appeared in 1747. He took his bachelor's degree in 1745, and his master's in 1749, but little else has been recorded of his academical progress, except that his attachment to the Muses continued during his residence at the university, of which he took leave in an ode complimentary to his college and his tutor.

In 1747, by means of Gray, with whom he had become acquainted, and who, on account of ill-treatment, had left Peter-house for Pembroke-hall, he was nominated to a vacant fellowship in the latter college; but, owing to a dispute between the fellows and their master, he was not elected till 1749. His own account of this affair has lately been published:—"I have had the honour, since I came here last, to be elected by the fellows of Pembroke into their society; but the master, who has the power of a negative, has made use of it on this occasion, because he will not have an *extraneus* when they have fit persons in their own college. The fellows say they have a power from their statutes *indifferenter eligere ex utraque academia*, and are going to try it with him at common law, or else get the king to appoint a visitor. If this turns out well, it will be a very lucky thing for me, and much better than a *Platt**, which I came hither with an intention to sit for, for they are reckoned the best fellowships in the university."

His intimacy with Gray was cordial and lasting. Their correspondence shews the high respect they had for each other, and their friendship was never interrupted by the freedom and unfeigned candour with which they criticised each other's performances. About this time, Gray describes him as a young man "of much fancy, little judgment, and a good deal of modesty," as "a good and well-meaning creature, but in simplicity a child: he reads little or nothing, writes abundance, and that with a design

* The Platt-fellowships at St. John's, are similar to what are called the bye-fellowships in some other colleges at Cambridge, and are not on the foundation. Their original number was six, with a stipend of 20*l.* per annum each, besides rooms and commons at

the fellows' table. They were founded by William Platt, esq. an opulent citizen of London. See *Gent. Mag.* vol. LXVI. p. 452, and vol. LXXI. p. 681, in which Mr. Mason's account of this affair is given.

to make a fortune by it," which does not, however, appear to have been the case;—"a little vain, but in so harmless and comical a way that it does not offend; a little ambitious, but withal so ignorant of the world and its ways, that this does not hurt him in one's opinion; so sincere and undisguised, that no mind with a spark of generosity would ever think of hurting him, he lies so open to injury; but so indolent, that if he cannot overcome this habit, all his good qualities will signify nothing at all." Some of these characteristics of the poetical temperament adhered to our author throughout life; others were effaced by a closer intimacy with the world.

He appears to have been early attached to what he considered as the cause of freedom. Of this he gave proof in a poem entitled "Isis," which was printed in 1748, directed chiefly against the supposed Jacobitism of Oxford. Whatever truth might be in the accusation, it had the happy effect of producing "The Triumph of Isis" by Mr. Thomas Warton, which Mason candidly allowed was a superior poem. Thus early these two writers attracted notice by the defence of their respective universities; but their generous rivalry did not end in mutual respect, for which, perhaps, the difference of political principle may in some measure account. Mason was now requested to compose an ode for the installation of the duke of Newcastle as chancellor of the university of Cambridge, in 1749, to which he does not appear to have acceded with much love of the subject. Gray thought his production "uncommonly well for such an occasion," but the author had no pleasure in the recollection, and omitted it in his works.

In 1752, he published "Elfrida," a dramatic poem, constructed on the model of the ancients, to which he was enthusiastically attached; and having once formed the opinion that dramas might be successfully written in this way, he persisted in it to the last, contrary to argument and experience. In the present instance he attempted the plan with certain limitations. He professed that his intention was only to follow the ancient method as far as it is probable a Greek poet, were he alive, would now do, in order to adapt himself to the genius of our times, and the character of our tragedy. How far he has executed an intention, evidently suggested by a series of conjectures, will hardly now admit of a question. All critics are agreed that "Elfrida" is neither adapted to the genius of our times,

nor to the character of our tragedy. The letters, however, which he published, may yet be perused as ingenious apologies for his judgment; and whatever the decision may be, there can be little difference of opinion respecting the merit of "Elfrida" as a poem. In 1772, Mr. Colman, at that time manager of Covent-garden theatre, made such alterations as were supposed necessary to its appearance on the stage, and besides the decoration of splendid scenery, Dr. Arne contributed some characteristic music. The author, however, was so much offended at the alterations, as to have meditated a very angry address to Colman, who, on his part, threatened him with the introduction of a chorus of Grecian washerwomen in some future stage entertainment. Mr. Mason afterwards, in 1778 or 1779, made his own alterations and arrangements, and had it performed at the same theatre; but neither attempt was successful.

His father died in 1753, and in 1754 he went into orders; and through the interest of the earl of Holderness, whose patronage he had obtained, he was preferred to be one of the king's chaplains, and received about the same time the living of Aston. The reputation he had acquired by the odes of his "Elfrida," encouraged him to publish, in 1756, four compositions of that class on "Memory, Independency, Melancholy, and the Fate of Tyranny," which were not received with favour or kindness. Both ridicule and legitimate criticism seem to have been employed on this occasion to expose the wanton profusion of glittering epithets, and the many instances of studied alliteration scattered over these odes. Colman and Lloyd, who were now beginning to look for satirical prey, published two excellent parodies on one of them, and on one of Gray's. His praise of Andrew Marvell, and attack on bishop Parker, produced about the same time a dull letter of censure, which probably gave him less uneasiness than the cool reception of his "Odes," by those who then dispensed the honours of literary fame.—On the death of Cibber, he was proposed to succeed him as poet laureat; but, instead of an offer of this place, an apology was made to him by lord John Cavendish, that "being in orders, he was thought merely on that account, less eligible for the office than a layman." The notice of this circumstance in his life of W. Whitehead is followed by a declaration of his indifference. "A reason so politely put, I was glad to hear

assigned; and if I had thought it a weak one, they who know me, will readily believe that I am the last man in the world who would have attempted to controvert it." The probability, indeed, is that Mr. Mason would not have thought himself honoured by the situation, if compelled to fulfil its duties; for though by his mediation the office was tendered to Gray, it was "with permission to hold it as a mere sine-cure."

The severity exercised on his "Odes" deprived him of no fame but what he amply recovered by the publication of "Caractacus"* in 1759, another dramatic poem on the plan of the ancients, and possessing all the beauties and defects of the former, with more poetry and passion, yet with touches of nature, which, although sometimes spoiled by useless expletives, are in general just, natural, and affecting. Gray bestows high praise on the chorusses of this drama, particularly that beginning "Hark! heard ye not yon footstep dread, &c.?" Notwithstanding the objections of the critics, Caractacus continued to be read with interest, and the author was not the only person who thought that with some alterations, under the inspection of a connoisseur in stage-effect, it might become an acting-play. Accordingly it was performed on Covent-garden theatre in 1776, and received with considerable applausé; but it obtained no permanent rank on the stage, and it was thought that the alterations which made it more dramatic, made it less poetical. Some years after it was again brought into public notice by a translation into Greek from the pen of the late unfortunate rev. G. H. Glasse, who proved himself by this effort one of the first writers of Greek poetry in England.

In 1762, Mason published "Three Elegies," which are elegant, tender, and correct beyond the productions of any of his contemporaries. These, with all his former pieces, except the "Isis" and the "Installation Ode," were collected into one volume, and published in 1764, with a beautiful dedicatory sonnet to his patron the earl of Holderness. Why he omitted "Isis" from this collection is not very evident. We have, indeed, his own authority that he never would have published it, if a surreptitious copy had not found its way to the press; but, although he

* In a note on his "Ode to Mr. Pitt," we are informed that Caractacus was read in manuscript by the late earl of Chatham, who honoured it "with an approbation which the author was proud to record."

omitted it now, he reprinted it in the third volume of his poems, published in 1796, when his sentiments on political topics were more perfectly in unison with those held at Oxford. Mr. Mant, in his life of Mr. T. Warton, informs us that several years after he had written this elegy, he was coming into Oxford on horseback ; and as he passed over Magdalen Bridge (it was then evening), he turned to his friend, and expressed his satisfaction, that, as it was getting dusk, they should enter the place unnoticed. His friend did not seem aware of the advantage. "What !" rejoined the poet, "do you not remember my Isis ?" This may be reckoned an instance of the "harmless and comical vanity" which Gray attributed to him when at college. But a more singular omission occurs in this volume, in the "Ode to a Water Nymph :—" this formerly concluded with a handsome compliment to lord Lyttelton, both as a poet and as a speaker in the senate, which was now removed, and a favourite description substituted. In the same year his majesty presented our author to the canonry and prebend of Driffild in the cathedral church of York, together with the precentorship of that church, vacant by the promotion of Dr. Newton to the bishopric of Bristol.

Mason was probably not enrolled among the friends of liberty when Churchill wrote. That libeller takes frequent opportunities to turn his writings into ridicule, but pays him, perhaps unconsciously, a well-turned compliment on his extreme correctness.

" In the small compass of my careless page
Critics may find employment for an age :
Without my blunders they were all undone ;
I twenty feed where Mason can feed one."

Against the author of these unprovoked attacks, our author betrayed no immediate resentment ; and when he speaks of Churchill's abuse of his friend Whitehead, disdains to recollect that he had been the object of the same malignity.

His principal residence about this time was at Aston, where he displayed his taste in improving the grounds and scenery near his parsonage-house, and was yet more assiduous in discharging the duties of his clerical function. In Sept. 1765, he married Miss Sherman, daughter of William Sherman, esq. of Kingston upon Hull, a very amiable lady with whom his happiness was but short. Throughout the greater part of their connection, he had little intermission from the misery of watching the progress of consumption,

which terminated her life, in 1767, at Bristol, whither he had been advised to remove her in hopes of recovery. The lines he wrote on this occasion need no recommendation to a feeling heart, nor would it be easy to discover a poem, which conveys more quick sympathy, in the whole range of elegiac poetry.

In 1772, he published the first book of his "*English Garden*," a work in which Mr. Warton says "didactic poetry is brought to perfection, by the happy combination of judicious precepts with the most elegant ornaments of language and imagery." This opinion is quoted, not only because it appears to be just, but because it proves that Mr. Warton entertained a very high opinion of Mason as a poet, although there did not exist so much cordiality of friendship as could have been wished between men who were certainly among the ornaments of literature in their day. The usual objections to didactic poetry are undoubtedly in force against this specimen; yet the "*English Garden*" was read with avidity and approbation. The subject was more familiar and interesting than those of former poems of instruction, and it afforded him more frequent opportunities to introduce rural imagery, and those descriptions which give scope to a poetical imagination. Yet the approbation of his friends did not flatter him into carelessness and precipitation. He appears to have been one of the few authors who are desirous to retain the fame they have acquired. The remaining books of the "*English Garden*" were published at periods sufficiently distant to admit all the niceties of polish and frequent correction. Book II. appeared in 1777, book III. in 1779, and book IV. in 1782.

During some of these intervals he executed a very important task, which devolved on him in consequence of the death of his friend Gray. This justly-celebrated poet gratified him by a visit at Aston in 1770, and after his return to Pembroke-hall, was seized with the gout in his stomach, which proved suddenly fatal. Mason hastened to Cambridge to pay the last duties of friendship, but arrived too late for the funeral, which had been conducted by Dr. Brown, master of Pembroke-hall, who was appointed joint-executor. To Mason, Gray left the sum of 500*l.* with all his books, manuscripts, musical instruments, medals, &c.; and Mason undertook to write his life, and to publish such of his manuscripts as might appear to be worthy of his high

character in the literary world. In his biography he chose to deviate from the usual plan, by adopting one which seemed to present more advantages. Objections have been made to it, because the biographer seldom appears either as the narrator or the critic, but it must be allowed that the whole is rendered more interesting, and that the attention of the reader being constantly fixed on the principal character, he is enabled to form a more impartial opinion than if he had perused no evidence but the assertions of the biographer. The plan has since been followed in the cases of Johnson, Cowper, sir William Jones, Mrs. Carter, and Dr. Beattie; and where lives of equal importance to literary curiosity are to be recorded, which cannot be often, it appears to be not only the most engaging species of minute biography, but also the most impartial.

The "Memoirs of Gray" were published in 1775, in an elegant quarto volume, including an edition of his poems, with additions, and a series of his correspondence illustrative of those particulars of education, genius, opinion, and temper, which, insignificant as they may often appear, are all that form the life of a scholar. In executing this task, Mr. Mason has been accused of partiality; but his partiality appears to be more in intention than proof. Some things he may have omitted, and others are certainly thrown into shade; but, by exhibiting so much of his friend's correspondence, he has laid him more open to public inspection than could have been done by any species of narrative. So much may be known of Gray from this volume, that probably very little is concealed which was necessary to be told; and accordingly we find that it has been appealed to with equal confidence by Gray's enemies and by his admirers*.

In 1779, he published his political creed in the shape of an animated "Ode to the Naval Officers of Great Britain," written immediately after the trial of admiral Keppel in February of that year. Although attached to a retired life, he became tired of forbearance, when the disappointments of the American war had incited the whig party to discover the more distant or latent sources of national misfortune, and to propose remedies by which Britain should be always prosperous, and always victorious. He was already one of

* This opinion, written in 1807, must not be allowed to interfere with the praise we have justly bestowed on Mr. Mitford's well-written and correct "Life and Poems of Gray."—See the article GRAY.

those who thought the decision of parliament on the Middlesex election, a violation of the rights of the people; and when the counties began, in 1779, to associate for parliamentary reform, he took an active part in assisting their deliberations, and wrote several patriotic manifestos, which raised him as high in the opinion of his own party, as they degraded him in the eyes of the other. He is even said to have given so much offence at court, that he found it convenient to resign his chaplainship. It appears, however, by the poems he wrote in his latter days, that the fever of reform had abated, and that his cure, which was begun by Mr. Fox's India bill, was afterwards completed by the French revolution. His "Ode to Mr. Pitt," published in 1782, expresses the sanguine hopes he entertained of the virtues and talents of that young statesman. When he prepared this ode for a new edition in 1795, he altered the last line from

"Be thine the Muse's wreath; be thou the People's friend,"

to

"To claim thy sovereign's love, be thou thy Country's friend."

The reason of this alteration he assigns in a note: "a person (Mr. Fox) had *usurped* the name of the Friend of the People, &c." To such vicissitudes are the eager assertors of theoretic liberty exposed.

Among Mr. Mason's accomplishments, his taste for painting was perhaps not inferior to that he displayed for poetry; and it has been thought that his judgment was more uniformly correct in the former than in the latter. His "Translation of Du Fresnoy's Art of Painting," which appeared in 1783, was begun, as he informs us, in his early years, with a double view of implanting in his memory the principles of a favourite art, and of acquiring a habit of versification, for which purpose the close and condensed style of the original seemed peculiarly calculated, especially when considered as a sort of school exercise. The task, however, proved so difficult, that it was long laid aside for original composition, and his translation would have never been made public, if sir Joshua Reynolds had not requested a sight of it, and offered to illustrate it by a series of notes. This induced him to revise the whole with such scrupulous care, that it may be considered, in a great measure, as the production of his mature talents, and whether perused as an original or a translation, is certainly not

inferior to his most favourite works. In the poetical address, however, to sir Joshua Reynolds, he has not been thought so happy; and some inaccuracies of rhyme may be objected to a translation which is generally elegant and faithful. How much its value was enhanced to the artist, and to the connoisseur, by the annotations of sir Joshua Reynolds, is too obvious to be noticed.

His last separate publication of the poetical kind was a "Secular Ode in Commemoration of the Glorious Revolution," 1688, and appeared when men of all parties joined in festal meetings to celebrate the restoration and establishment of English liberty. In the same year he condescended to be the biographer and editor of the poems of his friend William Whitehead, esq. Of his life of Whitehead some notice will be taken hereafter. Neither his subject nor his materials could furnish such memoirs as he has given of Gray, but it is interesting in an inferior degree, and would not have detracted much from his fame as a biographer, had he suppressed his splenetic notice of Dr. Johnson, and shewn that he had preserved that simplicity of character, and those generous feelings, which Gray once attributed to him. He appears to have been equally mistaken in a pamphlet which he published about this time, animadverting on the government of the York Lunatic Asylum; but the mistake was rather of the head than the heart, for he was a cordial and liberal supporter of that institution, and was betrayed into a degree of intemperance of remark by excess of zeal for its prosperity. Of his general humanity, or what he has termed "moral patriotism," he afforded during this year an eloquent proof in a discourse delivered in York cathedral on the subject of the African slave trade. He was one of the first who contributed to expose the infamy of that trade, and to invigorate those remonstrances which have at length been heard with effect.

In 1795, he published a judicious, comprehensive, and elegant "Essay, historical and critical, on English Church Music." This work embraces so many subjects connected with the decorous administration of public worship as to deserve much more attention than has yet been bestowed upon it. His answer to Mr. Thomas Warton's objections to metrical psalmody is not the least valuable part; and the spirit and intelligence which he displays on this subject do credit to him, both as a poet and a divine. His knowledge of music was very accurate, and he is said to have

composed a *Te Deum*, a hymn, and other pieces for the choir of York. The improvement, if not the invention of the piano forte is also attributed to him in an elaborate article on that subject, inserted in Dr. Gleig's supplement to the "*Encyclopedia Britannica**."

In all the editions of his poems hitherto published, Mr. Mason omitted some pieces for various reasons; but, about 1796, he determined to collect the whole into an additional or third volume, interspersed with some which had never been printed. This appeared in 1797, immediately after his death.

His death, although he had reached his seventy-second year, was not the consequence of age. His health was yet more robust than most men enjoy at that advanced period, and his faculties had undergone no perceptible alteration, when he received a hurt in stepping into a carriage, which, producing a mortification, terminated his life on the 7th of April, 1797. A monument has been since erected to his memory in Westminster abbey, adjoining to that of Gray, with a short Latin inscription. The countess Harcourt also erected an urn to his memory in the flower-garden at Nuneham, with an inscription celebrating his "simple manners, piety, and steady friendship." A yet higher tribute of respect has been paid by his friend Mr. Gisborne in some elegant verses. The opinion of so good a man as Mr. Gisborne is entitled to confidence, and there is no reason to doubt that Mason deserved the praise he has given him; nor, considering the general and acknowledged frailty of human nature, will this panegyric suffer by the few

* "Mr. Mason," says Dr. Burney in the *Cyclopædia*, "was not only an excellent poet and able divine, but a dilettante painter and musician; and in these last capacities an acute critic. We did not, however, agree with him in his reforming schemes of church music. He had been himself a good performer on the harpsichord; had some knowledge of composition, a refined taste, and was a very good judge of modern music; but his ideas of reforming cathedral music would reduce it to Calvinistical psalmody. He wished for nothing but plain counterpoint in the services and full anthems, and dull and dry harmony in the voluntaries, without melody, accent, or measure; and he preferred the mechanical execution of a barrel organ in

church music, to the most judicious accompaniment of a consummate organist. As precursor of the cathedral of York, it is to be feared, he has stript music of all its ornaments, as Jack did religion, in the Tale of a Tub. There are, however, many excellent reflections in his '*Compendium of the History of our Church Music*,' and, in general, a just and discriminate character of our ecclesiastical composers, in his '*Copious Collection of those portions of the Psalms of David, Bible, and Liturgy, which have been set to Music, and sung as Anthems in the Cathedral and Collegiate Churches of England*.' To which is prefixed a critical and historical Essay on Cathedral Music.' Printed at York in 1782."

exceptions which, in truth and justice to the merits of others, his contemporaries, may be offered.

Mr. Mason's life appears to have been principally devoted to the duties of his profession, occasionally relieved by the cultivation of the fine arts. His associates, at least in the latter part of his life, were few. He had the misfortune to survive the greater number whose friendship he had cultivated in his early years, and he was not ambitious of new connections. This brought on him the imputation of that pride, or distance of manner, which is ascribed to men of unsocial habits. But Mason's heart was not inaccessible, and his friendships were inviolable. The simplicity, however, attributed to him in his young days by Gray, and the patience with which lord Orford informs us, he heard his faults, did not accompany him through life. On the publication of Gray's life, he was ready to allow that "twenty-five years had made a very considerable abatement in his general philanthropy;" and by philanthropy he seems here to mean a diffidence of opinion on matters of literature, and an unwillingness to censure acknowledged merit. It can have no reference to philanthropy in the more general acceptance of the word, for he was to the last, liberal, humane, and charitable. What it really means, indeed, we find in the work just alluded to. The contemptuous notice of Waterland, Akenside, and Shenstone, which he did not suppress in Gray, he employed himself with more harshness whenever he could find an opportunity to attack the writings of Dr. Johnson. The opinion this great critic pronounced on Gray may be probably quoted as the provocation, and great allowance is to be made for the warmth and zeal with which he guards the memory of his departed friend. But surely one of his notes on Gray's Letters may be here fairly quoted against him. "Had Mr. Pope disregarded the sarcasms of the many writers that endeavoured to eclipse his poetical fame, as much as Mr. Gray appears to have done, the world would not have been possessed of a Dunciad; but it would have been impressed with a more amiable idea of its author's temper." Nor was his prosecution of Murray, for taking about fifty lines from his works of Gray into an edition which that bookseller published, much to the credit of his liberality, especially as he refused to drop the prosecution, when requested to name his own terms of compensation. Such littlenesses are to be regretted in a man

who was the friend of genius and literature, whose circumstances placed him far above want, and whose regular discharge of the duties of piety and humanity bespoke an ambition for higher enjoyments than fame and wealth can yield. Of his regard for sacred truth, and the respect due to it, he exhibited a proof in a letter to lord Orford on his lordship's childish epitaph on two piping bullfinches, to which he received an answer that was probably not very satisfactory.

As a poet, his name has been so frequently coupled with that of Gray, and their merits have been supposed to approach so nearly, that what has been said of the one will in some degree apply to the other. It is evident that they studied in the same school, and mutually cultivated those opinions which aim at restoring a purer species of poetry than was taught in the school of their predecessor Pope. Whether we consider Mason as a lyric, dramatic, or didactic writer, we find the same grandeur of outline, the same daring and inventive ambition which carries out of the common track of versification and sentiment into the higher regions of imagination. His attachment to the sister art, and his frequent contemplation of the more striking and sublime objects of nature, inclined him to the descriptive; and his landscapes have a warmth and colouring, often rich and harmonious, but perhaps too frequently marked with a glare of manner peculiar to the artist. His compositions, however, even on the same subject, have all the variety of a fertile invention. Although we have Evening, Morning, &c. often depicted, they are to be distinguished, and the preference we are inclined to give is regulated by the feeling which the varieties of natural appearances excite in different minds, and in the same mind at different times.

Mason's correctness is almost proverbial, and his ambition undoubtedly was to be equally correct and elegant: yet his style must often lead the reader to question his judgment, and to wonder that he could not see what every one else saw. That a man with so many endowments as a scholar, a critic, and an admirer of the simplicity of the ancients, should have fallen so frequently into a style ornamented with a finical profuseness, would be sufficiently remarkable, if his decorations had readily presented themselves; but, when we see him so frequently pausing for an epithet that incumbers what it cannot illustrate, when we

see him more attentive to novelty than strength of imagery, and above all, taxing his memory to produce repeated alliterations, we are forced to conclude that judgment is not always consistent, or that in some men it occasionally exists independent of true taste. With these exceptions, however, few indeed of the modern poets in our collections deserve a higher rank than Mason, as a lyric and descriptive poet, nor has he given any finished piece to the world from which examples of excellence may not be quoted.

It is now necessary to advert to a series of poems which have been added to Mr. Mason's works in the late edition of the English poets. The author of the "Heroic Epistle" was long concealed from the world, and for reasons which are obvious; but the poem had merit enough to be ascribed to the best living satirists, to Mason, Walpole, Hayley, Cowper, Anstey, and others. It appears, however, to be now universally given to Mason. Mr. Thomas Warton was of opinion that "it might have been written by Walpole and *buckram'd* by Mason." Mr. Malone, in a note on this opinion, which occurs in Boswell's *Life of Johnson*, says, "It is now *known* that the Heroic Epistle was written by Mason." Mr. Mant, in his *life of Warton*, informs us that when it was first published, Warton ascribed it to Mason, and endeavoured to confirm his opinion by internal evidence. Mason heard of this, and sent to him a letter in 1777, published by Mr. Mant, in which he professes to expostulate with him for raising a report merely from critical conjecture.—"I have been told that you have pronounced me very frequently in company to be the author of the Heroic Epistle to sir William Chambers, and I am told too, that the premier himself suspects that I am so upon your authority. Surely, sir, mere internal evidence (and you can possibly have no other) can never be sufficient to ground such a determination upon, when you consider how many persons in this rhyming age of ours are possessed of that knack of Pope's versification, which constitutes one part of the merit of that poem, and as to the wit, humour, or satire, which it contains, no part of my writings could ever lead you, by their analogy, to form so peremptory a judgment. I acquit you, however, in this procedure of every, even the slightest degree of ill nature; and believe that what you have said was only to show your critical acumen. I only mention it that you may be more cautious of speaking of other persons in like manner, who

may throw such anonymous bantlings of their brain into the wide world. To some of these it might prove an essential injury ; for though they might deserve the frown of power (as the author in question certainly does), yet I am persuaded that your good nature would be hurt if that frown was either increased or fixed by your *ipse dixit*.

“To say more on this trivial subject would betray a solicitude on my part very foreign from my present feelings or inclination. My easy and independent circumstances make such a suspicion sit mighty easy upon me ; and the minister, nay the whole ministry, are free to think what they please of a man, who neither aims to solicit, nor wishes to accept, any favour from them.”

What our author has here remarked concerning internal evidence, has probably occurred to all who fixed their suspicions on him. From the works published under his name, no person could for a moment suppose him to be a man of humour, or inclined to personal and political satire. He might even have asked whether it was probable that a man whose pen had been uniformly devoted to solemn and serious poetry, and who had never brought forward the shadow of a claim for the honours of wit, should at an advanced period of life suddenly eclipse his contemporaries and some of his predecessors by exhibiting a humour which he had never been suspected to possess, and a spirit which would have better become a Paul Whitehead, or a Charles Churchill : and that he should carry this humour and this spirit through six poems of no inconsiderable length, on dissimilar subjects. Yet as even this, however remarkable, is not beyond the reach of genius, it was surely in his power to bring the question to a more prompt issue. But this he evades, and uses every argument against Mr. Warton’s opinion but that which must have at once refuted it, the plain and flat denial of a man of honour and principle. On this account, therefore, the “Heroic Epistle,” and the other pieces published under the name of Macgregor, are now added to Mr. Mason’s works, but not without a wish that they could have been attributed to some writer of less private and public worth. If they be his, they will add to his literary reputation, by placing him among the first satirical poets of his day, if not above the first ; but whoever contemplates the disaffected spirit in which they are written, will probably be of opinion that by adopting the floating invectives and prejudices of a party and of a tur-

bulent period, he did not consult the consistency of his character, or the dignity of his Muse.¹

MASSAC, or MASSE (JOHN BAPTIST), an excellent French miniature painter, was born at Paris in December 1687, and died in September 1767. He preserved his liveliness and gaiety to his death. His religion was that of the protestant communion, but so averse was he to the interference of any principle but fair conversion, that he dismissed a Roman catholic servant who had long served him faithfully, because he wished to change his religion to please him. Being questioned about his mode of thinking, he answered, "I serve God, and I feel myself so free; as to depend on nothing upon earth except my own exertions." The collection of prints from the great gallery and other apartments at Versailles, were copied from the originals of Le Brun, by Massac, and engraved by the best artists under his inspection.²

MASSANIELLO. See ANELLO.

MASSIEU (WILLIAM), an ingenious and learned French writer, was born in 1665, of a good family at Caen, where he continued till he had gone through the classics. At sixteen he went to Paris, and performed a course of philosophy in the college of the Jesuits; and, after he had finished his noviciate, was appointed, according to the usage of the society, to teach polite literature. They sent him to Rennes to teach rhetoric; and, after a due time, he returned to Paris to study theology: for succeeding in which he seemed so particularly formed, that his superiors desired him to devote himself wholly to it. This destination affected him much, his love of the belles lettres far exceeding his taste for theology; and therefore he quitted his society, and re-entered the world. His uncommon talents soon made him known, and recommended him to the favour of those who could serve him. M. de Sacy (Le Maistre) took him into his house, as a preceptor to his children; and M. de Tournell borrowed his assistance in translating Demosthenes. He became a pensionary of the

¹ Johnson and Chalmers's English Poets, 1810, 21 vols. 8vo, the editor of which says that "these memoirs of Mr. Mason are far less complete than could have been wished. Mason is said to have left his poems, and some unpublished works, for the benefit of a charitable institution; but eleven years have elapsed since his death, and no step has been taken to fulfil his intention, or to honour his memory. What is now offered has been collected from various sources, and it is hoped without falling into any very important error."

² Dict. Hist.—Strutt's Dictionary.

academy of inscriptions in 1705, and was elected professor royal of the Greek language in 1710. Homer, Pindar, Theocritus, and Demosthenes, were his favourite authors; and his lectures on them were highly admired, and much attended. Though he had yet given nothing to the public, yet his merit was so well known, and his connections with the learned so numerous, that, in 1714, he was chosen a member of the French academy. Massieu may be ranked among the unfortunate literati. The circumstances of his family were extremely narrow, so that he had to struggle with poverty during his youth. In the family of M. de Sacy, he saved some money, but afterwards lost it by placing it in bad hands. Towards the latter end of his life, he suffered bodily grievances: he had frequent and severe attacks of the gout; and two cataracts deprived him of his sight. A paralytic disorder seized him in August 1722, which being followed by an apoplexy, proved fatal Sept. 26.

Several critical dissertations by Massieu upon classical antiquity are inserted in "The Memoirs of the academy of inscriptions." His "Oration" at his reception into the French academy is printed in the collections of the academy. He had the care of an edition of the "New Testament" in Greek, printed at Paris in 1715, in 2 vols. 12mo. He had also the care of M. de Tourreil's works, published at Paris in 1722, in 2 vols. 4to. De Tourreil desired Massieu, on his death-bed, to give the public his translation of Demosthenes, which that author did very faithfully; and added to it some of his "Opuscula," with a preface of his own.¹

MASSILLON (JOHN BAPTIST), an eminent French preacher, was born in 1663, the son of a notary at Hieres in Provence. In 1681, he entered into the congregation of the Oratory, and wherever he was sent gained all hearts by the liveliness of his character, the agreeableness of his wit, and a natural fund of sensible and captivating politeness. These advantages, united with his great talents, excited the envy of his brethren, no less than the admiration of others, and, on some ill-founded suspicions of intrigue, he was sent by his superiors to one of their houses in the diocese of Meaux. The first efforts of his eloquence were made at Vienne, while he was a public teacher of theology; and his funeral oration on Henri de Villars,

¹ Nicéron, vols. XII. and XX.—Dict. Hist.

archbishop of that city, was universally admired. The fame of this discourse induced father de la Tour, then general of the congregation of the Oratory, to send for him to Paris. After some time, being asked his opinion of the principal preachers in that capital, "they display," said he, "great genius and abilities; but if I preach, I shall not preach as they do." He kept his word, and took up a style of his own, not attempting to imitate any one, except it was Bourdaloue, whom, at the same time, the natural difference of his disposition did not suffer him to follow very closely. A touching and natural simplicity is the characteristic of his style, and has been thought by able judges to reach the heart, and produce its due effect, with much more certainty than all the logic of the Jesuit Bourdaloue. His powers were immediately distinguished when he made his appearance at court; and when he preached his first advent at Versailles, he received this compliment from Louis XIV. "My father," said that monarch, "when I hear other preachers, I go away much pleased with them; but whenever I hear you, I go away much displeased with myself." On one occasion, the effect of a discourse preached by him "on the small number of the elect," was so extraordinary, that it produced a general, though involuntary murmur of applause in the congregation. The preacher himself was confused by it; but the effect was only increased, and the pathetic was carried to the greatest height that can be supposed possible. His mode of delivery contributed not a little to his success. "We seem to behold him still in imagination," said they who had been fortunate enough to attend his discourses, "with that simple air, that modest carriage, those eyes so humbly directed downwards, that unstudied gesture, that touching tone of voice, that look of a man fully impressed with the truths which he enforced, conveying the most brilliant instruction to the mind, and the most pathetic movements to the heart." The famous actor, Baron, after hearing him, told him to continue as he had begun. "You," said he, "have a manner of your own, leave the rules to others." At another time he said to an actor who was with him: "My friend, this is the true orator; we are mere players." Massillon was not the least inflated by the praises he received. His modesty continued unaltered; and the charms of his society attracted those who were likely to be alarmed at the strictness of his lessons.

In 1717, the regent being convinced of his merits by his own attendance on his sermons, appointed him bishop of Clermont. The French academy received him as a member in 1719. The funeral oration of the duchess of Orleans in 1723, was the last discourse he pronounced at Paris. From that time he resided altogether in his diocese, where the mildness, benevolence, and piety of his character, gained all hearts. His love of peace led him to make many endeavours to conciliate his brethren of the Oratory and the Jesuits, but he found at length that he had less influence over divines than over the hearts of any other species of sinners. He died resident on his diocese, Sept. 28, 1742, at the age of 79. His name has since been almost proverbial in France, where he is considered as a most consummate master of eloquence. Every imaginable perfection is attributed by his countrymen to his style. "What pathos!" says one of them, "what knowledge of the human heart! What sincere effusions of conviction! What a tone of truth, of philosophy, and humanity! What an imagination, at once lively and well regulated! Thoughts just and delicate; conceptions brilliant and magnificent; expressions elegant, select, sublime, harmonious; images striking and natural; representations just and forcible; style clear, neat, full, numerous, equally calculated to be comprehended by the multitude, and to satisfy the most cultivated hearer." What can be imagined beyond these commendations? Yet they are given by the general consent of those who are most capable of deciding on the subject. His works were published complete, by his nephew at Paris, in 1745 and 1746, forming fourteen volumes of a larger, and twelve of a smaller kind of 12mo. They contain, 1. A complete set of Sermons for Advent and Lent. 2. Several Funeral Orations, Panegyrics, &c. 3. Ten discourses, known by the name of "*Le petit Carême*." 4. "*Ecclesiastical Conferences*." 5. Some excellent paraphrases of particular psalms. Massillon once stopped short in the middle of a sermon, from defect of memory; and the same happened from apprehension in different parts of the same day, to two other preachers whom he went to hear. The English method of reading their discourses would certainly have been very welcome to all these persons, but the French conceive that all the fire of eloquence would be lost by that method: this, however, seems by no means to be necessary. The most striking

passages and beauties of Massillon's sermons were collected by the abbé de la Porte, in a volume which is now annexed as a last volume to the two editions of his works;—and a few years ago, three volumes of his “Sermons” were translated into English by Mr. William Dickson.¹

MASSINGER (PHILIP), a very eminent dramatic writer, was born in 1584. His father was Arthur Massinger, a gentleman attached to the family of Henry second earl of Pembroke. He was born at Salisbury, and educated, probably, at Wilton, the seat of the earl of Pembroke. When he had reached his sixteenth year, he sustained an irreparable loss in the death of that worthy nobleman, who, from attachment to the father, would, not improbably, have extended his powerful patronage to the son. In May 1602 Massinger became a commoner of Alban-Hall, Oxford, but left it soon without taking a degree. Various reasons have been assigned for this, as the earl of Pembroke's withdrawing his support; or the same effect resulting from the death of the poet's father; but his late excellent editor, Mr. Gifford, is probably right in attributing his removal to a change in his principles, to his becoming a Roman catholic. Whatever might be the cause, the period of his misfortunes commenced with his arrival in London, where he was driven by his necessities to dedicate himself to the service of the stage. We hear little, however, of him, from 1606, when he first visited the metropolis, until 1622, when his “*Virgin Martyr*,” the first of his printed works, was given to the stage. For this *hiatus*, his biographer accounts by his having assisted others, particularly Fletcher, and his having written some plays which have perished. He afterwards produced various plays in succession, of which eighteen only have descended to us. Massinger died March 17, 1640. He went to bed in good health, says Langbaine, and was found dead in his bed in the morning in his own house on the Bankside. He was buried in the church-yard of St. Saviour's. It does not appear from the strictest search, that a stone, or inscription of any kind, marked the place where his dust was deposited: even the memorial of his mortality is given with a pathetic brevity, which accords but too well with the obscure and humble passages of his life: “March 20, 1639-40, buried Philip Massinger, *a stranger*!”

¹ D'Alembert's Eloge.—Dict. Hist.

So few particulars are known of his private history, that his life is little more than a detailed account of his various productions, for which we may refer the reader to Mr. Gifford's edition. But, says this editor, though we are ignorant of every circumstance respecting Massinger, unless that he lived, wrote, and died, we may yet form to ourselves some idea of his personal character from the incidental hints scattered through his works. In what light he was regarded may be collected from the recommendatory poems prefixed to his several plays, in which the language of his panegyrists, though warm, expresses an attachment apparently derived not so much from his talents as his virtues. All the writers of his life unite in representing him as a man of singular modesty, gentleness, candour, and affability; nor does it appear that he ever made, or found an enemy. He speaks indeed of opponents on the stage; but the contention of rival candidates for popular favour must not be confounded with personal hostility. With all this, however, he appears to have maintained a constant struggle with adversity; since not only the stage, from which, perhaps, his natural reserve prevented him from deriving the usual advantages, but even the bounty of his particular friends, on which he chiefly relied, left him in a state of absolute dependance. Other writers for the stage, not superior to him in abilities, had their periods of good fortune, their bright as well as their stormy hours; but Massinger seems to have enjoyed no gleam of sunshine: his life was all one wintry day, and "shadows, clouds, and darkness" rested upon it.

His dedications, says Mr. Gifford, are principally characterised by gratitude and humility, without a single trait of that gross and servile adulation which distinguishes and disgraces the addresses of some of his contemporaries. That he did not conceal his misery, his editors appear inclined to reckon among his faults; he bore it, however, without impatience, and we only hear of it when it is relieved. Poverty made him no flatterer, and, what is still more rare, no maligner of the great: nor is one symptom of envy manifested in any part of his compositions. His principles of patriotism appear irreprehensible: the extravagant and slavish doctrines, which are found in the dramas of his great contemporaries make no part of his creed, in which the warmest loyalty is skilfully combined with just and rational ideas of political freedom. But the

great distinction of Massinger, is the uniform respect with which he treats religion and its ministers, in an age when it was found necessary to add regulation to regulation, to stop the growth of impiety on the stage. No priests are introduced by him, "to set on some quantity of barren spectators" to laugh at their licentious follies; the sacred name is not lightly invoked, nor daringly sported with; nor is Scripture profaned by buffoon allusions lavishly put into the mouths of fools and women. Compared with the other dramatic writers of his age, he appears more natural in his characters, and more poetical in his diction, than Jonson or Cartwright, more elevated and nervous than Fletcher, the only writers who can be supposed to contest his pre-eminence. He ranks, therefore, in the opinion of the ablest recent critics, immediately under Shakspeare. It must be confessed, says Dr. Ferriar, in his "Essay on the Writings of Massinger," that in comedy he falls considerably beneath Shakspeare; his wit is less brilliant, and his ridicule less delicate and various; but he affords a specimen of elegant comedy ("The Great Duke of Florence"), of which there is no archetype in his great predecessor. In tragedy Massinger is rather eloquent than pathetic: yet he is often as majestic, and generally more elegant, than his master; he is as powerful a ruler of the understanding, as Shakspeare is of the passions; with the disadvantage of succeeding that matchless poet, there is still much original beauty in his works; and the most extensive acquaintance with poetry will hardly diminish the pleasure of a reader and admirer of Massinger.

As the editions of Dell in 1761, and Davies in 1779, will probably be heard of no more, it is unnecessary to point out their many errors and imperfections. Massinger has at length found in Mr. Gifford an editor, who has completely revived his fame, in the closet at least, and whose well-known learning and taste, it has been justly said, are accompanied, on this occasion, with that genuine spirit of research, that acuteness and accuracy which happily detect and rectify many gross mistakes of former editors, and admirably explain the customs, manners, and language of the poet's time. This, which is perhaps the most correct edition of any of our ancient poets, was published in 1805, 4 vols. 8vo, and so completely answered the public expectation, that a second edition was called for in 1813.¹

¹ Life by Mr. Gifford.

MASSON (FRANCIS), an enterprising botanist, was born at Aberdeen, in North-Britain, in 1741, and after coming to London, probably in pursuit of employment as a gardener, in which capacity he was known to Mr. Aiton, the superintendant of Kew gardens, he was sent in 1771 or 1772 to the Cape of Good Hope. That country had been, for near a century, celebrated as a mine of botanical riches, which had scarcely reached our gardens but through the medium of those of Holland. This deficiency, however, in our supply of curious plants, was little felt while Mr. Masson continued at the Cape, and the Dutch appear not to have restrained his inquiries or acquisitions. He was allowed to travel many hundred miles up the country, and having amply effected the purpose of his mission, he was, in 1776, ordered to explore the Canary islands, the Azores, Madeira, and part of the West-Indies, especially the island of St. Christopher. In this he employed about five years more, and returned to England in 1781.

During his stay at the Cape, he entered into a correspondence with Linnæus. Having discovered a bulbous plant of a new genus, he was not only laudably ambitious of botanical commemoration in its name, but he was particularly anxious, as appears by one of his letters, to receive this honour from no less a hand than that of his illustrious correspondent. This indeed, his learned biographer remarks, was the *unicum præmium*, the only reward to which he aspired for all his labours. That he sought no pecuniary advancement, the extreme slenderness of the stipend which could be obtained for him, and his disregard of such objects at all times, abundantly evinced. He obtained the honour to which he aspired. The specimen of *Massonia* in the herbarium of Linnæus, named by his own trembling hand near the close of his life, proves that the name had his sanction, though it appears to have been originally suggested by Thunberg, in whose company Masson botanized for two years at the Cape. In 1783, he visited Portugal and Madeira, and returned to the Cape of Good Hope in 1786, where, in consequence of the knowledge he had already acquired, it was settled, in consultation with his able adviser, sir Joseph Banks, that his travels should now be restrained to within forty miles of the Cape town. In 1795, Mr. Masson returned to England, and spent two years there among his botanical friends, after which he was sent to explore such parts of North America,

under the British government, as appeared most likely to produce new and valuable plants; and his success was equal to the expectations that had been formed. New plants, of interesting characters and properties, sprang up under his steps, and it seemed probable that much practical knowledge was likely to result from his discoveries, but he did not live to reap or to communicate more than a foretaste of these advantages. He died about Christmas, 1805, in the sixty-fifth year of his age, at Montreal, in Canada. He was a man of a mild temper, persevering in his pursuits, even to a great enthusiasm. Of great industry; which his specimens and drawings of fish, animals, insects, plants, and views of the countries he passed through, evince. And though he passed a solitary life, in countries distant from society, his love of natural history never forsook him. In 1796 he published a splendid work on the genus *Stapelia*, consisting of a thin folio volume, with forty-one coloured plates of as many species, almost entirely non-descript, accompanied by descriptions.¹

MASSON (JOHN), a reformed minister, who died in Holland about 1750, was originally of France, but fled into England to enjoy that liberty in religion which his country refused him, and was employed as tutor in bishop Burnet's family. In 1710 he travelled with his pupils, through Holland, and thence to France and Italy, according to Saxius, though we doubt whether the bishop had at that time any sons so young as to be only beginning their education. Be this as it may, he soon became known in the literary world, and we should suppose must have often resided in Holland, as most of his publications were printed there. The first we can trace with certainty is his "*Jani templum Christo nascente reseratum, seu Tractatus Chronologico-historicus vulgarem refellens opinionem existimantium, pacem toto terrarum orbe sub tempus Servatoris natalis stabilitam fuisse,*" &c. Rotterdam, 1700, 4to and 8vo. We are also indebted to him for, 1. "*Histoire critique de la Republique des Lettres, from 1712 to 1717,*" in 15 vols. 12mo. 2. "*Vitæ Horatii, Oxidii, et Plinii junioris,*" 3 vols. small 8vo, and printed abroad, though dedicated to Englishmen of rank: the first at Leyden, 1708, to lord Harvey; the second at Amsterdam, 1708, to sir Justinian Isham; the third at Amsterdam, 1709, to the bishop of Worcester. These lives are drawn up in a chronologi-

¹ Rees's Cyclopædia, by the president of the Linnæan Society.

ral order, very learnedly and very critically; and serve to illustrate the history, not only of these particular persons, but of the times also in which they lived. In the "Life of Horace," Masson found occasion to interfere with M. Dacier; who, however, defended his own opinions, and prefixed his defence to the second edition of his Horace. 3. "Histoire de Pierre Bayle & de ses ouvrages," Amsterdam, 1716, 12mo. This at least is supposed to be his, though at first it was given to M. la Monnoye. Many other critical dissertations by Masson are enumerated by Saxius.¹

MASSON (PAPIRIUS, or PAPIRE-MASSON), a French historical and miscellaneous writer, was the son of a rich merchant, and born at St. Germain-Laval, in the territory of Forez, May 16, 1544. He lost his father when a child; and, though his mother married again, she appears to have taken great care of his education. At a proper age he was put under the Jesuits at Billon, in Auvergne, with whom he continued four years; and was then called to Lyons by an uncle, who intended to send him to Toulouse, to study the law: but the civil wars rendering this unsafe, he returned to Billon, where he applied himself to the belles lettres and philosophy. Here contracting an intimacy with a fellow-student, Anthony Challon, he joined with him in a resolution of entering into the society of Jesuits: and accordingly they went soon after to Rome, where they took the habit. Masson made a funeral oration at Rome for some cardinal, in the presence of several others, and acquired by it great credit and reputation. Afterwards these two friends went to Naples, where Masson taught two years in the college of Jesuits. They returned together to France, when Challon quitted the society, as did Masson some time after, and defended this step with so much moderation and candour that the society were not displeased at it.

The marriage of Charles IX. of France with Elizabeth, daughter of the emperor Maximilian, being celebrated in 1570 at Mezieres, Masson, who was present, wrote an elegant description of it, which was published the same year in 8vo, and was the first thing from which he derived literary reputation. He then resolved to apply to the law, and with this view went to Angers to study under the

¹ Dict. Hist.—Saxii Onomasticon.

celebrated Baudouin, or Balduinus. After two years he returned to Paris, and became librarian to the chancellor de Cheverney, a lover of literature, in which place he continued ten years. In 1576 he was made an advocate of parliament; yet never pleaded more than one cause, which however he gained with universal applause. The rest of his life appears to have been devoted to study, and when the troubles of France were at an end, he married the sister of a counsellor in parliament, with whom he lived thirty-four years, but had no children. The infirmities of age attacked him some time before his death, which happened Jan. 9, 1611. He wrote, 1. "Annals of France," a good work, the best edition of which is, 1598, 4to. 2. "Eulogies on illustrious Men," 1656, 8vo. 3. "A Description of France by its Rivers," 1685, 8vo. 4. "An Account of the French Bishoprics," 8vo. "De Episcopis Urbis," 4to, a history of the popes; and several other works, which discover great genius and learning. "Vita Joannis Calvinii," 4to, a well-written work, is also ascribed to him by some, and, by others, to James Gillot. The above-mentioned are all in Latin. His friend, M. de Thou, has written his life, which is prefixed to his Eulogies.¹

MASSUET (RENE', or RENATUS), a very learned Benedictine, of the congregation of St. Maur, was born at S. Owen de Matelles, in 1665. He is chiefly known for the new edition of St. Irenæus, which he published in 1710, fol. Gr. & Lat. He consulted, for that purpose, several manuscripts, which had never been examined; and made new notes and learned dissertations, prefixed to the work. The first of these dissertations is employed upon the person, character, and condition of Irenæus, and sets forth particularly the writings and tenets of the heretics he encountered; the second enlarges further upon the life, actions, martyrdom, and writings of this saint; and the third relates his sentiments and doctrine. But, although this edition is reckoned better and more correct than any which had appeared before it, Salomon Deyling published a work at Leipsic in 1721, in order to expose the unfair representations Massuet had made of the opinions of Irenæus. Massuet was afterwards engaged to write a continuation of the acts and annals of the saints of the order

¹ Nicéron, vol. V.—Bullart's Académie des Sciences, vol. I.—Perrault les Hommes Illustres. Saxii Onomasticon.

of St. Benedict; and accordingly he published a fifth volume. He died, aged 50, Jan. 19, 1716, after having written and published several other works.¹

MASTELLATA. See DONDUCCI.

MASTER, or perhaps MASTERS (THOMAS), a poet and historian, was the son of the rev. William Master, rector of Cote near Cirencester in Gloucestershire. He was first educated at the grammar-school of Cirencester, and afterwards at Winchester-school, from which he entered New college, Oxford, as a probationer fellow in 1622, and was admitted perpetual fellow in 1624. He took his degrees in arts, that of M. A. in 1629, and being in orders, was in 1640 admitted to the reading of the sentences. At this time he was considered as a man of great learning, well-versed in the languages, and a good poet and preacher. There are no other circumstances recorded of his life, except his connection with lord Herbert of Cherbury, whom he assisted in some of his writings. He died of a putrid fever in 1643, and was buried in the outer chapel of New-college. Lord Herbert honoured his memory with a Latin epitaph, which is among his lordship's poems, but was not inscribed on the place of his burial. His poems were in Latin and Greek: 1. "Mensa Lubrica," Oxon. 1658, 4to, second edition. This is a poem in Lat. and English, describing the game of shovel-board. 2. "Μονορφικὰ εἰς τὴν τοῦ Χριστοῦ σταυρωσιν," a Greek poem on the passion of Christ, which was translated into Latin by Mr. Jacob of Merton-college, and into English by Cowley, and published at Oxford, 1658, 4to. His other Latin productions were, an oration delivered in New-college; "Iter Boreale," "Carolus Redux," "Ad regem Carolum," &c. We have termed him a historian from his having given lord Herbert great assistance in his "Life of Henry VIII." He also had a share in the Latin translation of his lordship's book "De Veritate." He had accumulated a great mass of historical information and authorities from the public records; Wood speaks of having four thick volumes in folio of these, "lying by him," but does not mention whether his own property or borrowed. Dr. Fiddes, however, informs us, in the introduction to his "Life of Wolsey," that in his time Mr. Master's "diligent and faithful collections" were in the library of Jesus-college, Oxford. He

¹ Moreri.—Dict. Hist.—Saxii Onomasticon.

adds that "Lord Herbert appears to be indebted for a good part of his history to those collections."¹

MASTERS (ROBERT), a divine and antiquary, probably a relative of the preceding, was the great-grandson of sir William Masters of Cirencester, in Gloucestershire. His father, William, was a clergyman, who among other livings, held that of St. Vedast, Foster-lane, London, where the subject of this article was born in 1713. He was admitted of Corpus-Christi college, Cambridge, in 1731, took his degree of B. A. in 1734, that of M. A. in 1738, and that of S. T. B. in 1746. He also obtained a fellowship of the college, and was tutor from 1747 to 1750. In 1752 he was chosen a fellow of the society of antiquaries, and was presented by Corpus college, in 1756, to the rectory of Landbeach in Cambridgeshire. He was also presented to the vicarage of Linton, which he resigned for that of Waterbeach in 1759; but this last he afterwards, by leave of the bishop of Ely, resigned to his son. In 1797 he resigned, by consent of the respective colleges, the living of Landbeach to one of his sons-in-law, the rev. T. C. Burroughs, but continued to reside there. He was in the commission of the peace for the county of Cambridge. He died at Landbeach July 5, 1798, in his eighty-third year.

As a divine he published only one sermon, "The Mischiefs of faction and rebellion considered," preached at Cambridge in 1745. He is chiefly known, as an antiquary, by his valuable "History of the College of Corpus-Christi," &c. 1753, 4to, the most complete account ever published, of any college in either university, and upon the best plan, that which includes the lives of the principal members, as well as the foundation and progress of the college. We have been too much indebted to this work not to bear this testimony to its satisfactory information and accuracy. Mr. Masters, however, was less fortunate in prefixing to this publication a plan and elevation of the intended new building, which he claimed the merit of *designing*, although it really belonged to that excellent architect James Essex. Mr. Masters also published a Section and Ichnography of Pythagoras's school at Cambridge, with the seal of Merton-college, Oxford, to which it belongs. To the Archæologia he contributed "Remarks on Mr. Walpole's Historic

¹ Ath. Ox. vol. II.—Fiddes's Introduction, pp. xi. xii.

Doubts," who answered them with no small display of vanity and arrogance; "An account of stone coffins found near Cambridge castle;" and of "an ancient painting on glass, representing the pedigree of the Stewart family." In 1784 he published "Memoirs of the Life and Writings of the late rev. Thomas Baker, B. D. of St. John's-college, from the papers of Dr. Zachary Grey, with a Catalogue of his MS Collections," Cambridge, 8vo; and in 1790 "A Catalogue of the several pictures in the public library and respective colleges of the university of Cambridge," 12mo. His last work was, "A short account of the parish of Waterbeach, in the diocese of Ely, by a late Vicar," 1795, 8vo, with a slight sketch of Denny abbey; but of this only a small number were given as presents. Mr. Masters, from certain peculiarities of temper, appears to have been frequently at variance with his literary friends, of which instances may be found in our authorities.¹

MATHER (RICHARD), the first of a family of nonconformist divines, of considerable reputation both in the new and old world, was born at Lowton, in the parish of Winwick, in Lancashire, in 1596. After some education at Winwick-school, he was, in 1611, at the early age of fifteen, appointed master of a public school at Toxteth-park, near Liverpool, where, as Wood says, "he was converted to godliness." In 1618, however, he was admitted a student of Brazenose college Oxford, where his stay must have been short, as the same year we are told he preached his first sermon at Toxteth, having been ordained by Dr. Morton, bishop of Chester, and chosen minister of that place. Here he officiated until 1633, when he was suspended for nonconformity; and although this suspension was soon taken off, his prejudices against the church establishment became so strong, that he was again suspended, and then determined to seek the kind of church-government which he fancied the most pure, in New England. The year after his arrival there, in 1635, he was chosen minister of a congregation newly formed at Dorchester, where he remained until his death April 22, 1669, in the seventy-third year of his age. He was the author of one or two pious treatises, but of more respecting church government. He had four sons, Samuel, Nathanael, Elea-

¹ Nichols's Bowyer.—Gough's Topography.—Gent. Mag. vol. LIV. p. 194, &c.

zer, and Increase, who all imbibed their father's principles, and became sufferers for nonconformity. Of these, the eldest and youngest seem entitled to some notice.¹

MATHER (SAMUEL), eldest son of the preceding, was born in Lancashire in 1626, and going with his father to New England in 1635, was educated at Harvard-college, of which he became the first fellow who took a degree there. In 1650 he returned to England, spent some time at Oxford, where and at Cambridge he again took his degrees, was chaplain of Magdalen-college, and often a preacher at St. Mary's. He then went with the English commissioners to Scotland, and preached at Leith for two years. He returned to England in 1655, and having visited Ireland with Henry Cromwell, and Drs. Harrison, Winter, and Charnock, he was made senior fellow of Trinity-college, and became a favourite preacher. Wood says that though he was reckoned a congregational man, and a high nonconformist, yet he was moderate in his behaviour to the episcopals, when it was in his power to hurt them. When the lord deputy gave him and others a commission for displacing the episcopal ministers in Munster, he declined it, as he did afterwards in Dublin, giving as a reason that "he was called into the country to preach the gospel, and not to hinder others from doing it." Soon after the restoration, he was suspended for preaching against the revival of the liturgy, on which he returned to England; but when the Bartholomew act took place, removed again to Dublin, where for some time he preached to a small congregation in his own house, until the laws against nonconformity obliged him to desist. He died Oct. 26, 1671. He published various tracts relative to the controversies of the times; and after his death appeared a course of sermons that were very popular, entitled "The Figures and Types of the Old Testament explained and improved," Dublin, 1683, 4to. He also wrote a pamphlet against Greatrakes, the noted quack; but, says Calamy, he was not allowed to publish it, such a favourite was Greatrakes at that time.²

MATHER (INCREASE), youngest son of the preceding, was born at Dorchester, in New England, in 1635, and

¹ Mather's Hist. of New England.—Ath. Ox. vol. II.—Neal's Hist. of New England.—Life and Death of Richard Mather, by Increase Mather, Cambridge, (in New England), 1670, 4to.

² Ath. Ox. vol. II.—Calamy,—Harris's edition of Ware.

studied at Harvard college, where he took his degree of B. A. in 1656. In the following year he arrived in England, and thence went to Ireland, and joined his brother. He then entered himself of Trinity college, in which he proceeded M. A. in 1658, having performed the necessary exercises with great applause, and was offered a fellowship in that institution; but, finding the climate unfavourable to his health, returned to England, and officiated for some time as minister, in the place of Mr. Howe, at Great Torrington, in Devonshire. In 1659, he became chaplain to colonel Bingham, governor of the island of Guernsey, and preached every Sunday, as well before the garrison, as in the town of Peter-le Port. After the restoration, as he could not conform, he sailed for New England, where he was chosen minister to the New church at Boston. Shortly after this, he married the daughter of Mr. John Cotton, once a gentleman of considerable eminence in England, but then an exile on account of his non-conformity, and minister at Boston. In 1664, Mr. Mather was ordained to the pastoral office, the duties of which he performed through life with credit to himself, and highly esteemed by his people. In 1683, when king Charles II. required the inhabitants of New England to surrender their charter, Mr. Mather attended at a meeting of the freemen of Boston, and by his zealous persuasions determined them to reject a motion for that purpose unanimously; and this spirited measure had considerable influence in prevailing on the country in general to imitate the example set by the Bostonians. Upon the publication of king James's second declaration for liberty of conscience, some of the ministers of New England, and their churches, drew up addresses of thanks to him for the benefits which they enjoyed in consequence of it, and Mr. Mather embarked for England April 7, 1688, for the purpose of presenting them. He was favourably received at court, and laid before the king the state of the country. While he continued in England, the revolution took place, and he was consulted by the new administration on many political topics, particularly on an attempt to obtain the re-settlement of the Massachusetts colony, upon their chartered foundation, by an act of parliament, which was frustrated by its dissolution. He at length obtained from his majesty a new charter, containing the whole of the old one, with the addition of new and more ample privileges. Having rendered this important service to his

fellow citizens, he set sail for America in 1692, and on his return he received the public thanks of the house of representatives for his faithful and zealous endeavours to benefit his country. He now returned to his labours in the church, and at Harvard college, of which he was chosen president in 1684, and also created doctor of divinity. He died in 1723, at the age of 84. He was author of many theological tracts, of which his biographer gives a list of above eighty; among which are, "A brief History of the War with the Indians in New England;" of "An Essay for the recording of illustrious Providences, wherein an account is given of many remarkable and memorable events which have happened in this last age, especially in New England;" of "A Discourse on Comets;" "A Discourse concerning Earthquakes," &c.¹

MATHER (Dr. COTTON), son to the preceding Increase Mather, and the most eminent of the family, was born Feb. 12, 1663, at Boston, where he was educated at school till he was twelve years old. By this time he had made an uncommon progress in the Greek and Latin languages, and even entered on the Hebrew; so that he was then, young as he was, admitted into Harvard-college, where he took his first degree at sixteen, and his second at nineteen. When about seventeen years old, he undertook the tuition of several young gentlemen, composed for their use catechetical systems of the several sciences, and continued this employment for seven years with great success. He had from infancy an impediment in his speech, which seeming incurable, he laid aside all thoughts of the ministry, and applied himself to the study of medicine; but having at length, by persevering in a deliberate mode of speaking, got rid of the impediment, he returned to the study of divinity. He began to preach in 1680, and in May 1684, became the minister of Boston; in the diligent discharge of which office, and in writing books, he spent his life. As an instance of his piety and diligence, his biographer informs us that in one year he composed and published fourteen books, and kept sixty fasts and twenty-two vigils. He applied himself also to the study of modern languages, the French and Spanish particularly; and, in his forty-fifth year, made himself so far master of the Iroquois Indian tongue, that he wrote and published

¹ Life, 1725, 8vo,

treatises in it. 'In short he became so considerable a person in Boston, that he was several times consulted by the magistrates upon affairs of state; and more than once quelled riots, merely by the force of his persuasions. For the public good, he there planned and promoted several excellent societies, particularly a society for suppressing disorders; a society for reforming manners; and a society of peace-makers, whose professed business it was to compose differences, and prevent law-suits. He published also a proposal for an evangelical treasury, in order to build churches, distribute books of piety, relieve poor ministers, &c. His fame was not confined to his own country; for, in 1710, the university of Glasgow in Scotland sent him a diploma for the degree of doctor in divinity; and, in 1714, the royal society of London chose him one of their fellows. He was farther honoured by an epistolary correspondence with several persons of eminent character for piety and learning; and, among others, the lord-chancellor King. After a laborious and well-spent life, he died on the 13th of Feb. 1728, being the day after he had completed his 65th year.

He is said to have published during his life 382 pieces, many of them indeed but small, as single sermons, essays, &c. yet several of larger size. Among these were "*Magnalia Christi Americana*," or "*An Ecclesiastical History of New-England, from its first planting in 1620 to 1698*," folio. "*The Christian Philosopher*," 8vo. "*Ratio disciplinæ fratrum Nov-Anglorum*," that is, "*The reason of the discipline of the brethren in New-England*." "*Directions to a candidate for the ministry*." "*Psalterium Americanum*," or "*American psalter*," &c. But the most remarkable of all his works was that in which, like Glanville, he defended the reality of witchcraft. This is entitled "*The wonders of the invisible world; being an account of the trials of several witches, lately executed in New-England, and of several remarkable curiosities therein occurring*." Together with, 1. *Observations upon the nature, the number, and the operations of the devils*. 2. *A short narrative of a late outrage committed by a knot of witches in Swedeland, very much resembling, and so far explaining that under which New-England has laboured*. 3. *Some counsels directing a due improvement of the terrible things lately done by the unusual and amazing range of evil spirits in New-England*. 4. *A brief discourse upon*

those temptations, which are the more ordinary devices of Satan. By Cotton Mather. Published by the special command of his excellency the governor of the province of Massachusetts-Bay in New-England." Printed first at Boston in New-England, and reprinted at London, in 1693, 4to.

It may perhaps appear surprizing that a man so highly praised by his biographers for learning, judgment, and piety, should not only give credit to, but assistance in the propagation of, such falsehoods and absurdities as were followed by the inhuman execution of several innocent persons. But whoever looks into his most useful work, his "Ecclesiastical History of New England," will discover what his more recent biographers have suppressed, an uncommon degree of enthusiasm in his mind, on the most ordinary occurrences. Neal, only, speaks impartially on this shocking subject. He observes that those suspected wizzards and witches "were convicted on very slender evidence," a necessary consequence of their being tried at all, for what but the most slender evidence could be expected in the case of a crime which it was impossible to commit? Neal also allows, that there is *some* unfairness in the report of the trials by Mather: for, when he has given the depositions of the witnesses against the prisoners at large, he passes over their defence in general terms, and leaves the reader in the dark, and incapable of judging the merits of the cause. Yet upon such evidence twenty-eight persons received sentence of death, of whom nineteen were executed. They all suffered without the least acknowledgment of their guilt, laying their blood at the door of false witnesses. But neither integrity of manners, nor the strongest protestations of innocence with their dying breath, were sufficient to move compassion, or stop the tide of the people's zeal against those unhappy persons at this time. Nor, says Neal, were these all who were in danger of their lives: there were then a hundred and fifty more in prison, and above two hundred under accusation. The worst part of this affair, however, as far as respects the conduct of our author, is, that no stop was put to these murders until the pretended sufferers, by witchcraft, began to accuse some of his relations, and the relations of the governor himself. "It was time then," says Neal, "to make a stand," and it is curious to observe how easily this stand appears to have been made;

for the very next sessions, out of fifty-six who were accused, three only were found guilty, whom the governor pardoned; and at length both judge and jury publicly acknowledged their error, and a phrenzy abated which had lasted about fifteen months, and struck all Europe with astonishment. As to Dr. Mather, his apology does little credit to his understanding; for the only thing which appears to have affected him was the *great number* of the persons accused, and the *quality* of some of them. These circumstances, he says, gave just ground to suspect *some mistake*; but he appears to have retained his former belief in the existence and practice of witchcraft, as we may infer from many parts of his History of New England. Let us not, however, press this accusation too far. Let us recollect, that it was not until the 10th George II. that the laws against witchcraft in this country ceased to be a disgrace to our statute-book; and that the rev. John Brown of Haddington, the eminent divine among the sect of Seceders in Scotland, and their principal tutor, published a very few years ago, as a ground of lamentation, that the British parliament had "repealed the penal statutes against witchcraft!"¹

MATSYS, or MESSIS (QUINTIN), an eminent artist, was born at Antwerp, in 1460, and for several years followed the trade of a blacksmith or farrier, at least till he was in his twentieth year. Authors vary in their accounts of the cause of his quitting his first occupation, and attaching himself to the art of painting, some attributing it to his falling in love with the daughter of a painter; others to the accidental sight of a piece of art. Whatever may have been his motive, it is certain that he appears to have had an uncommon talent: his manner was singular, not resembling the manner of any other master; and his pictures were strongly coloured, and carefully finished, though somewhat dry and hard. By many competent judges it was believed, when they observed the strength of expression in some of his compositions, that if he had been acquainted with the great masters of the Roman school, he would have proved one of the most eminent painters of the Low Countries. But he only imitated ordinary life, and seemed more inclined, or at least more qualified, to imitate the defects than the beauties of nature. Some his-

¹ Biog. Brit.—Life by Jennings.—Neal's Hist. of New England.

torical compositions of this master deserve commendation; particularly a Descent from the Cross, which is in the cathedral at Antwerp, justly admired for the spirit, skill, and delicacy of the whole. Sir Joshua Reynolds says there are heads in this picture not excelled by Raphael. But the most remarkable and best known picture of Matsys, is that of the Two Misers in the gallery at Windsor, which has been engraved. Of this there is a duplicate at Hagley, the seat of lord Lyttleton. Matsys died in 1529, aged sixty-nine.—He had a son, JOHN MATSYS, who was born at Antwerp, and became his father's disciple. He painted in the same style and manner, but not with a reputation equal to his father; though many of his pictures are sold to unskilful purchasers, for the paintings of Quintin. His most frequent subject was the representation of misers counting their gold, or bankers examining and weighing it, very common occurrences when Antwerp was in her glory.¹

MATTHEW OF WESTMINSTER, an English historian, who flourished, according to some, in 1377; while Nicolson thinks he did not outlive 1307, was a Benedictine of the abbey at Westminster, and thence has taken his name. From the title of his history, "*Flores historiarum*," he has often been called *Florilegus*. His history commences from the foundation of the world, but the chief object of which is the English part. It is entitled, "*Flores Historiarum, per Matthæum Wesmonasteriensem collecti, præcipuè de Rebus Britannicis, ab exordio mundi, usque ad annum 1307*," published at London in 1567, and at Franckfort in 1601, both in folio. It is divided into six ages, but is comprised in three books. The first extends from the creation to the Christian æra; the second, from the birth of Christ to the Norman conquest; the third, from that period to the beginning of Edward the Second's reign. Seventy years more were afterwards added, which carried it down to the death of Edward III. in 1377. He formed his work very much upon the model and plan of Matthew Paris, whom he imitated with great care. He wrote with so scrupulous a veracity, that he is never found to wander a tittle from the truth; and with such diligence, that he omitted nothing worthy of remark. He is commended also

¹ Descamps, vol. I.—Pilkington.—Sir J. Reynolds's Works.—Bullart, Academie des Sciences, who seems to adopt the love story.

for his acuteness in tracing, and his judgment in selecting facts, his regularity in the method of his plan, and his skill in chronological computations. He is, on the whole, except by bishop Nicolson, very highly esteemed, as one of the most venerable fathers of English history.¹

MATTHEW (TOBIAS), an eminent English prelate, was the son of John Matthew, a merchant of Bristol, and born in that part of the city which lies in Somersetshire, in 1546. He received the first rudiments of learning in the city of Wells, and at the age of thirteen became a student in the university of Oxford, in the beginning of 1558-9. In Christ Church college he took the degree of bachelor of arts, Feb. 11, 1563, and in June 1566, was made master of arts; about which time he entered into holy orders, and was greatly respected for his learning, eloquence, conversation, friendly disposition, and the sharpness of his wit. On the 2nd of November 1569, he was unanimously elected public orator of the university; which office he filled with great applause. In 1570, he was made canon of the second stall in the cathedral of Christ-church, and November 28 following was admitted archdeacon of Bath. In 1571, he petitioned for his degree of bachelor of divinity, but was not admitted to it for two years. In 1572, he was made prebendary of Teynton-Regis with Yalmeton in the church of Salisbury; and in July following was elected president of St. John's college, Oxford: at which time, being in high reputation as a preacher, he was appointed one of the queen's chaplains in ordinary. On December 10th, 1753, he was admitted bachelor of divinity; and next year, May 27, proceeded doctor. On the 14th of June, 1576, being archdeacon at Bath, he was commissioned by archbishop Grindal, with some others, to visit the church, city, and deanry of Bristol. In the same year, he was made dean of Christ-church; and then obtained, from the pen of Camden, the distinguished character of "*Theologus præstantissimus.*" Camden adds, that learning and piety, art and nature, vied together in his composition. Sir John Harrington is also full of his praises, and even Campian the Jesuit speaks highly of his learning and virtues.

In 1579, he served the office of Vice-chancellor of the university. At a convocation held in 1580, archbishop Grindal being then under the queen's displeasure, it was

¹ Nicolson's English Hist. Library.

agreed, that our prelate, then dean of Christ-church, should, in the name of that assembly, draw up an humble address to her majesty, for the archbishop's restitution; but it was not favourably received. June 22, 1583, he was collated to the precentorship of Salisbury; and Sept. 3 following, was made dean of Durham, being then thirty-seven years of age, on which he resigned his precentorship. From this time, says Le Neve, to the twenty-third Sunday after Trinity in 1622, he kept an account of all the sermons he preached, the place where, the time when, the text what, and if any at court, or before any of the prime nobility; by which it appears, that he preached, while dean of Durham, seven hundred and twenty-one; while bishop of Durham five hundred and fifty; and while archbishop of York, to the time above mentioned, seven hundred and twenty-one; in all one thousand nine hundred and ninety-two sermons; and among them several extempore. This prelate, adds Le Neve, certainly thought preaching to be the most indispensable part of his duty; for in the diary before quoted, wherein, at the end of each year, he sets down how many sermons he had preached; at the end of 1619, "*Sum. Ser. 32, chew!*" An. 1620, "*sum. ser. 35, chew!*" An. 1621, sore afflicted with a rheume and coughe diverse months together, so that I never could preach until Easter-daye. The Lord forgive me!" On the 28th of May, 1590, he was inducted to the rectory of Bishopwearmouth, co. Durham; and in 1595, April 13, was consecrated bishop of Durham, and resigned Bishopwearmouth.

Our prelate was much engaged in political matters: Strype gives a letter of his, dated April 9, 1594, whilst dean of Durham, to lord Burleigh, touching Bothwell's protection; in which he says, "I pray God the king's protestations be not too weil believed, who is a deep dissembler, by all men's judgement that know him best, than is thought possible for his years." Such was the character he gave of the prince who was shortly to come to the throne of England. In 1596, commissioners were appointed by the queen to treat with Scotland, and redress grievances on the borders: the English commissioners were the bishop of Durham, sir William Bowes, Francis Slingsby, esq. and Clement Colmer, LL.D. The place of convention was Carlisle, and many months were spent on that duty; but the good effect of their assiduous applica-

tion to the work of peace was much retarded, and almost rendered abortive, by the outrages repeatedly committed on the eastern and middle marches. The first article of this treaty, however, says Ridpath, in his "Border History," does honour to the character of the prelates of the church, one of whom stood first in the list of commissioners from each nation. In this article it was resolved, "that the sovereigns of each king should be addressed, to order the settlement of ministers at every border-church, for the sake of reforming and civilizing the inhabitants, by their salutary instructions and discipline: and for this purpose, the decayed churches should be repaired: and for the safety of the persons of their pastors, and due respect to be paid them in the discharge of their offices, the principal inhabitants of each parish should give security to their prince."

Notwithstanding the unfavourable opinion he had formed of king James VI. when that monarch was on his journey to take possession of the throne of England, our prelate met him at Berwick, and preached a congratulatory sermon before him. He was also at the Hampton-court conference, in January 1603, of which he gave an account at large to archbishop Hutton. On the 26th of July, 1606, he was translated to York, and enjoyed that dignity till March 29, 1628, on which day he died, at Cawood, and was buried in our lady's chapel, at the east of York cathedral, with a very prolix Latin epitaph inscribed on his tomb. He married Frances Barlow, daughter of Barlow bishop of Chichester, who was first married to Matt. Parker, son of Matthew Parker, archbishop of Canterbury. She has also a monument in York cathedral, the inscription upon which is too remarkable to be omitted. "FRANCES MATTHEW, first married to Matt. Parker, &c. afterwards to Tobie Matthew, that famous archb. of this see. She was a woman of exemplary wisdom, gravity, piety, beauty, and indeed all other virtues, not only above her sex, but the times. One exemplary act of hers, first devised upon this church, and through it flowing upon the country, deserves to live as long as the church itself. The library of the deceased archbishop, consisting of about 3000 books, she gave entirely to the public use of this church:—a rare example that so great care to advance learning should lodge in a woman's breast; but it was the less wonder in her, because herself was of kin to so much

learning. She was the daughter of Will. Barlow, bp. of Chichester, and in k. Henry VIII.'s time ambassador into Scotland, of the ancient family of the Barlows in Wales. She had four sisters married to four bishops, one to Will. Whickham, bishop of Winchester, another to Overton bp. of Coventry and Litchf. a third to Westphaling bp. of Hereford, and a fourth to Day, that succeeded Whickham in Winchester; so that a bishop was her father, an archbishop her father-in-law; she had four bishops her brethren, and an archbishop her husband." She died May 10, 1629, in the seventy-sixth year of her age.

By this lady he had three sons, Tobias, John, and Samuel; of whom he once said to lord Fairfax, who inquired why he appeared so pensive: "My lord," said the archbishop, "I have great reason of sorrow with respect to my sons. One of them has wit and no grace, the other grace but no wit, and the third neither grace nor wit." Lord Fairfax replied, "Your grace's case is sad, but not singular: I am also disappointed in my sons. One I sent into the Netherlands, to train him up as a soldier, and he makes a tolerable country-justice, but is a mere coward at fighting: my next I sent to Cambridge; and he proves a good lawyer, but is a mere dunce at divinity; and my youngest I sent to the inns of court; and he's good at divinity, but nobody in the law."

Archbishop Matthew appears to have been a man of great wit (including perhaps the punning rage of the time), of a sweet disposition, very bountiful and learned, and as a divine, most exemplarily conscientious and indefatigable both in preaching, and other duties. Preferment never once induced him to desist from preaching, and there was scarcely a pulpit in the dioceses of Durham or York, in which he had not appeared. No imputation, says Mr. Lodge, remains on his memory, except the alienation of York house in the Strand to the duke of Buckingham, for which he is said to have accepted lands in Yorkshire of inferior value.

Notwithstanding Dr. Matthew was so industrious a preacher, it is rather singular that we have nothing of his in print, except his "*Concio apologetica contra Campianum*," 1581 and 1638, 8vo. Fuller has since printed a long letter, which was written by him in the name of the convocation, respecting archbishop Grindal's suspension; and Dr. Parr another to Usher. Dr. Smith has also printed

a letter of his to Camden, and Strype a remarkable one concerning the Hampton-court conference. In Mr. Lodge's "Illustrations," are a few of his letters; and probably many more, as well as MSS. of other kinds, are among the archives of the cathedral at York, to which, as already mentioned, his widow gave his library.¹

MATTHEW (TOBIAS), eldest son of the preceding, and a very singular character, was born at Oxford, in 1578, while his father was dean of Christ church; and matriculated in 1589, when only eleven years of age. He was the year after admitted student, and by the advantage of quick parts, and a good tutor, he soon acquired considerable distinction as an orator and disputant. After taking his degrees in arts, he left England in 1605, for such improvement as travelling could confer, and made himself a master of some foreign languages. This journey, however, was much against his father's inclination, who expressly forbade his going to Italy, suspecting probably what happened when he broke his word and went to that country, where he was converted to popery by the celebrated Jesuit Parsons, to the great grief of his father, who was then in so distinguished a station in the church. He himself informs us that the first impressions made upon him arose from the devout behaviour of the rustics in the churches abroad, and from being convinced of the reality of the liquefaction of the blood of St. Januarius at Naples; but that his complete conversion was reserved for father Parsons, who gave him to read Mr. William Reynolds's "Reprehension of Dr. Whitaker," which he esteemed the most valuable work on wit and humour he had ever seen. It affords, however, no very favourable idea of Mr. Matthew's conversion, that it was begun by an imposture, and perfected by wit and humour.

In 1606 he returned to London, and wrote to sir Francis Bacon, a kinsman, friend, and servant of secretary Cecil, desiring him to acquaint the secretary of his conversion, and to assure him at the same time of his loyalty to the king. This intelligence, he tells us, was graciously accepted by the secretary, and no harm threatened him

¹ Ath. Ox. vol. I.—Harrington's Brief View.—Le Neve, vol. II. p. 94.—Strype's Parker, p. 376, 517.—Strype's Annals.—Strype's Whitgift, p. 574—5. Hutchinson's Durham, vol. I. and vol. II. p. 152.—Lodge's Illustrations.—Birch MS. 4461, in the British Museum contains extracts from his Diary.—Fuller's Worthies.

from that quarter. He then waited on archbishop Bancroft, to make his apology for changing his religion, and to request his grace's interference with his friends. The archbishop received him courteously, but blamed him for so sudden a change without hearing both sides, and appointed certain days when he should come to Lambeth and canvass the matter. Several interviews accordingly took place, in all which Mr. Matthew would have us believe he held the better argument. At length the archbishop, by the king's order, tendered him the oath of allegiance; and, upon Matthew's refusal, committed him to the Fleet prison. Here he remained six months, visited by several people of rank: bishop Morton, sir Maurice Berkeley, sir Edwin Sandys, sir Henry Goodyear, &c. &c. Some of these endeavoured to argue with him, but, according to his own account, he was able to answer them. The plague raging in London, his friend sir Francis Bacon procured him a temporary release; and some time after he was finally released, on condition of going abroad, and not returning without the king's leave. Such is his own account. Mr. Lodge adds another circumstance, that he was a member of parliament, and that the House of Commons silently acquiesced in a precedent (his banishment) so dangerous to their privileges. Be this as it may, he went abroad, and remained on the continent about twelve years. When in France he became acquainted with Villiers, afterwards duke of Buckingham, who, when he came into favour with king James, obtained leave for Mr. Matthew to return to England, which he did in 1617; and in 1622, by the king's command, followed prince Charles into Spain. On their return, he was received into full favour with the king, who, he adds, "managed his parents also to forgive him, and to take proper notice of him. They rather chose," he says, "to attack me with sighs and short wishes, and by putting now and then some books into my hands, rather than by long discourses." Yet these efforts of paternal affection appear to have had no effect on him.

In 1623, the king conferred the honour of knighthood upon him, and he was frequently and always favourably received at court. In Charles I.'s reign he was invited by the earl of Strafford, when appointed lord lieutenant of Ireland, to accompany him thither, which gave just alarm to some of the council, who probably suspected that his

Insinuating manners were a cloak to hide his zeal for the advancement of the Romish church in England. Wood, who speaks more favourably of him than he deserves, doubts his being in holy orders; but Dodd, an unquestionable authority in this point, mentions the attestations of various persons who had heard him say mass; and there seems every reason to suppose that he was a spy from the church of Rome. His character being probably understood in this light, when the rebellion broke out he left his country, and joined the Jesuits at Ghent, where he died Oct. 13, 1655.

Although politics were his favourite pursuit in England, he affected the reputation of a man of universal genius, and certainly possessed many accomplishments. In his lighter hours he was a poet, a painter, and a man of gallantry. Lord Orford informs us that he made a portrait of the Infanta; and the famous character of Lucy Percy, countess of Carlisle, inserted by Fenton in his notes on Waller, was the production of his pen, and printed first in his volume of "Letters." His excellent constitution required but few hours sleep, which he frequently took in a great chair, and rising by break of day, he used to dip his head in cold water. He was then fresh as the morning, and in spirits to write panegyrics upon lady Carlisle, or to pursue whatever else was started by his volatile genius. He was often, adds Granger, a spy upon such companies as he was admitted into upon the footing of an agreeable companion; and with the most vacant countenance would watch for intelligence to send to Rome. He affected much to whisper in public, and often pretended to disclose, when he was only attempting to obtain secret intelligence.

His published works are, 1. "The Life of St. Teresa," 1623, 8vo. 2. "St. Augustine's Confessions," translated, 1624, 8vo. 3. "The Penitent Banditto, or the History of the Conversion and Death of the most illustrious Lord Signor Troilo Savelli, a baron of Rome," 1625, 1663, 8vo. 4. "A collection of Letters made by sir Tobie Matthews, kt. with a character of Lucy, countess of Carlisle," Lond. 1660, 8vo. These were properly *made* by sir Tobie, as many of them appear fictions; but others are real and curious. There are also some of his letters in the "Cabala" and the "Scrinia Sacra." The following are attributed to him, but probably not printed: "A Cabinet of Rich Jewels;"

"The Benefit of Washing the Head every Morning;"
 "The History of the Times," left imperfect.¹

MATTHIEU (PETER), a French historian, was born at Porentui, in the diocese of Basle, Dec. 10, 1583, and was first principal of the college of Vercell, and afterwards an advocate at Lyons. He was a zealous partizan of the league, and much attached to the Guises. When he went to Paris, he quitted poetry, which he had followed hitherto, for history, to which he attached himself from that time. He acquired the esteem of Henry IV. who manifested it by giving him the title of historiographer of France, and furnishing him with all the memoirs necessary to make him so effectually. He attended Louis XIII. to the siege of Montauban; but, falling sick, was removed to Toulouse, where he died October 12, 1621, at the age of fifty-eight. Matthieu was only a moderate author: he wrote easily, but in an undignified style. He produced, 1. "A History of the memorable Events which happened in the reign of Henry the Great," 1624, 8vo. This contains some curious anecdotes communicated to the author by Henry himself; but the flatness of the style destroys, in a great measure, the interest of the work. 2. "The History of the deplorable Death of Henry the Great," 1611, folio; 1612, 8vo. 3. "The History of St. Louis," 1618, 8vo. 4. "The History of Louis XI." in folio. This work is esteemed. 5. "The History of France," from Francis I. to Louis XIII. inclusive, Paris, 1631, 2 vols. folio, published by his son, who added the reign of Louis XIII. 6. "Quatrains on Life and Death;" very languid and fatiguing, but often printed after those of Pibrac. 7. "La Guisiade," the Guisiad, a tragedy, was published at Lyons, 1589, in 8vo. He was also the writer of some other tragedies, published in the same year in 2 vols. 12mo; and of some other historical pieces of less note than what we have mentioned.²

MATTHIOLUS, or MATTIOLI (PETER ANDREW), an eminent physician, and medical botanist, and the son of a physician, was born at Sienna, in Tuscany, in 1501; and educated first at Venice; and afterwards at Padua. The law was his original destination, which he exchanged for the study of medicine, and having obtained his degree at

¹ Ath. Ox. vol. II.—Dodd's Ch. Hist.—Granger.—Lodge's Illustrations.—MS account of his conversion, written by himself, from which Dr. Lort made some extracts, now in the editor's possession.

² Moreri.—Dict. Hist.—Niceron, vol. XXVI.

Padua, returned to Sienna, where he speedily acquired extensive practice. For some reasons, however, he varied his places of abode, and practised at Rome, at Anania, and at Gorizia, where, as well as at Anania, he was extremely beloved, of which he had here a singular proof: a fire having consumed all his furniture, the people flocked to him the next day, with presents of goods and money, that made him richer than before, and the magistrates advanced him a year's salary. After a residence of twelve years at Gorizia, he accepted an invitation from Ferdinand, king of the Romans, to take the office of physician to his son, the archduke Ferdinand. He was greatly honoured at the imperial court, and in 1562 was created aulic-counsellor to the emperor Ferdinand. Afterwards Maximilian II. prevailed upon his brother to part with him, and made him his first physician. Finding, however, the weight of age pressing upon him, Matthiolus took leave of the court, and retired to a life of repose at Trent, where he soon after died of the plague, in 1577.

He left several works: 1. "*Dialogus de Morbi Gallici curatione*," printed in the collection of Luisinus. 2. "*Apologia versus Amatum Lusitanum*," Venice, in 1558. 3. "*Epistolarum Medicinalium, Libri V.*" Prague, 1561. 4. "*Disputatio adversus viginti Problemata Melchioris Guilandii*," Ven. 1563. 5. "*Opuscula de Simplicium Medicamentorum Facultatibus secundum genera et loca*," ibid. 1569; which is a compendium of vegetable materia medica. His "*Epistolæ*" also relate chiefly to the virtues of plants, and their mode of exhibition.

The great work, however, by which this physician acquired his fame and honour, was his commentary on the writings of Dioscorides, printed at Venice in 1548, in the Italian language, and soon twice reprinted. He afterwards published it in the Latin language, and with the addition of small cuts, in 1554, with the title of "*Commentarii in sex Libros P. Dioscoridis*," &c. Numerous editions, in Latin, enlarged and improved, were afterwards given; and the work was also many times reprinted in Italian, and in French and German translations by different persons. The best edition is that of Venice, 1565, folio, with large plates. This work, with all its imperfections, must be allowed to have contributed much to lay the foundation of botanical science; but, as Eloy remarks, the multitude of editions and versions of it evinces the penury of the age in botani-

cal books. An edition of all his works was published by Caspar Baubin, with the addition of more than three hundred figures, at Basle, in 1598, folio, which was reprinted in 1674.¹

MATTI (DON EMMANUEL), a Spanish poet, was born at Oropesa in New Castile, in 1663. His poetical essays were published in 1682, in one volume, 4to. This fortunate commencement encouraged the young poet; but it gained him involuntarily, as he was an ecclesiastic, the affections of a lady of great beauty and high rank. In order to retire from this temptation, he went to Rome, where he was received a member of the Arcadi; and Innocent XII. delighted with his talents, appointed him dean of Alicant. At that place he died, Dec. 18, 1737, being then 74 years old. His letters and Latin poetry, published at Madrid in 1735, in 2 vols. 12mo, prove that he was gifted both with facility of writing and with imagination.²

MATY (MATTHEW), M.D. an eminent physician and polite writer, was born in Holland in 1718. He was the son of Paul Maty, a protestant clergyman, and was originally intended for the church; but, in consequence of some mortifications his father received from the synod, on account of particular sentiments which he entertained about the doctrine of the Trinity, he turned his thoughts to physic*. He took his degree at Leyden, and in 1740, came to settle in England, his father having determined to quit Holland for ever.

In order to make himself known, in 1750 he began to publish, in French, an account of the productions of the English press, printed at the Hague, under the name of

* Mosheim has accounted for Mr. Maty's "mortifications" very satisfactorily. It appears that Maty published at the Hague in 1729, a work entitled "*Lettre d'un Theologien a un autre Theologien sur le mystere de la Trinité*," in which his doctrine is, that "The Father is the pure Deity; and that the Son and the Holy Ghost are two other persons, in each of whom there are two natures; one divine, which is the same in all the three persons, and with respect to which they are one and the same God, having the same numerical divine essence; and the other a finite and dependent na-

ture, which is united to the divine nature in the same manner in which the orthodox say, that Jesus Christ is God and Man. The publication of this hypothesis, says Mosheim's translator, was unnecessary, as it was destitute even of the merit of novelty, being very little more than a repetition of what Dr. Thomas Burnet, prebendary of Sarum, (see his article, vol. VII. p. 395) had said, about ten years before, which nothing but presumption can make any man attempt to render intelligible. Mosheim, vol. VI. p. 37, edit. 1811.

¹ Eloy, Dict. Hist. de Medecine.—Rees's Cyclopædia.—Haller Bibl. Bot.—Dict. Hist.

² Dict. Hist.

the "Journal Britannique*." This humble, though useful labour, says Gibbon, "which had once been dignified by the genius of Bayle, and the learning of Le Clerc, was not disgraced by the taste, the knowledge, and the judgment of Maty; he exhibits a candid and pleasing view of the state of literature in England during a period of six years (Jan. 1750—December 1755); and, far different from his angry son, he handles the rod of criticism with the tenderness and reluctance of a parent. The author of the 'Journal Britannique' sometimes aspires to the character of a poet and philosopher: his style is pure and elegant; and in his virtues, or even in his defects, he may be ranked as one of the last disciples of the school of Fontenelle." This Journal, whatever its merits, answered the chief end he intended by it, and introduced him to the acquaintance of some of the most eminent literary characters in the country he had made his own; and it was to their active and uninterrupted friendship, that he owed the places he afterwards possessed. In 1758†, he was chosen fellow, and, in 1765, on the resignation of Dr. Birch (who died a few months after, and made him his executor), secretary to the Royal Society. He had been appointed one of the under-librarians of the British Museum at its first institution in 1753, and became principal librarian at the death of Dr. Knight in 1772. Useful in all these posts, he promised to be eminently so in the last, when he was seized with a languishing disorder, which, in 1776, put an end to a life uniformly devoted to the pursuit of science, and the offices of humanity. His body being opened, the appearances which presented themselves were thought so singular as to be described before the Royal Society by Dr. Hunter, whose account is inserted in vol. LXVII. of the Philosophical Transactions.

He was an early and active advocate for inoculation; and when there was a doubt entertained that one might have the small-pox after inoculation a second time, tried

* Mr. Duncombe, in a letter to archbishop Herring, Nov. 16, 1754, says, "I have lately commenced an acquaintance with a fellow of the Royal Society, Dr. Maty, a man of learning and genius. He published every two months at the Hague, *une feuille volante* (as the French phrase it), entitled 'Journal Britannique.' He has continued it five years. In his last

number there is an ingenious eulogium on Dr. Mead. The memoirs were communicated to him by Dr. Birch. The doctor is in easy circumstances, and knows nothing of my mentioning his name here."

† Some French verses by Dr. Maty, on the death of the count de Gisors, were printed in "The Gentleman's Magazine," 1758, p. 435.

it upon himself, unknown to his family. He was a member of the medical club (with the doctors Parsons, Templeman, Fothergill, Watson, and others), which met every fortnight in St. Paul's church-yard. He was twice married, viz. the first time to Mrs. Elizabeth Boisson; and the second to Mrs. Mary Deners. He left a son and three daughters. A portrait of Dr. Maty, by his own order, was engraved after his death by Bartolozzi, to be given to his friends; of which no more than 100 copies were taken off, and the plate destroyed. He had nearly finished the "Memoirs of the Earl of Chesterfield;" which were completed by his son-in-law Mr. Justamond, and prefixed to that nobleman's Miscellaneous Works, 1777, 2 vols. 4to.¹

MATY (PAUL HENRY), son of the former, was born in 1745. He was educated at Westminster-school, whence, in 1763, he was elected to Trinity college, Cambridge. After a time, he obtained a travelling fellowship of that college, which enabled him to pass three years on the continent; and in 1774, he was appointed chaplain to lord Stormont, then ambassador at the court of France. Soon after this, he married one of the daughters of Joseph Clark, esq. of Weatherfield in Essex; whose brother, captain Charles Clark, afterwards became famous, as being successor in command to the celebrated Cook, in that unfortunate voyage which proved fatal to both those officers. By this lady he had one son, who survived his father, but died while yet at school. Mr. Maty, much respected for his abilities, acquirements, and character, by persons able to contribute to his advancement, would have been very likely to gain preferment in the church, after his return to England, had not some scruples arisen in his mind on the subject of those articles of faith which formerly he had subscribed. From that time he determined, from the most conscientious motives, never to accept of any ecclesiastical appointment; and, after the death of his father in 1776, he withdrew himself entirely from the functions of the ministry in the established church. His reasons for this step, dated Oct. 22, 1777, were printed at his own request in the *Gent. Mag.* for that year. They are chiefly the doctrines of the Trinity, of original sin, and of absolute predestination; which last he finds in the seventeenth article. His own inclination is to the Arian hypothesis, and to a liturgy

¹ Nichols's Bowyer.—Gibbon's *Memoirs*, vol. I. p. 87, 4to edit.

somewhat like Dr. Clarke's; and he says, although he has left the church, he has no objection to preach to a congregation holding the same opinions. His life was thenceforward more particularly devoted to literary pursuits, which were highly favoured by the appointment he obtained, at the same time, of an assistant librarian in the British Museum. He was afterwards advanced to be one of the under-librarians of the same establishment, in the department of Natural History and Antiquities. In November 1778, on the resignation of Dr. Horsley, he was appointed one of the secretaries to the Royal Society. In January 1782, he began a review of publications, principally foreign, which he continued with considerable success, though with little assistance, till September 1786, when he was compelled by ill health to discontinue it. The motto which he took for this work was modest, and well appropriated: "*Sequitur patrem non passibus æquis*;" alluding to his father's "*Journal Britannique*;" and the truth appears to be, that, though he was far from being deficient either in learning or critical abilities, he was inferior in both to his father; and being the avowed author of this review, is thought to have created at least as many enemies as admirers. In the disputes which arose in the Royal Society, in 1784, respecting the re-instatement of Dr. Hutton, as secretary for foreign correspondence, he took so warm a part, that becoming very angry, he resigned his office of secretary. In this, as in other instances in his life, his vivacity outran his judgment. As a secretary, an officer of the society, he was not called upon to take any active part; and the advantages he derived from the situation were such as he could ill afford to relinquish. In preferring always his conscience to his interest, he certainly was highly commendable; but in this question his conscience had no occasion to involve itself. To make himself amends for this diminution of his income, Mr. Maty undertook, on moderate terms, to read the Greek, Latin, French, or Italian classics, with such persons as might be desirous of completing their knowledge of those languages: but it does not appear that this employment turned out very profitable. In 1787, an asthmatic complaint, under which he long had laboured, completed the subversion of his constitution, and he died on the 16th of January in that year, at the early age of forty-two. Besides his review, he published a translation of the travels of Riesbeck through Germany; and translated into

French, the accounts of the gems, in that magnificent work, the "*Gemmæ Marlburgenses*," which Mr. Bryant had first written in Latin. For this he received 100*l.* from the duke of Marlborough, and a copy of the book. After his death, a volume of his sermons was published by subscription, in which, by an oversight, that has sometimes happened in other cases, two or three which he had transcribed from other authors were reprinted. Notwithstanding much irritability of temper, he was of a warm and friendly disposition, which often manifests itself in his Review.¹

MAUBERT (DE GOUVEST, JOHN HENRY), a noted political adventurer, and well known about sixty years ago, as the editor of the Brussels Gazette, was born at Rouen in 1721. He took the habit of a capuchin in 1740, but broke through his religious engagements as soon as he found them incompatible with his inclinations, and determined to seek that fortune in foreign countries which he could no longer hope for in France. Of his future proceedings we have two accounts; the one, that he eloped with a nun, professed himself a protestant, and came to Brussels, where he obtained the protection of M. Kinschot, resident of the States, by whose means he got safe to Holland. Here a Saxon count falling in love with his nun, carried her with him to Dresden, and, at the same time recommended Maubert to a Saxon nobleman in that city, as preceptor to his sons. The other account, not the more true for being his own, conducts him in a more honourable manner, to the office of tutor to the young count de Rutowski, while he had also obtained an introduction to count Bruhl. The father of his pupil being an inveterate enemy of count Bruhl, had engaged with some friends to ruin him, and found Maubert by no means reluctant to assist in the plot. He accordingly drew up a deduction of grievances, which gained him the applause and confidence of the party, and greatly flattered his ambition. The plot being discovered, however, Maubert was arrested at the hotel de Rutowski, and in a few weeks was sent to the fortress of Konigstein, where, he says, he was treated handsomely, allowed even luxuries, provided with books, and the liberty of walking and visiting in the fortress, with no other guard

¹ Life in preceding edition of this Dict.—Gent, Mag. vol. LVII.—Nichols's Bowyer.

than a subaltern officer. Of his release we have also two accounts; the one, that it was accomplished by interest, the other by fraud. This was not the only prison, however, which he had occasion to visit and escape from; the rest of his life forms a series of adventures, more fit for a romance than any other species of narrative, and consists of the vicissitudes to which he was exposed by selling his talents, such as they were, to the best bidder, and writing on the side of that nation or government which paid him best.

The first publication that made him noticed, was his "Testament politique du Cardinal Alberoni," one of those fictions that were very common in France and Holland on the death of any minister of state of great eminence. Of this kind were the Testaments of Richelieu, Mazarin, Colbert, Louvois, &c. vehicles for political sentiment, but of no authority as to the parties whose names are assumed. The reputation he acquired by this work, which was well enough written to deceive Voltaire into the opinion that it was the production of one long acquainted with the courts and politics of Europe, encouraged Maubert to publish "Histoire politique de siecle," 1757, 2 vols. 4to. About this time, or soon after, we find him in England, where he boasts of the patronage of lord Bolingbroke, and his friend Mr. Henry Furnese, one of the lords of the admiralty, who endeavoured to procure him a place in that office at the head of which the duke of Newcastle then was, but that the death of his protector put an end to his hopes. In this account are some of those blunders which French writers seem to delight to commit, in speaking of the affairs of England. Mr. Furnese was a commissioner of the *treasury* for a year, and the duke of Newcastle first lord; but, whatever truth or falsehood there may be in his account of his connexions here, Maubert was at last obliged to make a precipitate retreat, being taken for a spy, and once more landed in Holland, where he published several political pamphlets, for which, such was his tergiversation, he was paid by that very count Bruhl who had prosecuted him some years before. At length he became obnoxious here too, and was obliged to go to Brussels, where he became editor of the Brussels Gazette, a paper, that under his management was for some time proverbial for want of veracity, marked hostility to the principles of liberty, and ignorance of the real state of the political affairs it professed

to discuss or narrate. This character applied also with peculiar justice to Maubert's "Historical and Political Mercury," two numbers of which were translated and published in English in 1760, and to his other political pamphlets, "Testament politique de Walpole;" "Ephraim justifié," &c. As to the conclusion of his life, there are many reports, but they all agree that he died at Altona in 1767.¹

MAUCROIX (FRANCIS DE), a French translator, and in some degree a poet, was born at Noyon, in 1619, and for a time followed the profession of an advocate; but being disgusted with the law, went into the church, where he became an abbé, and canon of the cathedral of Rheims. In that city he died in 1708, at the age of ninety. His works consist chiefly of translations, which are written in a pure, but not an animated style. The principal of them are these: 1. "The Philippics of Demosthenes." 2. "The Euthydemus, and the greater Hippias of Plato." 3. Some Orations of Cicero. 4. "The Rationarium Temporum of father Petau," 1683, 3 vols. 12mo. 5. "Sanderus's History of the English Schism," 1678, 2 vols. 12mo. 6. "The Lives of cardinal Pole and Campeggio." 7. "The Homilies of St. Chrysostom, addressed to the people of Antioch." Maucroix was intimately connected with Boileau, Racine, and particularly with La Fontaine; in conjunction with whom, he published in 1685, a collection of their miscellaneous works, in 2 vols. 12mo. In 1726 were published, "Les nouvelles Oeuvres de Maucroix," among which are some poems, more remarkable for a certain natural style, than for brilliancy of imagination.²

MAUDUIT (MICHAEL), a divine of some eminence in France, was born at Viré in Normandy, in 1634. He at first taught the learned languages in the society to which he belonged, and afterwards was employed entirely in preaching, and in missions. He produced also several useful works, and died at Paris, Jan. 19, 1709. His principal productions are, 1. "A Treatise on Religion, against the Atheists, the Deists, and the new Pyrrhonians," written in French; the best edition is that of 1698. 2. "A translation of the Psalms, in French verse," of no great excellence. 3. "Miscellanies," among which is some poetry, of various merit. 4. Excellent analyses of most of the

¹ Necrologie des hommes celebres, année 1768.—Dict. Hist.—Annual Register for 1759.

² Nicerou, vol. XXXII.—Moréri.—Dict. Hist.

books of the New Testament, in 8 vols. 12mo. These still maintain their character. 5. "Meditations for an ecclesiastical retreat of ten days," 12mo. 6. "A Dissertation on the Gout," 12mo, 1689. Father Mauduit was candid as a scholar, and exemplary as a minister.¹

MAUDUIT (ISRAEL), a person of some celebrity in his time, as a writer of political pamphlets, was the son of Isaac Mauduit, a dissenting minister at Bermondsey, and was born there in 1708, and was himself educated for the ministry among the dissenters. After some time, however, he quitted his clerical employment, and became a partner with his brother Jasper Mauduit, as a merchant; and, when that brother died, carried on the business with equal credit and advantage. His first appearance as an author was in 1760, when he published anonymously a pamphlet entitled "Considerations on the present German war." It was intended to shew the impropriety of involving this nation in continental wars, and obtained some attention from the public; which the author supported by publishing soon after, "Occasional thoughts on the present German War." When Mr. Wilkes published in 1762, "Observations on the Spanish Paper," the credit of Mr. Mauduit was so far established by the former pamphlets, that many persons ascribed this also to him. In 1763 he was appointed customer of Southampton, and some time after agent for the province of Massachusetts, which led him to take an active part in the disputes between the American colonies and the mother country. In consequence of this he published, in 1769, his "Short view of the History of the New-England Colonies." In 1774, he voluntarily took up the cause of the dissenting clergy, in a pamphlet entitled "The Case of the Dissenting Ministers; addressed to the lords spiritual and temporal." In the same year he published "Letters of governor Hutchinson," &c. In 1778 and 1779, he produced several severe tracts against sir William and lord Howe; as, "Remarks upon general Howe's Account of his Proceedings on Long Island," &c. Also "Strictures on the Philadelphia Mischiefs," &c. And, "Observations upon the conduct of sir William Howe at the White Plains," &c. In 1781 he again attacked the same brothers, in "Three Letters addressed to lieut.-gen. sir William Howe," &c. and "Three

¹ Moreri.—Dict. Hist.

Letters to lord viscount Howe." In May 1787, he was appointed governor of the society among the dissenters for propagating the gospel in foreign parts, but died on the 14th of the ensuing month, at the age of seventy-nine, in Clement's-lane, Lombard-street, a bachelor, and possessed of an ample fortune. He is said by some to have been the author of a letter to lord Blakeney, on the defence of Minorca in 1757; and some other tracts on political and temporary subjects, which, whatever effect they might have produced at the time, are now sinking fast into oblivion. The historian of Surrey says of him, that "his love of liberty, civil and religious, was tempered with that moderation which Christianity inculcates in every branch of conduct. His acquaintance with mankind taught him that impartiality was the best rule of conduct. In the contests for civil liberty he distinguished the intemperate zeal of the Americans, and soon saw the propriety of withdrawing from such as had separated themselves from their allegiance to Great Britain a fund for propagating the gospel among the subjects of this crown, in which he was supported by the opinions of no less lawyers than Scott and Hill. In like manner he tempered the application of his brethren in England for toleration."¹

MAUPERTUIS (PETER LOUIS MORCEAU DE), a celebrated French mathematician and philosopher, was born at St. Malo in 1698, and at first educated there. In 1714 he studied in the college of La Marche, at Paris, where he discovered a strong inclination for mathematics. He fixed, however, on no profession until he arrived at his twentieth year, when he entered into the army, and during the space of five years in which he remained in it, pursued his mathematical studies with great vigour. In 1723 he was received into the royal academy of sciences, and read his first performance, a memoir upon the construction and form of musical instruments. When he commenced his travels, his first visit was to England, and during his residence at London he became a zealous admirer and follower of Newton. His next excursion was to Basil in Switzerland, where he formed a friendship with the celebrated John Bernouilli and his family, which continued till his death. At his return to Paris he applied himself to his favourite studies with greater zeal than ever. And how

¹ European and Gent. Magazines for 1787.—Manning and Bray's Hist. of Surrey, vol. I.

well he fulfilled the duties of an academician; may be seen in the Memoirs of the academy from 1724 to 1744; where the most sublime questions in the mathematical sciences, received from his hand that elegance, clearness, and precision, so remarkable in all his writings. In 1736 he was sent to the polar circle to measure a degree of the meridian, in order to ascertain the figure of the earth; in which expedition he was accompanied by Messrs. Clairault, Camus, Monnier, Outhier, and Celsus, the celebrated professor of astronomy at Upsal. This business rendered him so famous, that on his return he was admitted a member of almost every academy in Europe.

In 1740 Maupertuis had an invitation from the king of Prussia to go to Berlin; which was too flattering to be refused. His rank among men of letters had not wholly effaced his love for his first profession, that of arms. He followed the king to the field, but at the battle of Moltwitz was deprived of the pleasure of being present when victory declared in favour of his royal patron, by a singular kind of adventure. His horse, during the heat of the action, running away with him, he fell into the hands of the enemy; and was at first but roughly treated by the Austrian hussars, to whom he could not make himself known for want of language; but, being carried prisoner to Vienna, he received such honours from the emperor as never were effaced from his memory. Maupertuis lamented very much the loss of a watch of Mr. Graham's, the celebrated English artist, which they had taken from him; the emperor, who happened to have another by the same artist, but enriched with diamonds, presented it to him, saying, "the hussars meant only to jest with you: they have sent me your watch, and I return it to you."

He went soon after to Berlin; but as the reform of the academy which the king of Prussia then meditated was not yet mature, he repaired to Paris, where his affairs called him, and was chosen in 1742 director of the academy of sciences. In 1743 he was received into the French academy; which was the first instance of the same person being a member of both the academies at Paris at the same time. Maupertuis again assumed the soldier at the siege of Fribourg, and was pitched upon by marshal Coigny and the count d'Argenson to carry the news to the French king of the surrender of that citadel. Maupertuis returned to Berlin in 1744, when a marriage was negotiated and

brought about by the good offices of the queen mother, between our author and mademoiselle de Borck, a lady of great beauty and merit, and nearly related to M. de Borck, at that time minister of state. This determined him to settle at Berlin, as he was extremely attached to his new spouse, and regarded this alliance as the most fortunate circumstance of his life.

In 1746 Maupertuis was declared, by the king of Prussia, president of the royal academy of sciences at Berlin, and soon after by the same prince was honoured with the order of merit. However, all these accumulated honours and advantages, so far from lessening his ardour for the sciences, seemed to furnish new allurements to labour and application. Not a day passed but he produced some new project or essay for the advancement of knowledge. Nor did he confine himself to mathematical studies only: metaphysics, chemistry, botany, polite literature, all shared his attention, and contributed to his fame. At the same time he had, it seems, a strange inquietude of spirit, with a dark atrabilious humour, which rendered him miserable amidst honours and pleasures. Such a temperament did not promise a pacific life; and he was in fact engaged in several quarrels. One of these was with Koenig the professor of philosophy at Franeker, and another more terrible with Voltaire. Maupertuis had inserted in the volume of *Memoirs of the Academy of Berlin* for 1746, a discourse upon the laws of motion; which Koenig was not content with attacking, but attributed to Leibnitz. Maupertuis, stung with the imputation of plagiarism, engaged the academy of Berlin to call upon him for his proof; which Koenig failing to produce, his name was struck out of the academy, of which he was a member. Several pamphlets were the consequence of this measure; and Voltaire, for some reason or other*, engaged in the quarrel against Maupertuis, although they had been apparently upon the most amicable terms. Voltaire upon this occasion exerted all his wit and satire against him; and upon the whole was so much transported beyond what was thought right, that he found it expedient in 1753 to quit the court of Prussia.

Our philosopher's constitution had long been considerably impaired by the great fatigues of various kinds in

* See the reason amply explained in Thiebault's "Original Anecdotes of Frederic II," vol. II. p. 459, &c.

which his active mind had involved him; though, from the amazing hardships he had undergone in his northern expedition, most of his bodily sufferings may be traced. The intense sharpness of the air could only be supported by means of strong liquors; which helped but to lacerate his lungs, and bring on a spitting of blood, which began at least twelve years before he died. Yet still his mind seemed to enjoy the greatest vigour; for the best of his writings were produced, and most sublime ideas developed, during the time of his confinement by sickness, when he was unable to occupy his presidial chair at the academy. He took several journeys to St. Malo during the last years of his life, for the recovery of his health: and though he always received benefit by breathing his native air, yet still, upon his return to Berlin, his disorder likewise returned with greater violence. His last journey into France was undertaken in 1757; when he was obliged, soon after his arrival there, to quit his favourite retreat at St. Malo, on account of the danger and confusion which that town was thrown into by the arrival of the English in its neighbourhood. From thence he went to Bourdeaux, hoping there to meet with a neutral ship to carry him to Hamburg, in his way back to Berlin; but, being disappointed in that hope, he went to Toulouse, where he remained seven months. He had then thoughts of going to Italy, in hopes a milder climate would restore him to health; but finding himself grow worse, he rather inclined towards Germany, and went to Neufchatel, where for three months he enjoyed the conversation of lord Marischal, with whom he had formerly been much connected. At length he arrived at Basil, October 16, 1758, where he was received by his friend Bernoulli and his family with the utmost tenderness and affection. He at first found himself much better here than he had been at Neufchatel: but this amendment was of short duration; for as the winter approached, his disorder returned, accompanied by new and more alarming symptoms. He languished here many months, during which he was attended by M. de la Condamine; and died in 1759, at sixty-one years of age.

The works which he published were collected into 4 volumes, 8vo, published at Lyons in 1756, where also a new and elegant edition was printed in 1768. These contain the following works: 1. Essay on Cosmology. 2. Discourse on the different Figures of the Stars. 3. Essay

on Moral Philosophy. 4. Philosophical reflections upon the Origin of Languages, and the signification of words. 5. Animal Physics, concerning Generation, &c. 6. System of Nature, or the formation of bodies. 7. Letters on various subjects. 8. On the progress of the Sciences. 9. Elements of Geography. 10. Account of the expedition to the Polar Circle, for determining the figure of the Earth; or the measure of the Earth at the Polar Circle. 11. Account of a Journey into the heart of Lapland, to search for an ancient Monument. 12. On the Comet of 1742. 13. Various Academical Discourses, pronounced in the French and Prussian academies. 14. Dissertation upon Languages. 15. Agreement of the different Laws of Nature, which have hitherto appeared incompatible. 16. Upon the Laws of Motion. 17. Upon the Laws of Rest. 18. Nautical Astronomy. 19. On the Parallax of the Moon. 20. Operations for determining the figure of the Earth, and the variations of Gravity. 21. Measure of a Degree of the meridian at the Polar Circle.

Beside these works, Maupertuis was author of a great multitude of interesting papers, particularly those printed in the Memoirs of the Paris and Berlin academies, far too numerous here to mention; viz. in the Memoirs of the academy at Paris, from 1724 to 1749; and in those of the academy of Berlin, from 1746 to 1756.¹

MAUREPAS (JOHN FREDERIC PHELYPEAUX, count of), grandson of the count de Pontchartrain, who was minister under Louis XIV. was born in 1701, and obtained an appointment of secretary at court so early as 1715. He was superintendant of the king's household in 1718, and of the marine in 1723. In 1738 he was appointed minister of state, and was in all situations full of genius, activity, and sagacity. Being exiled to Bourges in 1749, by the intrigues of a lady very powerful at court, he made no secret of the manner in which he felt that change. "The first day," said he, "I was piqued, the second I was contented." When he arrived at the place of his exile, he talked in a lively manner of the dedications he should lose, and of the disappointments of the authors who had wasted their fine phrases upon him. He continued to amuse himself with the pleasures of society, and enjoyed the invariable esteem of many valuable friends, and of the public. Being re-

¹ Hutton's Math. Dictionary.

called to the ministry in 1774, by Louis XVI. who treated him with unbounded confidence, he disdained to revenge any former neglect or ill offices, and lived rather with the ease of a rich private gentleman, than with the ostentation of a minister. His views of objects were rapid, yet were generally considered as profound; though in recommending the conduct which France pursued with respect to America, at the time of the revolt of that country, he certainly laid the foundation for the destruction of the French monarchy. He was, however, a man of much public spirit, and one who contributed not a little to the improvement of the French marine. His correspondence was a model of precision, expressing much meaning in very few words. He died at the age of eighty, Nov. 21, 1781. He left some curious "Memoirs," of which there are three editions, published in 1790 and 1792, 4 vols. 8vo, by the editor Soulaire.¹

MAURICEAU (FRANCIS), an eminent French accoucheur, was born at Paris, where he applied with great industry to the study and practice of surgery, for many years, especially in the great hospital, the Hôtel-Dieu. He had already acquired there so much experience in the obstetrical department before he commenced public practice, that he rose almost at once to the head of his profession. His reputation was farther increased by his writings, and maintained by his prudent conduct and acknowledged skill during a series of years; after which he quitted practice entirely, and retired into the country, where he died Oct. 17, 1709, at an advanced age. His works, which are more useful for the facts than the reasoning they contain, are, 1. "Traité des Maladies des Femmes grosses, et de celles qui sont accouchées," Paris, 1688, 4to, which has been often reprinted, and translated into Latin, as well as into most of the modern European languages. 2. "Aphorismes touchant l'Accouchement, la Grossesse, et les Maladies des Femmes," *ibid.* 1694, a summary of the preceding. 3. "Observations sur la Grossesse et l'Accouchement des Femmes, et sur leurs Maladies, et celles des Enfants nouveaux nés," *ibid.* 1695, 4to. This may be considered as a second volume of the first treatise. 4. "Dernieres Observations sur les Maladies des Femmes

¹ *Eloges des Academiciens*, vol. II.—*Dict. Hist.*—*Memoires de Maurepas* par Soulaire.

grosses et accouchées," 1708, *ibid.* 4to; which contains an additional collection of cases. The whole of these works were collected and reprinted together after his death, in 1712, and subsequently, with figures.¹

MAUROLICO, or MAUROLICUS (FRANCIS), a celebrated Italian mathematician, was born in 1494 at Messina, where he afterwards taught mathematics with great success. In that employment he was particularly admired, for the astonishing clearness with which he expressed himself, making the most difficult questions easy, by the manner in which he explained them. He had a penetrating mind, and a prodigious memory. He was abbé of Santa Maria del Porto, in Sicily; but, as mathematicians in his time were generally supposed to be able to read the stars, he could not resist the temptation of assuming to himself such powers; and delivered some predictions to don Juan of Austria, for which, as he happened to guess rightly, he obtained the credit of being a prophet, besides considerable rewards. He died July 21, 1575, at the age of eighty-one. His principal works are, 1. An edition of the "Spherics of Theodosius," 1558, folio. 2. "Emendatio et restitutio Conicorum Apollonii Pergæi," 1654, folio. 3. "Archimedis monumenta omnia," 1685, folio. 4. "Euclidis phænomena," Rome, 1591, 4to. 5. "Martyrologium," 1566, 4to. 6. "Sinicarum rerum Compendium." 7. Also, in 1552, "Rimes," in 8vo. He published also, 8. "Opuscula Mathematica," 1575, 4to. 9. "Arithmeticonum libri duo," 1575. These, with a few more, form the list of his works, most of which are upon subjects of a similar nature.²

MAURUS, TERENTIANUS. See TERENTIANUS.

MAUSSAC (PHILIP JAMES), a counsellor in the parliament of Toulouse, where he was born in 1580, and afterwards president of the court of aids at Montpellier, died in 1650, at the age of seventy, with the reputation of being one of the best Greek scholars of his time. We have by him some notes on Harpocraton, Paris, 1614, 4to. 2. Some remarks on a treatise on mountains and rivers, attributed to Plutarch. 3. And some "Opuscula," which display him in the light of a judicious critic.³

MAUTOUR (PHILIBERT BERNARD MOREAU DE), born at Beaune in 1654, became auditor of the chamber of

¹ Eloy Dict. Hist. de Médecine.—Rees's Cyclopædia.—Moreri.

² Chauffepie.—Niceron, vol. XXXVII.—Dict. Hist.

³ Dict. Hist.

accounts at Paris, and member of the academy of inscriptions. He was beloved as a man, and esteemed as a scholar; and even as a poet ranks among those writers of mediocrity who occasionally produce some happy effusions. His poems are scattered in the "*Mercure*," and various other collections. He published also a translation of Petau's "*Rationarium Temporum*," in 4 vols. 12mo; and was author of many learned and acute dissertations in the *Memoirs* of the academy of belles lettres. He died in 1737, at the age of eighty-three.¹

MAXIMUS (St.) There are two saints of this name, of whom some notice may be taken; the oldest Maximus, of Turin, so called because he was bishop of that city in the fifth century, was eminent for his learning and piety. Many of his "*Homilies*" remain, some of which bear the name of St. Ambrose, St. Augustin, and Eusebius of Emessa, in the Library of the fathers. The other St. Maximus was an abbot, and confessor in the seventh century, born of an ancient and noble family at Constantinople. He warmly opposed the heresy of the Monothelites, and died in prison, August 13, 662, in consequence of what he had suffered on that occasion. We have a commentary of his on the books attributed to St. Dionysius the Areopagite, and several other works, which father Combès published, 1675, 2 vols. folio; and they are also in the Library of the fathers.²

MAXIMUS of Tyre, usually called Maximus Tyrius, to distinguish him from several other Maximuses of antiquity, though chiefly distinguished by his eloquence, has obtained some degree of celebrity as a philosopher. According to Suidas, he lived under Commodus; according to Eusebius and Syncellus, under Antoninus Pius, in the second century; perhaps he flourished under Antoninus, and reached the time of Commodus, in both whose reigns he is said to have made a journey to Rome, but spent his life chiefly in Greece. We have extant of Maximus Tyrius forty-one "*Dissertations, upon various arguments*;" a manuscript copy of which was first brought out of Greece into Italy by Janus Lascaris, and presented to Lorenzo de Medici. From this copy a Latin translation was made, and published by Cosmus Paccius, archbishop of Florence, in 1519. The work was then published in Greek by Henry

¹ Dict. Hist.

² Cave, vol. I.—Moreri.

Stephens, in 1557; in Greek and Latin by Daniel Heinsius, in 1607; by J. Davies, of Cambridge, in 1703; by Markland in 1740, 4to; and by Reiske, in 1774, 8vo. The French have two good translations by Formey, 1764, and by Dounous, 1802. Isaac Casaubon, in the epistle dedicatory of his "Commentaries upon Persius," calls Maximus Tyrius "mellitissimus Platoniorum;" and Peter Petit (in his "Misc. Observat." lib. i. c. 20.) represents him as "auctorem imprimis elegantem in Philosophia, ac disertum." He has spoken a good deal of himself in his thirty-seventh dissertation, and seemingly in a style of panegyric. Upon this account his editor Davies has accused him of vanity, but Fabricius has defended him by observing, that Davies did not sufficiently attend to Maximus's purpose in speaking thus of himself; "which was," he says, "not at all with a view of praising himself, but to encourage and promote the practice of those lessons in philosophy, which they heard from him with so much applause." These dissertations are for the most part written upon Platonic principles, but sometimes lean towards scepticism.

Some have confounded Maximus Tyrius with Maximus Ephesus, the preceptor of Julian the apostate, who wrote a poem upon astrology entitled "*Περὶ καταρχῶν*;" which is published, with a Latin version by another hand, by Fabricius, in the twenty-fifth chapter of the fifth book of his "*Bibliotheca Græca*." It is imperfect at the beginning.¹

MAY (LOUIS DU), a French historian of the seventeenth century, was a protestant, and passed the chief part of his life in the courts of Germany. He died September 22, 1681. He calls himself in the titles of his works *Seigneur de Sallettes*, chevalier of the order of St. Michael, counsellor secretary to the elector of Mentz, and counsellor to the duke of Wirtemberg, titles which, Marchand remarks, do not very well agree with that of "teacher of the French language in the college of Tubingen." His writings are now considered as feebly written, and are little known or consulted, but they had a degree of reputation in their day. The principal of them are, 1. "*Etat de l'Empire*," State of the Empire, or an abridgment of the public law of Germany, 12mo. 2. "*Science des Princes*," which is an edition of the political considerations of Gabriel Nau-

¹ Fabric. Bibl. Græc.—Brucker.—Saxii Onomast.

dée; with reflections added by du May, 1683, 8vo. 3.
 "The prudent Voyager," 1681, 12mo.¹

MAY (THOMAS), esq. an English poet and historian, was descended of an ancient, but somewhat declining family, in Sussex; and born at Mayfield in that county, as it is supposed, in 1594. His father purchased Mayfield in 1597, and was knighted at Whitehall, July 3, 1603. His son Thomas was instructed in classical literature in the neighbourhood, and Sept. 11, 1609, entered a fellow-commoner of Sidney college, in Cambridge, where, in 1612, he took a bachelor of arts degree, but never proceeded farther in academical advancement. He removed afterwards to London, and was admitted a member of Gray's Inn, Aug. 6, 1615; but his genius leading him to pursue the belles-lettres, and especially the muses, he concerned himself very little with the law. In 1616 he succeeded to the estate of Mayfield, which he sold next year. He gained an acquaintance with several eminent courtiers and wits of those times, as sir Kenelm Digby, sir Richard Fanshaw, sir John Suckling, sir Ashton Cockaine, Thomas Carew, Endymion Porter, Ben Jonson, and others: and his reputation was such, that he obtained the countenance of Charles I. and his royal consort; at whose particular recommendation and desire he undertook and published several of his poetical works. In particular, while he resided at court, he wrote the five following plays: 1. "The Heir, a comedy, acted in 1620," and printed in 1633. 2. "Cleopatra, a tragedy," acted in 1626, printed in 1639. 3. "Antigone, the Theban princess, a tragedy," printed in 1631. 4. "Agrippina, empress of Rome, a tragedy," printed in 1639. 5. "The Old Couple, a comedy," 1651. The second and last of these are reprinted in Dodsley's Collection. Two other plays have been ascribed to May, namely, "The old Wives Tale," and "Orlando Furioso;" but Langbaine says he "never saw the first;" and for the latter he assures the reader, "it was printed long before Mr. May was born, at least before he was able to guide a pen."

Besides these plays, we have several translations of his from some Latin authors, and other original compositions also in verse. Among the former are, "Virgil's Georgics,"

¹ Dict. Hist.—Marchand, who is abundantly prolix in his account of May's works.

with annotations, published in 1622; to which are subjoined, selected epigrams from Martial; but he acquired most reputation by his translation of "Lucan's Pharsalia," and his own continuation of that poem to the death of Julius Cæsar, both in Latin and English. The translation of the Pharsalia was first printed in 1627, and the continuation of it in English in 1630. The Latin continuation of it was printed at Leyden in 1640, 12mo, under this title, "*Supplementum Lucani, libri viii. Authore Thoma Maio, Anglo:*" to which edition are prefixed Latin commendatory poems to him by Boxhornius, Nicholas Heinsius, sir Richard Fanshaw, and others. It is certainly much to this author's honour, that his Latin "Supplement" was reprinted several times after with some good editions of Lucan abroad; and, it is probable, that his character would not have stood so low with posterity as it does at present, if certain political deviations afterwards had not made him obnoxious to the party which at length prevailed. Dr. Johnson preferred the Latin poetry of May to that of Cowley and Milton; an opinion which Mr. Thomas Warton controverts*. He was concerned also in the translation of two books written by the celebrated Scotch wit John Barclay, namely, his "*Argenis*," and "*Icon animorum*." Among his original compositions are, "The reign of king Henry II. written in seven books, by his majesty's command, a poem: to which is added, in prose, The description of Henry II. with a short survey of the changes of his reign; also, The single and comparative characters of Henry and Richard, his sons," 1633, 8vo. In 1635 he published, by the king's special command also, an historical poem in seven books, entitled "The victorious reign of Edward III." On these compositions some recent critics, especially Mr. Headley, have bestowed high praise; but we cannot think their merit very conspicuous, unless in detached parts.

Some of his works, we see, were written at the command of Charles I. and almost all of them were dedicated to his majesty, which seems to indicate rather a close connection between the king and the poet: yet May, on the

* "May is certainly a sonorous dactylist, and was sufficiently accomplished in poetical declamation for the continuation of Lucan's Pharsalia. But May is scarcely an author in point. His skill is in parody; and he was

confined to the peculiarities of an archetype, which, it may be presumed, he thought excellent."

Milton's Poems, by Warton, pref. p. xv, edit. 1784.

breaking out of the civil wars, joined himself very heartily to the parliament. Fuller gives a reason for this when he says that "some disgust at court was given to, or taken by him, as some would have it, because his bays were not gilded richly enough, and his verses rewarded by king Charles according to expectation." Others, as Phillips and Winstanley, say more particularly, "that his desertion from the court was owing to his being disappointed of the place of queen's poet, to which sir William Davenant, his competitor, was preferred before him;" and Clarendon seems to have suggested this opinion *. Whatever was the cause, it is certain that he threw himself under the protection, and into the service of the parliament; and recommended himself so effectually to them, as to be appointed their secretary and historiographer. Agreeably to the duties of this last office, he published, in 1647, "The History of the Parliament of England, which began Nov. 3, 1640; with a short and necessary view of some precedent years," folio. The first book of this history begins with short characters of queen Elizabeth and king James, passing through the former part of king Charles's reign, to 1641; and the last ends with a narrative of the first battle of Newbury, in 1643. He afterwards made an abstract of this history, and a continuation of it to the death of king Charles I. in Latin, in 1649; and then an English translation of it, entitled "A Breviary of the

* Lord Clarendon, with whom he was intimately acquainted, says, "That his father spent the fortune which he was born to, so that he had only an annuity left him not proportionable to a liberal education; yet, since his fortune could not raise his mind, he brought his mind down to his fortune, by a great modesty and humility in his nature, which was not affected, but very well became an imperfection in his speech, which was a great mortification to him, and kept him from entering upon any discourse but in the company of his very friends. His parts of nature and art were very good, as appears by his translation of Lucan (none of the easiest work of that kind), and more by his Supplement to Lucan, which, being entirely his own, for the learning, the wit, and the language, may be well looked upon as one of the best epic poems in the English language. He writ some other commend-

able pieces of the reign of some of our kings. He was cherished by many persons of honour, and very acceptable in all places; yet (to shew that pride and envy have their influence upon the narrowest minds, and which have the greatest semblance of humility) though he had received much countenance, and a very considerable donative from the king, upon his majesty's refusing to give him a small pension, which he had designed and promised to another very ingenious person, whose qualities he thought inferior to his own, he fell from his duty and all his former friends, and prostituted himself to the vile office of celebrating the infamous acts of those who were in rebellion against the king; which he did so meanly, that he seemed to all men to have lost his wits when he left his honesty; and shortly after died miserable and neglected, and deserves to be forgotten."

History of the Parliament of England," 1650, 8vo. Echard calls this history, "one of the genteel and handsomest libels of those times." Granger is of opinion that there is more candour in this history than the royalists were willing to allow him, but less elegance than might have been expected from the pen of so polite and classical a scholar. Warburton's praise of this work is perhaps of more value. In a letter to Dr. Hurd he says, "May's History of the Parliament is a just composition, according to the rules of history. It is written with much judgment, penetration, manliness, and spirit. And with a candour that will greatly increase your esteem, when you understand that he wrote by order of his masters the parliament. It breaks off (much to the loss of the history of that time) just when their armies were new modelled by the *self-denying ordinance*."

A few months after the publication of "The Breviary," the 13th of Nov. 1650, May died, at the age of fifty-five years. He went well to rest over night, after a cheerful bottle as usual, and died in his sleep before morning: upon which his death was imputed to his tying his night-cap too close under his cheeks and chin, which caused his suffocation; but the facetious Andrew Marvell has written a long poem of an hundred lines, to make him a martyr of Bacchus, and die by the force of good wine. He was interred near Camden, in Westminster-abbey, which caused Fuller to say that "if he were a biassed and partial writer, yet he lieth buried near a good and true historian indeed." Soon after the restoration, his body, with those of several others, was dug up, and buried in a pit in St. Margaret's church-yard; and his monument, which was erected by the appointment of parliament, was taken down and thrown aside.¹

MAYER (JOHN FREDERIC), a Lutheran divine, was born at Leipsic in 1650. He was deeply skilled in the Hebrew, Greek, and Latin languages, and was a professor, first at Wittemberg, then at Hamburg, and afterwards at Stetin in Pomerania, where he became the general superintendent of the churches of that province. Fabricius dedicated the first edition of his "Bibliotheca Latina" to him at Hamburg in 1696; which Saxius says is the only thing he knows to his honour; but why Saxius speaks thus

¹ Ath. Ox. vol. II.—Biog. Brit.—Cibber's Lives.—Biog. Dram.—Warburton's Letters to Hurd, 4to edit. p. 103, 108.—Headley's Beauties, vol. I. p. lviii.—Cens. Lit. vol. X.—Bibliographer, vol. I.

slightingly of him does not appear. He himself published, 1. in 1697, "*De fide Baronii et Bellarmini, ipsis Pontificiis ambigua*," "on the faith of Baronius and Bellarmine, which is suspicious even to the Papists," printed at Amsterdam, in 8vo. 2. A "*Bibliotheca Biblica*," in which he examines the characters of the various authors, Jewish, Roman Catholic, and Protestant, who have commented upon the Bible. The best edition of this work was printed at Rostock, in 1713, 4to. 3. A treatise on the manner of studying the Scripture, 4to. 4. A treatise "*de Osculo pedum Pontificis Romani*;" on kissing the Pope's foot, now become scarce, Leipsic, 1714, 4to. 5. Many dissertations on important passages in the Bible. Mayer died in 1712. His learning was undoubtedly great, but is not thought to be set off to advantage by his style, which is dry and harsh.¹

MAYER (TOBIAS), one of the greatest astronomers and mechanics of the last century, was born at Maspach in the duchy of Wirtemberg, in 1723. He taught himself mathematics, and at the age of fourteen designed machines and instruments, which was his father's profession, with the greatest dexterity and justness. These pursuits did not hinder him from cultivating the belles lettres: he acquired the Latin tongue, and wrote it with elegance. In 1750, the university of Gottingen chose him for their mathematical professor; and every year of his short, but glorious life, henceforward was marked with some considerable discoveries in geometry and astronomy. He published several works on those sciences, that are all reckoned excellent; and some are inserted in the second volume of the "*Memoirs of the University of Gottingen*." His labours seem to have exhausted him; for he died worn out in 1762.

His table of refractions, deduced from his astronomical observations, very nicely agrees with that of Doctor Bradley; and his theory of the moon, and astronomical tables and precepts, were so well esteemed, that they were rewarded by the English Board of longitude, with the premium of three thousand pounds, which sum was paid to his widow after his death. These tables and precepts were published by the Board of longitude in 1770. Besides these, he published, 1. "*A new and general method of*

¹ Moreri.—Dict. Hist.—Saxii Onomasticon.

resolving all Geometrical Problems, by geometrical lines," printed at Eslingen, 1741, in 4to. 2. "A Mathematical Atlas, in which all mathematical science is comprised in sixty tables," Augsburg, 1748, folio. 3. "Account of a Lunar Globe constructed by the Cosmographical Society of Nuremberg, from new observations," 1750, 4to. All these were written in German. He published also many very exact maps. A first volume of his works in folio was published at Gottingen in 1775.¹

MAYERNE (Sir THEODORE DE), baron of Albone, first physician to their Britannic majesties James I. and Charles I. was the son of Louis de Mayerne, author of a "General History of Spain," and of the "Monarchie aristo-démocratique," dedicated to the States-general. His mother was Louisa, the daughter of Antoine le Masson, treasurer of the army to Francis I. and Henry II. in Piedmont. Louis de Mayerne retired to Geneva about the end of 1572, after having had two houses at Lyons pulled down on account of his religion. On Sept. 28, 1573, his son Theodore was born, and had for his godfather Theodore Beza. He learnt polite literature in his own country, and he was thence sent to Heidelberg, where he stayed some years; after which, as he had made choice of physic for his profession, he went to Montpellier, and there he took the degree of bachelor in 1596, and of doctor in 1597. Thence he went to Paris, where, by way of introducing himself into practice, he gave lectures in anatomy to the young surgeons, and in pharmacy to the apothecaries. He acquired reputation by his prescriptions, and became known to Riverius, first physician to Henry IV. who recommended him so effectually to the king, that he made him one of his physicians in ordinary; and, in 1600, appointed him to attend Henry duke of Rohan, in his embassies from France to the princes of Germany and Italy. Upon his return, he acquitted himself in the exercise of his office very much to his credit, and was in high favour with the king, who promised to do great things for him, provided he would change his religion; and, it is said, notwithstanding that obstacle, would have appointed him his first physician, if the Jesuits, who were aware of it, had not prevented him by the means of queen Mary de Medicis. Of this circumstance and intended favour, Mayerne knew no-

¹ Dict. Hist.—Hutton's Dict.

thing till he learnt it, in 1642, in England, from Cæsar duke of Vendosme, a natural son of France. In 1607, he had under his care an Englishman of quality, who after his recovery carried him into England, where he had a private conference with king James. He then returned to Paris, and remained there till after the assassination of Henry IV. in May 1610. In the following year, the king of England caused him to be invited by his ambassador, to serve in quality of first physician to himself and his queen, and gave him a patent, sealed with the great seal of England; in which office he served the whole royal family with great honour and approbation, till the day of his death. He was admitted to the degree of doctor in both universities, and into the college of physicians, and treated with the greatest respect by these learned bodies. He incurred some obloquy on account of the fatal sickness of Henry prince of Wales, in October 1612; in the treatment of which he differed in opinion from the other physicians, with respect to the use of blood-letting. But his conduct obtained the approbation of the king and council, of which certificates, couched in the most satisfactory terms, were given him. He received the honour of knighthood from James, in 1624; and on the accession of Charles I. he was appointed first physician to him and his queen, and rose to high favour, particularly with the latter. During the civil commotions he still adhered to the royal party, for he was appointed first physician to Charles II. after the death of his father, although the office was now merely nominal. Thus he enjoyed the extraordinary honour of serving four kings successively in his medical capacity; and during all this period he was most extensively employed by persons of the first rank in this kingdom, by which he accumulated a large fortune. He made an exact collection of his prescriptions. He composed a very curious dispensatory of medicines, galenical and chemical; but never published any of his works, except an "Apology" for himself, against the faculty of physic at Paris, who had attacked him for his application to the practice of chemistry, which was greatly cried down by the physicians of that place. Guy Patin has given an account of this dispute; in which he has shewn himself greatly prejudiced against Mayerne, and calls him a quack, on account of his pretensions to chemistry. He died March 15, 1655, at Chelsea, of the effects of bad wine, a

slow, which, says Granger, the weakness of old age rendered a quick poison. He foretold the time of his death to his friends, with whom he had been moderately drinking at a tavern in the Strand; and it happened according to his prediction. He was buried at St. Martin's-in-the-fields. He left behind him one only daughter, who brought her great fortune in marriage to the marquis de Montpouëllan, grandson of the marshal duke de la Force; but she died in childbed at the Hague, in 1661.

His works, which contain some valuable facts and observations, not, however, unmixed with erroneous doctrines and superstitions, were published by Dr. Joseph Brown, at London, in 1701, fol. divided into two books. The first contains his "*Consilia, epistolæ, & observationes*;" the second his "*Pharmacopœia, variæque medicamentorum formulæ*." At the beginning of the book is placed the author's portrait, such as it was in his 82d year, and under the print are words to this purpose: "*Theo. Turquet. de Mayerne, knight, by birth a Frenchman, by religion a Protestant, and by dignity a baron; in his profession, a second Hippocrates: and, what has very seldom happened to any but himself, first physician to three kings; in erudition unequalled; in experience second to none; and, as the result of all these advantages, celebrated far and near.*"

The library at the college of physicians was partly given to that society by sir Theodore Mayerne. Granger says, that some valuable papers by him, written in elegant Latin, are in Ashmole's Museum, and that they were read by Dr. Smyth, an eminent physician of Oxford, who informed him that they contain many curious particulars, show the state of physic in the reign of Charles I. and the first invention of several medicines. Lord Orford, in his "*Anecdotes of Painting*," says that the famous Petitot owed the perfection of his colouring in enamel to some chemical secrets, communicated to him by sir Theodore Mayerne.¹

MAYNARD (FRANCIS), a French poet, and one of the forty of the French academy, was the son of a counsellor of the parliament of Toulouse, and born in 1582. He was secretary to queen Margaret, and pleased the court of that princess by his wit and gaiety. Noailles, the ambas-

¹ Gen.-Dict.—Biog. Brit. Supplement.—Moreri.—Aikin's Biog. Memoirs of Medicine.—Peck's Desiderata.—Wood's Fasti, vol. I.

sador to Rome, took him with him in 1634; and pope Urban VIII. was very much pleased with him. Returning to France, he made his court to the great, but was too sanguine in the expectations he formed from them; which lead in general to disappointment. This was his case. He commended cardinal Richelieu, in order to obtain something; and abused him for giving him nothing. He had the same success at the court of Anne of Austria; and, after a variety of disappointments, he retired to his province, where he died in 1646. He wrote songs, odes, epigrams, some of them rather licentious, and a poem, entitled, "Philander," &c. Malherbe says of him, and it has generally been allowed, that his verses were well turned, but wanted force.¹

MAYNARD (Sir JOHN), a learned English lawyer, the eldest son of Alexander Maynard, esq. of Tavistock, in Devonshire, was born there about 1602. In 1618 he entered as a commoner of Exeter college, Oxford, where, as we have often seen in the case of gentlemen of the law, he took only one degree in arts, and then went to the Middle Temple. After the usual routine of study he was called to the bar, and in 1640 obtained a seat in parliament for Totness. The part he took in the political contests of the day, procured him to be appointed one of the managers of the evidence against the earl of Strafford, and that against archbishop Laud. Yet in 1644 he was appointed, with Bulstrode Whitlocke, at the particular desire of the lord chancellor of Scotland, and other commissioners from that kingdom, to consult with them and general Fairfax concerning the best method of proceeding against Cromwell as an incendiary between the two kingdoms. He was also one of the laymen nominated in the ordinance of the Lords and Commons to sit with the assembly of Divines, whose object was to establish the presbyterian form of church government in England. Notwithstanding this, we find him in 1647 opposing the violence of the parliament-army, for which he and serjeant Glynn were sent to the Tower; and when the parliament voted that no more addresses should be sent to the king, he told them that by such a vote they dissolved themselves. He even went farther, and after being secluded from his seat in the House of Commons for two months, he broke in among them, and

¹ Moreri.—Dict. Hist.

pleaded for the life of the king with such strength of reasoning, that Cromwell several times demanded that he should be brought to the bar of the House.

His abilities, or that charm with which an independent mind never fails to conciliate its enemies, seem to have preserved him while thus apparently "serving two masters;" for, in 1653, he was by writ called to the rank of serjeant at law; and in May of the same year was made, by patent, Cromwell's serjeant. Here, too, his love of justice predominated, and he zealously pleaded the cause of a merchant of London, who had the boldness to oppose paying a tax imposed by Oliver without the consent of parliament. For this Oliver sent serjeant Maynard, serjeant Twysden, and counsellor Wadham Wyndham, to the Tower; nor were they released without making submission in some form or other. Maynard was afterwards continued serjeant to Richard Cromwell during his short period of usurpation.

Notwithstanding these many compliances with the parliamentary and Oliverian interest, his conduct must, upon the whole, have appeared in a favourable light to Charles II. as, immediately after the restoration, he was called again to be serjeant at law, in June 1660, and made the king's serjeant Nov. 9 following, to which his majesty added the honour of knighthood. He was also nominated to be one of the judges, but did not chuse to give up his practice, which is said to have been very lucrative, for an office which at that time depended on the king's pleasure. Whitlocke tells us that as far back as 1647 he got in one circuit seven hundred pounds, which was thought to be a larger sum than any of the profession had ever got before. Whitlocke indeed gives this as a report, but there is no doubt that his practice was most extensive, and his knowledge in law universally acknowledged.

In 1661 he was chosen member of parliament for Beralston in Devonshire, and soon after, disliking the measures of the king's ministers, engaged in opposition to them. He appears also to have sat, either for Beralston or Plymouth, in every parliament until the revolution. In 1679-80, he was one of the committee appointed to manage the evidence against William Viscount Stafford, impeached of high treason for being concerned in the popish plot. He was afterwards a member of the convention which brought about the revolution, and was active in promoting that event, ably supporting the parliamentary vote that the

"king had abdicated, and that the throne was thereby vacant." He was now about eighty-seven years old, yet possessed his original vigour of understanding. Burnet has recorded a *bon mot* of his, on his first waiting on the prince of Orange, afterwards William III. which has been often repeated to his praise. On the prince noticing his great age, and that he had outlived all the men of the law of his time, Sir John Maynard replied, that "he had like to have out-lived the law itself, if his highness had not come over." The old serjeant had forgot that he had once seen the law as near its dissolution as ever it was in king James's time.

In March 1689, sir John was appointed one of the lords commissioners of the great seal of England, and next year was chosen member of parliament for Plymouth; but being now very infirm, he resigned his commissioner's place, and returned to his house at Gunnersbury, near Ealing, where he died Oct. 9, 1690. He was thrice married. Elizabeth, his first wife, was buried at Ealing in 1654-5. Jane, his second wife (daughter of Cheney Selherst, esq. and relict of Edward Austen, esq.) was buried there in 1668. His last wife, who was daughter of Ambrose Upton, canon of Christ-church, Oxford, and relict of sir Charles Vermuyden, survived him many years, and died in 1721, being then the widow of Henry earl of Suffolk.

Serjeant Maynard was esteemed a very able advocate, and has been called the best old book lawyer of his time. All parties, says Mr. Lysons, seem to have been willing to employ him, and he seems to have been equally willing to be employed by all. Some of his reports and speeches have been printed. There is also a report of his of a very singular case of murder, in "The Works of the Learned," for August 1739, communicated by Dr. Rawlinson. Bishop Warburton has not inaptly characterised serjeant Maynard by a comparison with Whitlocke. They were both lawyers of family, and in the long parliament; both of the presbyterian faction; both learned and eminent in their profession; moderate, sage, and steady. So far they agreed. In this they differed: Maynard had strong parts with a serious modesty; Whitlocke was weak and vain: and by these defects only, more self-interested. A sense of honour made Maynard stick to the presbyterian faction, and to fall *with* them; but, as he had much phlegm and caution, not, like Hollis and Stapleton, to fall *for* them.

So that he was never marked out by the independents for their first sacrifices. On the contrary, Whitlocke forsook his party in distress; but as he had the other's moderation, it was by slow and gentle degrees; and so, as it happened, decently. Maynard, by adhering steadily, but not violently, to the party he set out with, was revered by all; and had he not been more intent on the affairs of his profession, than on public business, might have become considerable by station. "He went," adds Warburton, "through the whole reign of Charles and James II. with the same steady pace, and the same adherence to his party; but by his party, I rather mean presbytery for the sake of civil liberty, than to civil liberty for the sake of presbytery."¹

MAYNE (JASPER), an English poet and divine, was born at Hatherlugh in Devonshire, in 1604. He received his education at Westminster-school; and was afterwards removed to Christ-church in Oxford, when he was about twenty. He took his bachelor and master of arts degrees in the regular way; and then, entering into holy orders, was presented by his college to the vicarages of Cassington, near Woodstock, and of Pyrton, near Watlington in Oxfordshire. He became, says Wood, "a quaint preacher, and a noted poet;" and, in the latter capacity, distinguished himself by the production of two plays, entitled "The City Match," a comedy; and "The Amorous War," a tragi-comedy. When the rebellion broke out, and Charles I. was obliged to keep his court at Oxford, to avoid being exposed to the resentment of the populace in London, where tumults then prevailed, Dr. Mayne was one of those divines who were appointed to preach before his majesty. In 1646, he was created a doctor of divinity; and the year after, printed a sermon at Oxford, "Against false prophets," upon Ezek. xxii. 26. which occasioned a dispute between him and the memorable antagonist of Chillingworth, Mr. Cheynell. Cheynell had attacked his sermon from the pulpit at St. Mary's in Oxford; and several letters passed between them, which were published by Dr. Mayne the same year, in a piece entitled "A late printed sermon against false prophets vindicated by letter from the causeless aspersions of Mr. Francis Cheynell; by Jasper Mayne, D. D. the misunderstood author

¹ Ath. Ox. vol. II.—British Biog.—Burnet's Own Times.—Noble's Memoirs of Cromwell, vol. I. p. 435.—Lysons's Environs, vol. II. where is a fine portrait of sir John.—Warburton's Letters, 4to edit. p. 154.

of it." Mayne having said, in one of his letters to Cheynell, that "God, upon a true repentance, is not so fatally tied to the spindle of absolute reprobation, as not to keep his promise; and seal merciful pardons;" Cheynell animadverted upon him in the following terms: "Sir, Reprobatio est tremendum mysterium. How dare you jest upon such a subject, at the thought of which each Christian trembles? Can any man repent, that is given up to a reprobate mind and impenitent heart? And is not every man finally impenitent, save those few to whom God gives repentance freely, powerfully, effectually? See what it is for a man to come from Ben Jonson or Lucian, to treat immediately of the high and stupendous mysteries of religion. The Lord God pardon this wicked thought of your heart, that you may not perish in the bond of iniquity and gall of bitterness. Be pleased to study the ixth chapter to the Romans." The same year Mayne published also another piece, entitled, "OXAOMAXIA; or, the people's war examined according to the principles of scripture and reason, in two of the most plausible pretences of it. In answer to a letter sent by a person of quality, who desired satisfaction." In this piece he examines, first, how far the power of a king, who is truly a king, not one only in name, extends itself over subjects; secondly, whether any such power belongs to the king of England; and, thirdly, if there does, how far it is to be obeyed, and not resisted. The conclusion he draws is, that the parliamentary resistance to the king was rebellion. We cannot be surprized if a man of such principles was deprived of his studentship at Christ-church, in 1648, and soon after of both his livings. During the time of the usurpation, he was chaplain to the earl of Devonshire, and consequently became the companion of the celebrated Hobbes, who then attended his lordship; but, as Wood informs us, Mayne and he did not agree well together. At the restoration he not only recovered both his livings, but, for his services and attachment to the royal cause, was promoted to a canonry of Christ-church, and made archdeacon of Chichester, and chaplain in ordinary to his majesty, which preferments he held to the time of his death, Dec. 6, 1672. He was interred in the choir at Christ-church, where a monument was erected for him, at the charge of his executors, Dr. Robert South, and Dr. John Lamphire. By his will he left 500*l.* towards the re-building of St. Paul's

cathedral, and 100*l.* each to both of his livings. Though very orthodox in his opinions, and severe in his manners, he is said to have been a most facetious and pleasant companion, and a great joker. Of this last, Langbaine gives an instance which affords no very pleasing specimen of Mayne, either as a serious or a jocular man. Langbaine says that he had a servant, who had long lived with him; to whom he bequeathed a trunk, "with something in it," as he said, "which would make him drink after his death." The doctor dying, the servant immediately paid a visit to the trunk; but instead of a treasure, or at least a valuable legacy, which he expected, he found only a red herring.

Besides the writings above-mentioned, Mayne published "A Poem upon the Naval Victory over the Dutch by the duke of York," and four sermons; one "Concerning unity and agreement, preached at Oxford in 1646;" another "Against schism, or the separations of these times, preached in the church of Watlington in Oxfordshire, in 1652," at a public dispute held there, between himself and an eminent Anabaptist preacher, the same year; a "Concio ad academiam Oxoniensem, in 1662," and "A Sermon at the consecration of Herbert lord bishop of Hereford, in 1662." He translated some of "Lucian's Dialogues," in 1638; and also "Donne's Latin epigrams," in 1652, which he entitled "A sheaf of miscellany epigrams."¹

MAYNWARING (ARTHUR), esq. a political and miscellaneous writer, descended from an ancient family in Shropshire, was born at Ightfield in that county in 1668. He was instructed in grammar learning at Shrewsbury, and thence removed, at seventeen, to Christ-church, Oxford; where he was placed under the care of Smalridge, afterwards bishop of Bristol. He staid several years at Oxford, and then went into the country, where he prosecuted his studies in polite literature with great vigour; and afterwards, coming to London, applied himself to the law. During his residence in the country, he had contracted from an uncle, with whom he lived, an extreme aversion to the government of king William, which he displayed in a satire against king William and queen Mary, entitled "Tarquin and Tullia," printed in the "State Poems," vol. III. p. 319. He also wrote several pieces in favour of James the Second's party: but, upon being in-

¹ Biog. Brit.—Ath. Ox. vol. II.—Prince's Worthies of Devon.

roduced to the acquaintance of the duke of Somerset, and the earls of Dorset and Burlington, he began to entertain very different notions in politics. He studied the law till he was five-and-twenty; and, upon the conclusion of the peace of Ryswick, went to Paris, where he became acquainted with Boileau. That poet invited him to his country-house, gave him a very handsome entertainment, and spoke much to him of the English poetry; but all by way of inquiry: for he affected to be as ignorant of the English Muse, as if the English were as barbarous as Laplanders. Thus a gentleman, a friend of Maynwarings, visiting him some time after, upon the death of Dryden, Boileau said that he was wonderfully pleased to see, by the public papers, that the English nation had paid such extraordinary honours to a poet in England, burying him at the public charge; and then asked the gentleman who that poet was, with as much indifference as if he had never heard of Dryden's name.

After his return from France, he was made one of the commissioners of the customs, in which office he distinguished himself by his skill and fidelity. Of the latter, Oldmixon gives a remarkable instance, in his treatment of a person who solicited to be a tide-waiter. This man, understanding that Mr. Maynwarings had the best interest at the board of any of the commissioners, with the lords of the treasury, left a letter for him with a purse of fifty guineas, desiring his favour towards obtaining the place for which he applied. After that, he delivered a petition to the board, which was read, and several of the commissioners spoke on the subject; upon which Mr. Maynwarings took out the purse of fifty guineas, and the letter, and told them, that, "as long as he could help it, that man should never have this nor any other place." In the beginning of queen Anne's reign, he was made auditor of the imprests, by the lord-treasurer Godolphin, an office worth 2000*l.* per annum in a time of business. In the parliament which met in 1705, he was chosen a burgess for Preston in Lancashire. He died at St. Alban's, Nov. 13, 1712, leaving Mrs. Oldfield, the celebrated actress, his executrix. This lady had lived with him as his mistress, and by her he had a son, named Arthur Maynwarings. He divided his estate, which did not amount to much more than 3000*l.* equally between that child, Mrs. Oldfield, and his sister. He published a great number of compositions

in verse and prose, which gained him credit and reputation. Sir Richard Steele dedicated to him the first volume of the *Tatler*. Even his adversaries could not deny him merit. Thus the *Examiner*, his antagonist in politics, allowed that he wrote with "a tolerable spirit, and in a masterly style." He was severely reflected upon for his will, particularly by the "*Examiner*;" in answer to which, there came out a paper, two months after his death, in defence of him; and this defence was in a few days followed by another, in a letter to a friend, supposed to be written by Robert Walpole, esq. In 1715 Mr. Oldmixon published "*The Life and Posthumous Works of Arthur Maynwaring, esq. containing several original pieces and translations, in prose and verse, never before published,*" 8vo, dedicated to sir Robert Walpole, of whom Mr. Maynwaring was a firm adherent, and, according to Mr. Coxe, the first who predicted the figure that statesman would one day make. This volume contains many curious particulars of the political history of the times; but, like all Oldmixon's writings, must be read with caution.¹

MAYOW (JOHN), a very learned and ingenious physician of the seventeenth century, appears to have been born in Cornwall, in 1645, was a scholar of Wadham college, Oxford, and a probationary fellow of All Souls' college. He took his degrees in civil law, but studied and practised physic; and principally at Bath, in the summer. He died at the house of an apothecary in York-street, Covent-garden, in September 1679, and was buried in the church of that parish. He published, "*Tractatus quinque medico-physici, 1. de sale nitro, et spiritu nitro-aerio; 2. de respiratione; 3. de respiratione fœtus in utero, et ovo; 4. de motu musculari et spiritibus animalibus; 5. de Rachitide.*" These were published together at Oxford, in 1674, 8vo; but there is an edition of two of them, "*de respiratione,*" and "*de Rachitide,*" published together at Leyden, in 1671. The fame of this author has been lately renewed and extended by Dr. Beddoes, who published in 1790, "*Chemical Experiments and Opinions, extracted from a work published in the last century,*" 8vo, in which he gives to Mayow the highest credit as a chemist, and ascribes to him some of the greatest modern discoveries respecting air; giving many extracts from the three first of his treatises.

¹ Life prefixed to his Works.—*Biog. Brit.*

His chief discovery was, that dephlogisticated air (or as he called it, with Scheele) *fire-air*, exists in the nitrous acid, and in the atmosphere; which he proved by such decisive experiments, as to render it impossible to explain how Boyle and Hales could avoid availing themselves, in their researches into air, of so capital a discovery. Mayow also relates his manner of passing aeriform fluids under water, from vessel to vessel, which is generally believed to be a new art. He did not collect dephlogisticated air in vessels, and transfer it from one jar to another, but he proved its existence by finding substances that would burn in vacuo, and in water when mixed with nitre; and after animals had breathed and died in vessels filled with atmospheric air, or after fire had been extinguished in them, there was a residuum, which was the part of the air unfit for respiration, and for supporting fire; and he further shewed, that nitrous acid cannot be formed, but by exposing the substances that generate it to the atmosphere. Mayow was undoubtedly no common man, especially since, if the above dates are right, he was only thirty-four at the time of his death. But he was not so unknown* as Dr. Beddoes supposed, for, since the repetition of the same discovery by Priestley and Scheele, reference has frequently been made by chemists to Mayow, as the original inventor; though no other person appears so closely to have examined his work as that writer. At the same time it appears, that with the partiality of a commentator, he has exalted his author unwarrantably at the expence of other chemists, and to a height, which, without the aid of strained interpretations, cannot be justified by the text.¹

MAZARIN (JULIUS), cardinal, and first minister of state in France, was born at Piscina, in the province of Abruzzo, in Italy, on July 14, 1602. His abilities enabled him to make a considerable figure, even in his early years, whilst he was studying the belles lettres, in which he had the happiness of being instructed by the abbé Jerome of Colonna,

* Dr. John Andreas Scherer, a German physician, published a dissertation, nearly about the same time, in which, without knowing that Dr. Beddoes had made the same assertion, he demonstrated that Dr. Mayow had laid the foundation of the antiphlogistic

theory in chemistry. More recently Dr. Yeates has re-asserted the claims of Dr. Mayow, in his "Observations on the claims of the moderns to some discoveries in chemistry and physiology," 1798, 8vo.

¹ Ath. Ox. vol. II.—Month. Rev. vol. II, and vol. XIII. N. S.—British Critic, vol. XII. p. 345.

who afterwards became a cardinal. This illustrious person went to reside in the university of Alcalá in Spain, whither he was followed by Mazarin, who applied himself to the law, and at his return to Italy, took his doctor's degree. He went afterwards to the court of Rome, where he became acquainted with cardinal Sacchetti, whom Urban VIII. sent into Lombardy. It was through his means, that Mazarin was instructed in every particular relating to the interest of the different princes who were then at war respecting Cassel and Montserrat. Soon after this, the cardinal Antonio Barberini, nephew to the pope, came into the Milanese and Piedmont, in the character of legate, to conclude a peace. Mazarin embraced his cause so warmly, that he was ordered to remain upon the spot with the nuncio James Pancirole, and to assist him in his endeavours to conclude this great affair. He here scrutinized closely the designs of the French, the imperialists, the Spaniards, the duke of Mantua, and the duke of Savoy; and took such measures as might best reconcile and strengthen their various interests. When it happened that peace had been concluded at Ratisbon on the 3d of October, but the French and Spaniards refused to accept it in Italy, Mazarin, who perceived that by such an opposition his care would have proved nugatory, sought for new expedients to render the peace general, and to prevent these two armies from coming to an engagement. The Spaniards, who were besieging Cassel, had made entrenchments for six miles round, and were determined vigorously to defend themselves against the French, who approached extremely near, with an intention to force their lines. On Oct. 26, 1630, the Spaniards waited only for the signal to fire, and the forlorn hope of the French army had been drawn out to force their lines; when Mazarin, after offering an accommodation in many forms, quitted the Spanish trenches, and, riding on a full gallop towards the French, waved his hat to them, crying out, "Peace! peace!" He then addressed himself to the commander in chief, the marshal duke de Schomberg, and gave in such proposals as were accepted by the generals, and followed by the peace concluded in the April following. The nuncio Pancirole and Mazarin were joint agents for the pope; but all the credit of the negotiation was given to the latter.

The cardinal de Richelieu was induced from these services to conceive an esteem for him, while Barberini was

equally attached to him, and prevailed upon Urban VIII. to make him keeper of the seals. He went in 1634 to Avignon, in quality of vice-legate, and to France in that of nuncio extraordinary, where he acquired a profound knowledge of state affairs, and with much art cultivated at the same time, the friendship of Richelieu, and the good-will of Louis XIII. In compliment to the nomination of this monarch, the pope added him to the number of cardinals in 1641. When Richelieu died, the same king made Mazarin his minister of state, and one of the executors to his will. In these departments, he took upon him the administration of affairs, during the minority of Louis XIV. and the regency of the queen Anne of Austria. The dawnings of his power were attended with the happiest success ; and the good fortune of the king's armies was to our cardinal a source of much national applause. But these advantages were very soon succeeded by the murmurs of an oppressed people, and the envious combination of the great nobles, who were jealous of his high advancement. Hence arose the civil wars in 1649, and the three following years ; and the dissatisfaction becoming more general, it was insisted upon, that he should be dismissed from the royal presence. Mazarin, who knew how necessary it was for him to retire, demanded that he might take his leave ; and immediately departed from the kingdom. He was still so conscious of fortune's always attending him, that he mentioned even this event as one of the chief incidents contributing to his greatness ; and although decrees were issued out against him, his fine library was sold, and a price was fixed upon his head, he contrived to quell this fury with most astonishing dexterity. He even was enabled to return to court, and with a double share of power ; and so mutable is popular opinion, that many who once had been his bitterest enemies, were now become his warmest friends. After this, he continued to render the state many important services, the chief of which was the obtaining of peace between France and Spain : for this purpose, he went in person to hold a conference with the Spanish minister, don Louis de Haro, in 1659. The successful termination of this affair, was followed by the king's marriage with the Infanta. The continual application of Mazarin to business brought on a very dangerous illness : he was at that time at the Louvre, but gave orders to be carried to Vincennes, where he died March 9, 1661, aged 59. When sensible of his danger,

he began to feel scruples concerning the wealth which he had heaped together, and his confessor plainly told him that restitution was necessary for his salvation. He gave the whole to the king, in the hope that, as was the case, his majesty would restore it to him. His wealth is said to have amounted to eight millions sterling, all collected in a time of war, or national commotion. The king paid the highest honours to his memory. His body was magnificently entombed in the college usually called after his name, but sometimes by that of "the four nations," having been designed as a place of education for the youth of the four conquered nations.

Mazarin had a brother and two sisters. His letters have been published; thirty-six of them made their appearance at Paris in 1691; and, in 1693, a second volume came out, containing seventy-seven more: the whole was reprinted in two parts in 1694. These letters are not arranged in the order of their dates; but this error was amended in a later edition, published (as the title-page informs us) at Amsterdam, by Zachary Chatelain, in 1745, in 2 vols. 12mo. For this we are indebted to the care of the abbé d'Alainval; but this edition is rendered more valuable than the others, being augmented by more than fifty letters, which had never before appeared, and which are all placed in their just order. The title of this work is, "Letters of cardinal Mazarin, containing the Secrets of the Negotiations concerning the Pyrenean Peace, and the Conferences which he had on that subject with Don Louis de Haro, the Spanish minister; the whole enriched with historical Notes." The character of Mazarin has been compared with that of Richelieu, but unjustly. In Mazarin's there was nothing amiable or great, and his ambition was too nearly allied to avarice to command respect.¹

MAZOCHI (ALEXIUS SYMMACHUS), an Italian philologist and antiquary, was born in 1684, at Santa Maria, a village near Capua. He was ordained priest in 1709, and became professor of the Greek and Hebrew languages in the archiepiscopal seminary at Naples. In 1711 he was made a canon of Capua: and successively theological professor at Naples, and royal interpreter of the Holy Scriptures. He is said through humility to have refused the archbishopric of Rossano, which was offered to him by the

¹ History of France.—Anquetil's Court of Louis XIV.

king. He died in 1771. Mazochi wrote many works, particularly on the subjects of ancient inscriptions, and of medals. He published, 1. "*Commentarium in mutilum Campaniæ Amphitheatri titulum, aliasque nonnullas Inscriptiones*," Neapoli, 1727, 4to. This was afterwards inserted into Poleni's New Thesaurus of Greek and Roman antiquities. 2. "*Ad Bernardum Tanuccium Epistola—de dedicatione sub ascîâ*," Neap. 1739, 8vo. 3. "*Commentarium in vetus marmoreum S. Neap. Eccles. Calendarium*," Neap. 1744, 4to, and several other detached dissertations of this kind; besides one in Italian, on the origin of the Tyrrhenians, published in the third volume of the academy of Cortona. Also, 4. "*Notes on the New Testament*." 5. "*Dissertations on the Poetry of the Hebrews*." 6. "*Antiquities of the Campagna of Rome*." He left besides in manuscript, a book on the origin of the city of Capua.¹

MAZZUCHELLI (JOHN MARIA), a nobleman of Brescia, in the territory of Venice, and celebrated as a philologist and historian, was born in 1707, and educated principally at Bononia; but after his marriage, he appears to have devoted himself to his private studies, which turned chiefly on subjects of antiquity and biography. He accumulated a very curious collection of medals of learned men, an account of which was published in Latin and Italian by a writer who styles himself Petrus Antonius de Comitibus Gaëtanis, Brixianus Presbyter, & Patricius Romanus. This work is in 2 vols. folio, printed in 1761 and 1763. Mazzuchelli died in November 1765. His principal writings are, 1. "*Notizie Historiche e Critiche, intorno alla vita, alle inventioni, ed agli Scritti di Archimede Siracusano*," Brescia; 1737, 4to; that is, Historical and critical notices of the life, inventions, and writings of Archimedes. 2. "*La vita di Pietro Aretino*," Padua, 1741, 8vo. He published also separately the lives of Abano, Arisio, Alamanni, Bonfadius, &c. and began a vast biographical work on all the writers of Italy, which he carried no further than to four parts of the second volume; being then in the letter B. The title was "*Gli Scrittori d'Italia, cioè Notizie Storiche e Critiche intorno alle vite, e agli Scritti dei Letterati Italiani*," 1753—1763, 6 vols. folio. The continuation of this work was promised by a

¹ Fabroni Vitæ Italarum, vol. VIII.—Saxii Onomast.

writer named Giambattista Rodella, but no part of it has appeared.¹

MAZZUOLI. See PARMEGIANO.

MEAD (MATTHEW), a nonconformist divine of the seventeenth century, was descended from a reputable family in Buckinghamshire, where he was born in 1629. Of his early life no account has been preserved, and the first notice we have of him, is as possessing the living of Great Brickhill in his native county. In Jan. 1658 he was appointed by Oliver Cromwell, to the cure of the new chapel at Shadwell, from which he was ejected for non-conformity in 1662. In 1663 he resided in Worcester-house, at Stepney, where he brought up a family of thirteen children, one of whom was the illustrious subject of our next article, and alone sufficient to give celebrity to the name of Mead. When a temporary liberty was granted to the dissenters, Mr. Mead returned from Holland, where he had resided some time; and in 1674 the spacious meeting-house at Stepney was erected for him, the four large pillars of which were presented to him by the States of Holland, as was frequently related by one of his successors. In 1683, he was accused of being concerned in the Rye-house plot, for which lord Russel and others were executed; but after an examination before the privy council, in the presence of Charles II. he vindicated his innocence in a manner so satisfactory, that his majesty himself ordered him to be discharged. He died at Stepney, Oct. 16, 1699, aged seventy. He published some sermons and pious tracts, the most popular of which are his, 1. "Almost Christian." 2. "The good of early obedience." 3. "The Young Man's Remembrancer," &c.²

MEAD (RICHARD), a most distinguished physician, whose abilities and eminence in his profession, united with his learning and fine taste for those arts which embellish and improve human life, long rendered him an ornament, not only to his own profession, but to the nation and age in which he lived, was born at Stepney, Aug. 11, 1673, and received the early part of his education under his father, the subject of the preceding article, who, with the assistance of Mr. John Nesbitt, superintended the education of

¹ Fabroni *Vitæ Italarum*, vol. XIV.—Saxii *Onomast.*

² Calamy.—Funeral Sermon for, by Howe.

his large family*. In 1688, he was placed under the care of Mr. Thomas Singleton; and in 1689 under Grævius, at Utrecht. His eldest brother had been a pupil of this professor, and recommended Richard to him as a modest young man, who had made some progress in good literature. In 1692 he removed to Leyden, where he attended for three years the lectures of Herman and Pitcairn, and applied himself most successfully to the study of physic. This last named professor was seldom very communicative out of college, yet Mr. Mead found the art of recommending himself so far to his good graces, that he drew from him several observations, which he afterwards introduced in his writings, but never without acknowledging, to whom he was indebted for them. He there also formed an intimacy with Boerhaave, with whom he afterwards maintained the most friendly intercourse through life. Mr. Mead's eldest brother, Samuel, having projected a visit to Italy, in company with David Polhill, esq. and Dr. Thomas Pellet, afterwards president of the college of physicians, invited our student to make a fourth, which was indeed the summit of his wishes, for he had already contracted that taste which distinguished him in after-life, and which he hoped to gratify in a country abounding with objects of the first curiosity. Nor was he unprepared to make the necessary inquiries. At Florence he asked to see the *Mensa Isiaca*, but not being able to obtain any information about it, he desired leave to search for it in a lumber-room over the gallery; where he found this valuable piece of antiquity, buried in rubbish, and for many years given over as lost. He took his degree of doctor of philosophy and physic at Padua, Aug. 16, 1695; and passed some time afterwards at Naples and Rome. On his return, about Midsummer 1696, he settled in the very house where he was born; married Ruth, the daughter of Mr. John Marsh, merchant of London; and practised in his profession there for seven years with great success. In 1702 he published his "*Mechanical Account of Poisons*." These essays, however

* Sir John Hawkins has made some singular remarks on Mr. Mead's educating his son to be a physician. He says that "his example was an inducement with other dissenting ministers to make physicians of their sons. Oldfield, Clark, Nesbit, Lobb, and Munclely, were the sons of dissenting teachers,

and they generally succeeded. The hospital of St. Thomas and that of Guy, in Southwark, were both under the government of dissenters and whigs; and as soon as any one became physician of either, his fortune was looked upon as made."—Hawkins's *Life of Johnson*.

justly esteemed on their first appearance, did their author still more honour in the edition he published of them more than forty years afterwards, as he then had the candour to retract some opinions too hastily advanced. In 1703 he communicated to the Royal Society, an analysis of Dr. Bonomo's discoveries, relative to the cutaneous worms that generate the itch, which was inserted in the Philosophical Transactions of that year. The original letter of Bonomo to Redi was published in Italian, in 1687; and Dr. Mead met with it in his travels in Italy. This, with his "Account of Poisons," produced him a place in the Royal Society in 1704; and in 1706, he was chosen one of their council, and in 1717 a vice-president. He was also chosen physician to St. Thomas's hospital, May 5, 1703, when he removed from Stepney to Crutched Friars; where having resided seven years, he removed into Austin Friars; and about the same time was appointed by the company of surgeons to read the anatomical lectures in their hall.

In 1704, appeared his treatise "*De imperio solis ac lunæ in corpore humano, et morbis inde oriundis.*" The influence of the sun and moon upon human bodies, which had been admitted by all antiquity, and seemed founded upon incontestible phenomena, appeared to him to be deducible from the theory of attraction, lately established by sir Isaac Newton. Dr. Mead therefore attempted to show, that periodical influences were produced on the living body, as upon the tides of the sea and the atmosphere. Of this work he published an enlarged edition in 1748; and whatever may be thought of the system, it contains many observations of importance in medical practice.

Dr. Mead's reputation now greatly increased his business, and recommended him to the patronage of the most eminent of the faculty. In 1707 he had the degree of M. D. conferred on him by the university of Oxford, by diploma. On the last illness of queen Anne, he was called in consultation, two days before her death. Cautious and reserved as physicians usually are on such occasions, Dr. Mead, either more discerning or more bold, no sooner saw the queen than he declared her in immediate danger; and when he found his brethren demur on this opinion, he said it would be sufficient to send to Hanover an account of the present symptoms, by which the physicians of that court would immediately perceive that, before the account came to them, the queen would be no more. Having

opened his mind freely on this subject to his friend and protector Dr. Radcliffe, the latter made use of that friendship to excuse his own attendance. Radcliffe surviving the queen but three months, Mead removed to his house, and resigned his office in St. Thomas's hospital.

Dr. Mead was not more to be admired for the qualities of his head than to be loved for those of his heart. Though he was himself a zealous whig, yet party principles did not prevent his attachment to men of merit, by whatever denomination they might happen to be distinguished. Thus he was intimate with Garth, with Arbuthnot, and with Freind. Of his connexion with, and liberal conduct to, the latter, we have already given an account (vol. XV. p. 112, 113). Dr. Mead, however, amidst so many excellent qualities, was not without resentments equally steady. That against Woodward was certainly carried to a length highly exceptionable; as we find by Mead's preface to his treatise on the small pox, it had not subsided twenty years after Woodward's death. The first quarrel between Mead and Woodward was of a personal kind, but in what it originated we know not. Mead felt it, however, in such a manner, that he went to Woodward's lodgings to demand satisfaction; and meeting him at Gresham college, under the arch in the way from the outer court to the green court, he drew his sword, and bid Woodward defend himself, or beg pardon, which, it is supposed, he did. This rencontre is recorded in the view of the college, prefixed to Ward's "Lives of the Gresham Professors," in which Woodward is represented kneeling, and laying his sword at the feet of his antagonist. Mead was the friend and patron of Ward, which may account, although it cannot well excuse, his introducing and perpetuating a foolish circumstance so foreign to the nature of his work.

Dr. Mead was admitted fellow of the college of physicians, April 9, 1716; and executed the office of censor in 1716, 1719, and 1724. In 1719, on an alarm confirmed by the fatal plague at Marseilles, the lords of the regency directed Mr. Craggs, then secretary of state, to apply to Dr. Mead, to give the best directions for preventing the importation of the plague, or stopping its progress. His opinion was approved; and quarantine directed to be performed. Of his "Discourse concerning Pestilential Contagion," no less than seven editions were printed in 1720; the eighth, which appeared in 1722, and again in 1743,

was enlarged with many new observations, and translated into Latin by professor Ward, as the first edition had been by Mr. Maittaire. This discourse is said to have greatly hurt his practice, for a time at least, not for medical, but political reasons, as it was suspected to be intended to prepare the way for barracks, &c. at a time when the nation was extremely jealous of a standing army. By order of the prince of Wales, Dr. Mead assisted, Aug. 10, 1721, at the inoculation of some condemned criminals; and the experiment succeeding, the two young princesses, Amelia and Caroline, were inoculated April 17, 1722, and had the distemper favourably.

As Dr. Mead was ever anxious to support the honour of his profession by his liberal conduct, and by associating with it the character of a friend and patron of learning, he took an opportunity to assert its dignity in his "Harveian Oration," read before the college in October 1723, and afterwards published. In this oration he endeavoured to shew, that the profession was exercised by several families of distinction among the Romans; and he annexed to it a dissertation on some coins, which had been struck at Smyrna, in honour of physicians. This publication was the origin of a controversy, which was begun by Dr. Conyers Middleton, and in which Mead was supported by his friend professor Ward, of the Gresham college. Dr. Middleton, with much erudition, undertook to prove the servile condition of the Roman physicians. The controversy was carried on in a manner honourable to both parties; and Dr. Middleton, in a subsequent work on Greek and Egyptian antiquities, spoke of Dr. Mead in terms of great respect.

On the accession of George II. to the throne in 1727, Dr. Mead was appointed physician in ordinary to his majesty, and had afterwards the satisfaction of seeing his two sons-in-law (Dr. Wilmot and Dr. Nicholls) his associates in the same station.

Busied as Dr. Mead was in the duties of his profession, he never lost sight of the interests of literature, and was most liberal in the promotion of it. Mr. Carte, the historian, who, on account of political suspicions, had retired to France in 1722, having employed himself there in collecting materials for an English translation of Thuanus, Dr. Mead quickly perceived that this plan might be enlarged. He looked on this country as too disinterested to

desire to possess this foreign treasure alone, and was willing England might do for Thuanus more than France itself, by procuring for all Europe the first complete edition of this excellent history. He therefore remunerated Carte for the pains he had taken, and employed Mr. Buckley, as an editor equal to the task, whose three letters written in English to Dr. Mead, contain many curious particulars concerning the history itself, and the plan of this new edition. These letters were translated into Latin by professor Ward, and prefixed to the splendid edition of Thuanus, published in 1733, in 7 vols. folio.

Without the interposition of Dr. Mead, Mr. Sutton's invention, to draw foul and corrupted air from ships and other close places, by the means of fire, would have probably been neglected and lost; but, being thoroughly convinced of the advantages of this method, he determined to support it, and accordingly engaged the lords of the admiralty to order a trial of the new machine to be made, at which he and several members of the Royal Society attended. He also not only presented a memorial to that learned body, in which he demonstrated its simplicity and utility, but at the expence of 200*l.* caused a model of it to be made in copper, which he deposited in their museum. At length, after ten years' solicitation, he obtained of the lords of the admiralty an order to Mr. Sutton, to provide all the ships in his majesty's navy with this useful machine; and a drawing, with a description, being published in 1749, Dr. Mead added his "Treatise on the Scurvy," in which he ascribed that fatal disease to moisture combined with putridity.

Being arrived, at the time of life when retirement becomes necessary, he declined the presidentship of the college of physicians, which was offered him in October 1744, and now employed his leisure in revising his former, and composing new works. He had, so early as 1712, communicated to Dr. Freind his opinions respecting the importance of purgatives in the secondary fever of small-pox, upon which subject Dr. Freind published a letter in 1719. But it was not till 1747, that Dr. Mead printed his treatise "De Variolis et Morbillis," which contains many valuable observations on both these diseases, and also strong recommendations of the practice of inoculation. To this treatise, which was written in a pure Latin style, he subjoined a translation of Rhazes's commentary on the small-pox, into the same language, a copy of which he had

obtained from Leyden, through the assistance of his fellow-student Boerhaave, with whom he had maintained a constant correspondence. In 1749 he published his "*Medicina Sacra, seu de Morbis insignioribus qui in Bibliis memorantur*," 8vo. The object of this work was to shew that the diseases, mentioned in the Bible, were explicable on natural grounds; and in this he particularly attempted to prove that the *dæmoniacks* mentioned in the gospel were only insane, or epileptic persons. His last work, a summary of the experience of his professional life, was published in 1751, under the title of "*Monita et Præcepta Medica*," 8vo. This little volume was almost purely practical, consisting of detached observations on a variety of diseases and medicines, many of which have stood the test of subsequent experience: it was frequently reprinted, and was translated into English, under his inspection, by Dr. Stack.

This was the last, and perhaps the most useful, of all his works, which have been since collected and published in 1762, 4to. He died on Feb. 16, 1754; and on the 23d he was buried in the Temple church, near his elder brother Samuel, whose property he had inherited, and to whose memory the doctor had caused an elegant monument to be placed, with his bust, and a suitable inscription, by Dr. Ward. To Dr. Mead there is no monument in the Temple; but an honorary one was placed by his son in the north aisle of Westminster-abbey. Over the tomb is the doctor's bust; at his right hand a wreathed serpent, darting its tongue, and on his left several books. Below the bust are his arms and crest. The inscription to this was also written by Dr. Ward.

Dr. Mead was twice married. By his first lady, whom we have mentioned, he had ten children (of whom three survived him, two daughters married to Dr. Wilmot and Dr. Nicholls, and his son Richard, heir to his father's and uncle's fortunes): by the second lady, Miss Anne Alston, sister to sir Rowland Alston of Odell in Bedfordshire (whom he married in 1724), he had no issue. Dr. Mead raised the medical character to a higher dignity than ever was known in this or any other country. During almost half a century he was at the head of his profession, which is said to have brought him in one year upwards of seven thousand pounds, and between five and six for several years. The clergy, and in general all men of learning, were welcome to his advice; and his doors were open every

morning to the most indigent, whom he frequently assisted with money ; so that, notwithstanding his great income, he did not die very rich. He was a most generous patron of learning and learned men, in all sciences, and in every country ; by the peculiar munificence of his disposition, making the private gains of his profession answer the end of a princely fortune, and valuing them only as they enabled him to become more extensively useful, and thereby to satisfy that greatness of mind which will transmit his name to posterity with a lustre not inferior to that of the most distinguished characters of antiquity. To him the several counties of England, and our colonies abroad, applied for the choice of their physicians. No foreigner of any learning, taste, or even curiosity, ever came to England without being introduced to Dr. Mead ; and he was continually consulted by the physicians of the continent. His large and spacious house in Great Ormond street became a repository of all that was curious in nature or in art, to which his extensive correspondence with the learned in all parts of Europe not a little contributed. The king of Naples sent to request a collection of all his works ; presented him with the two first volumes of signor Bajardi, and invited him to his own palace : and, through the hands of M. de Boze, he frequently had the honour of exchanging presents with the king of France. He built a gallery for his favourite furniture, his pictures, and his antiquities. His library, as appears by the printed catalogue of it, consisted of 6592 numbers, containing upwards of 10,000 volumes, in which he had spared no expence for scarce and ancient editions. It was at that time mentioned as remarkable, although it will not be thought so now, that many of his books sold for much more than they had cost him. The sale of the whole amounted to 5500*l*. His pictures also were chosen with so much judgment, that they produced 3417*l*. 11*s*. about six or seven hundred pounds more than he gave for them ; and the total amount of his books, pictures, coins, &c. &c. was 16,069*l*. 8*s*. 11*d*. Nor did he make this great collection for his own use only, but freely opened it to public inspection. Ingenious men were sure of finding at Dr. Mead's the best helps in all their undertakings ; and scarcely any thing curious appeared in England but under his patronage. By his singular humanity and goodness, "he conquered even Envy itself ;" a compliment which was justly paid him in a dedi-

cation, by the editor of lord Bacon's Works, in 1730. But the most elegant compliment he received, or could receive, was in the dedication written by Dr. Johnson for Dr James, which we have inserted in vol. XVIII. art. JAMES. Dr. Johnson once said of Dr. Mead, that "he lived more in the broad sunshine of life than almost any man." He constantly kept in pay a great number of scholars and artists of all kinds, who were at work for him or for the public. He was the friend of Pope, of Halley, and of Newton; and placed their portraits in his house, with those of Shakspeare and Milton, near the busts of their great masters, the ancient Greeks and Romans. A marble bust of Dr. Harvey, the work of an excellent artist, from an original picture in his possession, was given by him to the college of physicians: and one of Dr. Mead, by Roubillac, was presented to the college in 1756, by the late Dr. Askew. A portrait of him was etched by Pond, another by Richardson; a mezzotinto by Houston, from a painting of Ramsay; and an engraved portrait by Baron. There was also a medal of him struck in 1773, long after his decease, by Lewis Pingo.

Among the many characteristic anecdotes of Dr. Mead, which have been published, one is, that he never took a fee of any clergyman, except of Mr. Robert Leake, fellow of St. John's college, Cambridge; who, falling into a valetudinarian state, dabbled rather too much with the writings, and followed too closely some of the prescriptions, of the celebrated Dr. Cheyne. Being greatly emaciated in a course of time, by keeping too strictly to that gentleman's regimen, misapplying perhaps his rules, where the case required a different treatment, his friends advised him to apply to Dr. Mead; which he did, going directly to London to wait on the doctor, and telling him that "he had hitherto observed Cheyne's directions, as laid down in his printed books." Mead (a proud man and passionate), spoke with contempt of Cheyne and his regimen. "Follow my prescriptions," said he, "and I will set you up again." Mr. Leake submitted; and beginning to find some benefit, he asked the doctor every now and then, whether it might not be proper for him to follow at the same time such and such a prescription of Cheyne; which Mead took ill. When the well-meaning patient was got pretty well again, he asked the doctor what fees he desired or expected from him. "Sir," said the physician, "I have never yet, in the

whole course of my practice, taken or demanded any the least fee from any clergyman. But since you have been pleased, contrary to what I have met with in any other gentleman of your profession, to prescribe to me, rather than to follow my prescriptions, when you had committed the care of your recovery to my skill and trust, you must not take it amiss, nor will, I hope, think it unfair, if I demand ten guineas of you." The money, though not perhaps without some little reluctance, was paid down. The doctor at the same time told Leake, "You may come to me again, before you quit London." He did so; and Mead returned to him six guineas out of the ten which he had received.¹

MEADOWCOURT (RICHARD), an English critic, was born in Staffordshire in 1697, and was educated at Merton-college in Oxford, of which he became a fellow. In 1732, he published notes on Milton's *Paradise Regained*, and in the following year was promoted to a canonry in the church of Worcester. He was author of several small tracts, containing critical remarks on the English poets; and his notes were not neglected by the late bishop Newton, in publishing his edition of Milton. He was greatly esteemed by the learned in general, and died at Worcester in 1769, aged 72. Dr. Newton thus speaks of him in his preface to the *Paradise Regained*. After enumerating the assistance given by friends, he adds, "I had the honour of all these for my associates and assistants before, but I have been farther strengthened by some new recruits, which were the more unexpected, as they were sent me by gentlemen with whom I never had the pleasure of a personal acquaintance. The Rev. Mr. Meadowcourt, canon of Worcester, in 1732 published a critical dissertation, with notes, upon the *Paradise Regained*, a second edition of which was published in 1748; and he likewise transmitted to me a sheet of his manuscript remarks, wherein he hath happily explained a most difficult passage in *Lycidas*, better than any man had done before him." The passage alluded to is the 160th line of that poem, in which Mr. Meadowcourt explained the words "*Bellerus*," and "*Bayona's hold*." He was author also of eleven printed sermons, which are enumerated in *Cooke's Preacher's Assistant*.²

¹ Life by Dr. Maty, 1755, 8vo, and that prefixed to his works.—*Biog. Brit.*—*Hawkins's Life of Johnson*.—*Nichols's Bowyer*, vol. I. p. 266,—and vol. VI. p. 212.—*Dibdin's Bibliomania*, p. 485.

² *Nichols's Poems*.

MEARA (DERMOD O, or DERMITIUS), an Irish physician and poet, was born at Ormond, about the close of the sixteenth century, in the county of Tipperary, and educated at Oxford. Wood doubts this, because he could find no record of his matriculation or degrees; but in one of his writings he styles himself "lately a member of the university of Oxford," and it is probable that he took his medical degrees there, as immediately on his leaving Oxford, he settled in his own country, and soon attained the highest eminence in his profession. He was living in 1620, but the time of his death is not specified in our authorities. He wrote a heroic poem, in Latin, on the earl of Ormond and Ossory, entitled "*Ormonius, sive illust. herois et Domini D. Thomæ Butler, &c. prosapia, &c.*" printed at London in 1615, 8vo, with an English version by William Roberts, Ulster king at arms. He wrote also some medical treatises, of which one only was published, on hereditary disorders, "*Pathologia hereditaria generalis, &c.*" Dublin, 1619, 12mo. It was afterwards reprinted with the works of his son Edmund Meara, London, 1665, and Amsterdam, 1666, 12mo. This son, a graduate of Oxford, practised both in Ireland and England, was a member of the college of physicians of London, and resided for some time at Bristol. He died about 1680, and had a short controversy with Dr. Lower, occasioned by Meara's publishing an "*Examen Diatribæ Thomæ Willisii, de Febribus,*" London, 1665, 8vo. Lower answered it by a "*Vindictio Diatribæ Willisii,*" written with much controversial bitterness.¹

MECHAIN (PETER FRANCIS ANDREW), a very able French mathematician and astronomer, was born at Laon in 1744, where his father was an architect, and at one time a man of considerable property. At an early age he discovered a strong inclination for mathematical pursuits, and while he was under the instruction of his tutors, corresponded with Lalande, whom he was desirous of assisting in his labours. In 1772, Mechain was invited to Paris, where he was employed at the dépôt of the marine, and assisted M. Darquier in correcting his observations. Here his merit brought him acquainted with M. Doisy, director of the dépôt, who gave him a more advantageous situation at Versailles. At this place he diligently observed the

¹ Harris's Ware's Ireland.—Ath. Ox. vol. I.—Eloy, Dict. Hist. de Médecine.

heavens, and, in 1774, sent to the Royal Academy of Sciences "A Memoir relative to an Eclipse of Aldebaran," observed by him on the 15th of April. He calculated the orbit of the comet of 1774, and discovered that of 1781. In 1782, he gained the prize of the academy on the subject of the comet of 1661, the return of which was eagerly expected in 1790; and in the same year he was admitted a member of the academy, and soon selected for the superintendence of the *Connaissance des Temps*. In 1790, M. Mechain discovered his eighth comet, and communicated to the academy his observations on it, together with his calculations of its orbit. In 1792 he undertook, conjointly with M. Delambre, the labour of measuring the degrees of the meridian, for the purpose of more accurately determining the magnitude of the earth and the length of a metre. In the month of June 1792, M. Mechain set out to measure the triangles between Perpignan and Barcelona; and notwithstanding that the war occasioned a temporary suspension of his labours, he was enabled to resume and complete them during the following year. He died on the 20th of September 1805, at Castellon de la Plana, in the sixty-second year of his age. Lalande deplores his loss as that of not only one of the best French astronomers, but one of the most laborious, the most courageous, and the most robust. His last observations and calculations of the eclipse of the sun on the 11th of February, are inserted in the *Connaissance des Temps* for the year 15; and he also published a great many in the *Ephemerides* of M. Bode, of Berlin, which he preferred to a former work after Lalande became its editor. A more extensive memoir of his labours may be seen in Baron von Zach's *Journal* for July 1800, and Lalande's *History of Astronomy* for 1804.¹

MEDE, or MEAD (JOSEPH), a learned English divine, was born in 1586, of a good family, at Berden, in Essex. When he was about ten years old, both he and his father fell sick of the small pox; which proving mortal to the father, the son fell under the care of a Mr. Gower, to whom his mother was soon after married. He was sent to school first to Hoddesdon, in Hertfordshire, and then to Wethersfield, in Essex. While he was at this last school, going to London upon some occasion, he bought "Bellarmine's Hebrew Grammar;" and though his master, who had no

skill in that language, told him it was a book not fit for him, yet he studied it with so much eagerness, that in a little time he attained considerable skill in Hebrew. In 1602, he was sent to Christ's-college, in Cambridge; where, although he had an uncommon impediment in his speech, which would not suffer him to shew himself to advantage, he was soon distinguished for his abilities and learning. Not long after his entrance upon philosophical studies, he became disquieted with scepticism: for, meeting with a book in a fellow-student's chamber, either "Sextus Empiricus," or some other of the Pyrrhonic school, he began, upon the perusal of it, to move strange questions to himself, and even to doubt whether the *το Παν*, the whole frame of things, as it appears to us, were any thing more than a mere phantasm, or imagination; and, till his principles were settled, his life, as he professed, was utterly without comfort.

By the time he had taken the degree of master of arts, which was in 1610, he had made such progress in all kinds of academical study, that he was universally esteemed an accomplished scholar. He was an acute logician, an accurate philosopher, a skilful mathematician, an excellent anatomist, a great philologer, a master of many languages, and a good proficient in history and chronology. His first public effort was an address that he made to bishop Andrews, in a Latin tract "*De sanctitate relativa*;" which, in his maturer years, he censured as a juvenile performance, and therefore never published it. That great prelate, however, who was a good judge and patron of learning, liked it so well, that he not only was the author's firm friend upon an occasion that offered soon after, but also then desired him to be his domestic chaplain. This Mede very civilly refused; valuing the liberty of his studies above any hopes of preferment, and esteeming that freedom which he enjoyed in his cell, so he used to call it, as the haven of all his wishes. These thoughts, indeed, had possessed him betimes: for, when he was a school-boy, he was invited by his uncle, Mr. Richard Mede, a merchant, who, being then without children, offered to adopt him for his son, if he would live with him: but he refused the offer, preferring, as it should seem, a life of study to a life of gain.

He was not chosen fellow of his college till after he was master of arts, and then not without the assistance of his

friend bishop Andrews : for he had been passed over at several elections, on account of a groundless suspicion which Dr. Cary, then master of the college, afterwards bishop of Exeter, had conceived of him, that "he looked too much towards Geneva;" that is, was inclined to the tenets of that church. Being made fellow, he became an eminent and faithful tutor. After he had well grounded his pupils in classics, logic, and philosophy, his custom was to set every one his daily task ; which he rather chose, than to confine himself and them to precise hours for lectures. In the evening they all came to his chamber ; and the first question he put to each was, "Quid dubitas ? What doubts have you met with in your studies to-day ?" For he supposed, that to doubt nothing and to understand nothing was the same thing. By this method he taught the young men to exercise their reasoning powers, and not acquiesce in what they learn mechanically, with an indolence of spirit, which prepares them to receive implicitly whatever is offered them. In the mean time he was appointed reader of the Greek lecture of Sir Walter Mildmay's foundation ; an office which he held during the remainder of his life. While at college, he was so entirely devoted to study that he made even the time he spent in his amusements serviceable to his purpose. He allowed himself little or no exercise but walking ; and often, in the fields or college garden, would take occasion to speak of the beauty, distinctions, virtues, or properties, of the plants then in view : for he was a curious florist, an accurate herbalist, and thoroughly versed in the book of nature. The chief delight he took in company was to discourse with learned friends ; and he used to spend much time with his worthy friend Mr. William Chappel, afterwards provost of Trinity-college, Dublin, and bishop of Cork and Ross, a man of great learning, and who had a high regard for Mr. Mede.

He was a curious inquirer into the most abstruse parts of learning, and earnestly pursued the knowledge of those things which are most remote from the vulgar track. Among other things, he spent no small pains and time in sounding the depths of astrology, and consumed much paper in calculating the nativities of his near relations and fellow-students : but this was in his juvenile years, and he afterwards discovered the absurdity of such employment. He applied himself to the more useful study of history and

antiquities, particularly to those difficult sciences which made the ancient Chaldeans, Egyptians, and other nations so famous; tracing them, as far as he could have any light to guide him, in their oriental schemes and figurative expressions, as likewise in their hieroglyphics; not forgetting to inquire also into the oneirocritics of the ancients, because of the affinity which he conceived they might have with the language of the prophets. He was a curious and laborious searcher into antiquities relating to religion, Pagan, Jewish, Christian, and Mahometan: to which he added other attendants, necessary for understanding the more difficult parts of Scripture.

In 1618 he took the degree of bachelor in divinity, but his modesty restrained him from proceeding to that of doctor. In 1627, a similar motive induced him to refuse the provostship of Trinity-college, Dublin, into which he had been elected at the recommendation of archbishop Usher, who was his particular friend; as he did also when it was offered him a second time, in 1630. The height of his ambition was, only to have had some small donative sinecure added to his fellowship, or to have been preferred to some place of quiet, where, retired from the noise and tumults of the world, and possessed of a competency, he might be entirely at leisure for study and acts of piety. When, therefore, a report was spread that he was made chaplain to the archbishop of Canterbury, he thus expressed himself in a letter to a friend: that "he had lived, till the best of his time was spent, in tranquillitate et secessu; and now, that there is but a little left, should I," said he, "be so unwise, suppose there was nothing else, as to enter into a tumultuous life, where I should not have time to think my own thoughts, and must of necessity displease others or myself? Those who think so, know not my disposition in this kind to be as averse, as some perhaps would be ambitious." In the mean time, though his circumstances were scanty, for he had nothing but his fellowship and the Greek lecture, his charity was diffusive and uncommon; and, extraordinary as it may now seem, he devoted the tenth of his income to pious and charitable uses. But his frugality and temperance always afforded him plenty. His prudence or moderation, either in declaring or defending his private opinions, was very remarkable; as was also his freedom from partiality, prejudice, or prepossession, pride, anger, selfishness, flattery, and ambition. He died Oct. 1,

1638; in his 52d year, having spent above two-thirds of his time in college, to which he bequeathed the residue of his property, after some small legacies. He was buried next day in the college chapel. As to his person, he was of a comely proportion, and rather tall than otherwise. His eye was full, quick, and sparkling; his whole countenance sedate and grave; awful, but at the same time tempered with an inviting sweetness: and his behaviour was friendly, affable, cheerful, and upon occasion intermixed with pleasantry. Some of his sayings and bon mots are recorded by the author of his life; one of which was, his calling such fellow-commoners as came to the university only to see it, or to be seen in it, "the university tulips," that made a gaudy shew for a while; but, upon the whole, his biographers have made a better estimate of his learning than of his wit. In his life-time he produced three treatises only: the first entitled "*Clavis Apocalyptica ex innatis & insitis visionum characteribus eruta et demonstrata*," Cant. 1627, 4to; of which he printed only a few copies, at his own expence, and for the use of friends. To this he added, in 1632, "*In sancti Joannis Apocalypsin commentarius, ad amussim Clavis Apocalypticae*." This is the largest and the most elaborate of any of his writings. The other two were but short tracts: namely, "About the name *Θυσιαστήριον*, anciently given to the holy table, and about churches in the apostles' times." The rest of his works were printed after his decease; and in the best edition published by Dr. Worthington, in 1672, folio, the whole are divided into five books, and disposed in the following order. The first book contains fifty-three "Discourses on several texts of Scripture:" the second, such "Tracts and discourses as are of the like argument and design:" the third, his "Treatises upon some of the propheticall Scriptures, namely, The Apocalypse, St. Peter's prophecy concerning the day of Christ's second coming, St. Paul's prophecy touching the apostacy of the latter times, and three Treatises upon some obscure passages in Daniel:" the fourth, his "Letters to several learned men, with their letters also to him*:" the fifth, "*Fragmenta Sacra*, or such miscellanies of divinity, as could not well come under any of the aforementioned heads."

* A vast collection of his letters is in the British Museum, Harl. MS. No. 389, 390. See a notice of them by Dr. Birch in *Maty's Review*, vol. V. p. 126, &c.

These are the works of this pious and profoundly learned man, as not only his editor calls him in the title-page, but the best divines have allowed him to be. His comments on the book of Revelation, are still considered as containing the most satisfactory explanation of those obscure prophecies, so far as they have been yet fulfilled : and, in every other part of his works, the talents of a sound and learned divine are eminently conspicuous. It is by no means the least considerable testimony to his merit, that he has been highly and frequently commended by Jortin ; but the writer of our times who has bestowed most pains on the character and writings of Mr. Mede, and who has done the most honour to both, is the late learned bishop Hurd. This prelate has devoted the greater part of his tenth sermon "On the Study of the Prophecies" to the consideration of the "Clavis Apocalyptica." It would be superfluous to extract at much length from a work so well known ; but we may be permitted to conclude with Dr. Hurd's manner of introducing Mr. Mede to his hearers. Speaking of the many attempts to explain the Apocalypse, in the infancy of the reformed church, he says, "The issue of much elaborate enquiry was, that the book itself was disgraced by the fruitless efforts of its commentators, and on the point of being given up, as utterly impenetrable, when a SUBLIME GENIUS arose, in the beginning of the last century, and surprized the learned world with that great desideratum, a 'Key to the Revelations'."¹

¹ Life prefixed to his works.—Biog. Brit.

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**THE GENERAL
BIOGRAPHICAL DICTIONARY.**

A NEW EDITION.



VOL. XXII.

Printed by NICHOLS, SON, and BENTLEY,
Red Lion Passage, Fleet Street, London.

THE GENERAL
BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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VOL. XXII.

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LONDON:

PRINTED FOR J. NICHOLS AND SON; F. C. AND J. RIVINGTON; T. PAYNE,  
OTRIDGE AND SON; G. AND W. NICOL; G. WILKIE; J. WALKER; R. LEA;  
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AND CO. EDINBURGH; AND WILSON AND SON, YORK.

1815.



A NEW AND GENERAL  
BIOGRAPHICAL DICTIONARY.

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**MEDICI** (COSMO DE), a celebrated citizen of Florence, born in that city in 1389, was the eldest son of John de Medici, the founder of his illustrious family. "The maxims," says Mr. Roscoe, "which, uniformly pursued, raised the house of Medici to the splendour which it afterwards enjoyed, are to be found in the charge given by this venerable old man on his death-bed to his two sons: 'I feel,' said John de Medici, 'that I have lived the time prescribed me. I die content; leaving you, my sons, in affluence and in health, and in such a station, that while you follow my example, you may live in your native place honoured and respected. Nothing affords me more pleasure than the reflection that my conduct has not given offence to any one; but that, on the contrary, I have endeavoured to serve all persons to the best of my abilities. I advise you to do the same. With respect to the honours of the state, if you would live with security, accept only such as are bestowed on you by the laws, and the favour of your fellow-citizens; for it is the exercise of that power which is obtained by violence, and not of that which is voluntarily conferred, that occasions hatred and violence.'" At the death of this venerable man, in 1428, Cosmo had already obtained distinction both in the political and commercial world. In 1414, when the pope, John XXIII., was summoned to attend the council of Constance, he chose to be accompanied by Cosmo de Medici, among other men of eminence, whose high characters might countenance his cause. On the death of his father, Cosmo succeeded to the influence possessed by him as head of that powerful family, which rendered him the first citizen of the state,

though without any superiority of rank or title, and his conduct being marked by urbanity and generosity to all ranks, he acquired numerous and zealous partizans. Such was the influence of his family, that while the citizens of Florence fancied they lived under a pure republic, the Medici generally assumed to themselves the first offices of the state, or nominated such persons as they esteemed fit for those employments. Cosmo exerted this influence with great prudence and moderation; yet, owing to the discontent of the Florentines, with the bad success of the war against Lucca, a party arose, led on by Rinaldo de' Albizi, which, in 1433, after filling the magistracies with their own adherents, seized the person of Cosmo, and committed him to prison, and he was afterwards banished to Padua for ten years, and several other members and friends of the Medici family underwent a similar punishment. He was received with marked respect by the Venetian government, and took up his abode in the city of Venice. Within a year of his retreat, Rinaldo was himself obliged to quit Florence; and Cosmo being recalled, he returned amidst the acclamations of his fellow-subjects. Some victims were offered to his future security, and the gonfaloniere who had pronounced his sentence, with a few others of that party, were put to death. Measures were now taken to restrict the choice of magistrates to the partizans of the Medici, and alliances were formed with the neighbouring powers for the avowed purpose of supporting and perpetuating the system by which Florence was from that time to be governed. The manner in which Cosmo employed his authority, has conferred upon his memory the greatest honour. From this time his life was an almost uninterrupted series of prosperity. The tranquillity enjoyed by the republic, and the satisfaction and peace of mind which he experienced in the esteem and confidence of his fellow-citizens, enabled him to indulge his natural propensity to the promotion of science, and the patronage and encouragement of learned men. The richest private citizen in Europe, he surpassed almost all sovereign princes in the munificence with which he patronized literature and the fine arts. He assembled around him some of the most learned men of the age, who had begun to cultivate the Grecian language and philosophy. He established, at Florence, an academy expressly for the elucidation of the Platonic philosophy, at the head of which he placed the

celebrated Marsilius Ficinus. He collected from all parts by means of foreign correspondences, manuscripts of the Greek, Latin, and Oriental languages, which formed the foundation of the Laurentian library; nor was he less liberal in the encouragement of the fine arts. During the retirement of his latter days, his happiest hours were devoted to the study of letters and philosophy, and the conversation of learned men. He also endowed numerous religious houses, and built an hospital at Jerusalem for the relief of distressed pilgrims. While the spirit of his government was moderate, he avoided every appearance of state which might excite the jealousy or discontent of the Florentines; and therefore, by way of increasing his interest among them, restricted the marriages of his children to Florentine families. By such wise measures, and the general urbanity of his behaviour to all orders of men, he attained the title of "Father of his country," which was inscribed on his tomb. He died Aug. 1, 1464, aged seventy-five years, deeply lamented by the citizens of Florence.<sup>1</sup>

MEDICI (LORENZO, or LAWRENCE DE), grandson of the preceding, was born Jan. 1; 1448. From his earliest years he gave proofs of a vigorous mind, which was carefully cultivated, and exhibited many traits of that princely and liberal spirit which afterwards procured him the title of "Magnificent." In polite literature he cultivated poetry, and gave some proofs of his talents in various compositions. At the death of Cosmo, on account of the infirmities of his father Peter de Medici, he was immediately initiated into political life, although then only in his sixteenth year. He was accordingly sent to visit the principal courts in Italy, and acquire a personal knowledge of their politics and their rulers. In 1469 his father died, leaving his two sons Lorenzo and Julian heirs of his power and property; but it was Lorenzo who succeeded him as head of the republic. Upon the accession of Sixtus IV. to the papal throne, he went, with some other citizens, to congratulate the new pope, and was invested with the office of treasurer of the holy see, and while at Rome took every opportunity to add to the remains of ancient art which his family had collected. One of the first public occurrences after he conducted the helm of government, was a revolt of the inhabitants of Volterra, on account of

<sup>1</sup> Roscoe's Life of Lorenzo.—Rees's Cyclopædia.

a dispute with the Florentine republic ; by the recommendation of Lorenzo, means of force were adopted, which ended in the sack of the unfortunate city, an event that gave him much concern. In 1472, he re-established the academy of Pisa, to which he removed in order to complete the work, exerted himself in selecting the most eminent professors, and contributed to it a large sum from his private fortune, in addition to that granted by the state of Florence. Zealously attached to the Platonic philosophy, he took an active part in the establishment of an academy for its promotion, and instituted an annual festival in honour of the memory of Plato, which was conducted with singular literary splendour. While he was thus advancing in a career of prosperity and reputation, a tragical incident was very near depriving his country of his future services. This was the conspiracy of the Pazzi, a numerous and distinguished family in Florence, of which the object was the assassination of Lorenzo and his brother. In the latter they were successful ; but Lorenzo was saved, and the people attached to the Medici collecting in crowds, put to death or apprehended the assassins, whose designs were thus entirely frustrated, and summary justice was inflicted on the criminals. Salviati, archbishop of Pisa, was hanged out of the palace window in his sacerdotal robes ; and Jacob de Pazzi, with one of his nephews, shared the same fate. The name and arms of the Pazzi family were suppressed, its members were banished, and Lorenzo rose still higher in the esteem and affection of his fellow-citizens. The pope, Sixtus IV. who was deep in this foul conspiracy, inflamed almost to madness by the defeat of his schemes, excommunicated Lorenzo and the magistrates of Florence, laid an interdict upon the whole territory, and, forming a league with the king of Naples, prepared to invade the Florentine dominions. Lorenzo appealed to all the surrounding potentates for the justice of his cause ; and he was affectionately supported by his fellow-citizens. Hostilities began, and were carried on with various success through two campaigns. At the close of 1479, Lorenzo took the bold resolution of paying a visit to the king of Naples, and, without any previous security, trusted his liberty and his life to the mercy of a declared enemy. The monarch was struck with this heroic act of confidence, and a treaty of mutual defence and friendship was agreed upon between them, and Sixtus afterwards



consented to a peace. At length the death of Sixtus IV. freed him from an adversary who never ceased to bear him ill-will; and he was able to secure himself a friend in his successor Innocent VIII. He conducted the republic of Florence to a degree of tranquillity and prosperity which it had scarcely ever known before; and by procuring the institution of a deliberative body, of the nature of a senate, he corrected the democratical part of his constitution.

Lorenzo distinguished himself beyond any of his predecessors in the encouragement of literature and the arts: and his own productions are distinguished by a vigour of imagination, an accuracy of judgment, and an elegance of style, which afforded the first great example of improvement, and entitle him, almost exclusively, to the honourable appellation of the "restorer of Italian literature." His compositions are sonnets, canzoni, and other lyric pieces, some longer works in stanzas, some comic satires, and jocose carnival songs, and various sacred poems, the latter as serious as many of the former are licentious. Some of these pieces, especially those of the lighter kind, in which he imitated the rustic dialect, became extremely popular. His regard to literature, in general, was testified by the extraordinary attention which he paid to the augmentation of the Laurentian library. Although the ancestors of Lorenzo laid the foundation of the immense collection of MSS. contained in this library, he may claim the honour of having raised the superstructure. If there was any pursuit in which he engaged more ardently and persevered in more diligently than the rest, it was that of enlarging his collection of books and antiquities: for this purpose he employed the services of learned men, in different parts of Italy, and especially of his intimate friend and companion Politian, who took several journeys in order to discover and purchase the valuable remains of antiquity. "I wish," said Lorenzo to him as he was proceeding on one of these expeditions, "that the diligence of Picus and yourself would afford me such opportunities of purchasing books that I should be obliged even to pledge my furniture to possess them." Two journeys, undertaken at the instance of Lorenzo, into the east, by John Lascar, produced a great number of rare and valuable works. On his return from his second expedition, he brought with him two hundred copies, many of which he had procured

from a monastery at mount Athos ; but this treasure did not arrive till after the death of Lorenzo, who, in his last moments, expressed to Politian and Picus his regret that he could not live to complete the collection which he was forming for their accommodation. On the discovery of the invaluable art of printing, Lorenzo was solicitous to avail himself of its advantages in procuring editions of the best works of antiquity corrected by the ablest scholars, whose labours were rewarded by his munificence. When the capture of Constantinople by the Turks caused the dispersion of many learned Greeks, he took advantage of the circumstance, to promote the study of the Greek language in Italy. It was now at Florence that this tongue was inculcated under the sanction of a public institution, either by native Greeks, or learned Italians, who were their powerful competitors, whose services were procured by the diligence of Lorenzo de Medici, and repaid by his bounty. "Hence," says Mr. Roscoe, "succeeding scholars have been profuse of their acknowledgments to their great patron, who first formed that establishment, from which, to use their own classical figure, as from the Trojan horse, so many illustrious champions have sprung, and by means of which the knowledge of the Greek tongue was extended, not only through all Italy, but through France, Spain, Germany, and England; from all which countries numerous pupils attended at Florence, who diffused the learning they had there acquired throughout the rest of Europe."

The services of Lorenzo to the fine arts were not less conspicuous than those which he rendered to letters, by augmenting his father's collection of the remains of antient taste and skill. It is not, however, on this account only that he is entitled to the esteem of the professors and admirers of the arts. He determined to excite, among his countrymen, a good taste, and, by proposing to their imitation the remains of the ancient masters, to elevate their views beyond the forms of common life, to the contemplation of that ideal beauty which alone distinguishes works of art from mere mechanical productions. With this view he appropriated his gardens in Florence to the establishment of an academy for the study of the antique, which he furnished with a profusion of statues, busts, and other relics of art, the most perfect in their kind that he could procure. The

attention of the higher rank of his fellow-citizens was incited to these pursuits by the example of Lorenzo; that of the lower class by his liberality. To the latter he not only allowed competent stipends, while they attended to their studies, but appointed considerable premiums as rewards of their proficiency. To this institution, more than any other circumstance, Mr. Roscoe ascribes the sudden and astonishing proficiency which, towards the close of the 15th century, was evidently made in the arts, and which, commencing at Florence, extended itself to the rest of Europe. In 1488, his domestic comfort was much impaired by the loss of his wife; and after that his constitution appears to have given way, and in April 1492, he sunk under the debilitating power of a slow fever, and expired in the forty-fourth year of his age. For his general character, as well as the history of his age, we must refer to the very interesting work from which this brief account has been taken.<sup>1</sup>

MEDINA (Sir JOHN), a portrait-painter, was the son of Medina de l'Asturias, a Spanish captain, who had settled at Brussels, where this son was born in 1659, and was instructed in painting by Du Chatel. He married young, and came into England in 1686, where he drew portraits for several years. The earl of Leven encouraged him to go to Scotland, and procured him a subscription of five hundred pounds worth of business. He accepted the offer, and, according to Walpole, carried with him a large number of bodies and postures, to which he painted heads. He returned to England for a short time, but went again to Scotland, where he died in 1711, aged fifty-two, and was buried in the Grey Friars church-yard. He was knighted by the duke of Queensbury, lord high commissioner, being the last instance of that honour conferred in Scotland while a separate kingdom. He painted most of the Scotch nobility; but was not rich, having twenty children. The portraits of the professors in the Surgeons'-hall at Edinburgh were painted by him. Walpole notices other portraits by him in England, and adds, that he was capable both of history and landscape. The duke of Gordon presented his portrait to the grand duke of Tuscany, who placed it in the gallery at Florence, among the series of eminent artists painted by themselves. The prints in

<sup>1</sup> Roscoe's Life of Lorenzo, abridged in Rees's Cyclopædia.

an octavo edition of Milton were designed by him, but Mr. Walpole does not tell us of what date. Sir John's grandson, John Medina, the last of the family, died at Edinburgh in 1796. He practised painting in some measure, although all we have heard specified is the repair he gave to the series of Scottish kings in Holyrood-house, which are well known to be imaginary portraits.<sup>1</sup>

MEERMAN (GERARD), a very learned lawyer and pensionary of Rotterdam was born at Leyden in 1722; of his early history, pursuits, &c. our authorities give no account, nor have the bibliographers of this country, to whom he is so well known, supplied this deficiency. All we know is, that he died December 15, 1771, in the forty-ninth year of his age, after a life spent in learned research and labour, which produced the following works: 1. "*De rebus Mancipi et nec Mancipi.*" Leyden, 1741, 4to. 2. "*Specimen calculi fluxionalis,*" *ibid.* 1742, 4to. 3. "*Specimen animadversionum in Cazi institutiones,*" Mantuæ Carpetunorum (i. e. Madrid), reprinted with additions by the author, at Paris, 1747, 8vo. 4. "*Conspectus novi thesauri juris civilis et canonici,*" Hague, 1751, 8vo. This conspectus was immediately followed by the work itself. 5. "*Novus Thesaurus juris civilis,*" &c. 1751—1753, 7 vols. folio; a book of high reputation, to which his son John added an eighth volume, in 1780. 6. "*Conspectus Originum Typographicarum proxime in lucem edendarum,*" 1761, 8vo. This prospectus is very scarce, as the author printed but a very few copies: it is however in demand with collectors, as containing some things which he did not insert in the work itself. The abbé Gouget published a French translation, with some additions, in 1762. The entire work appeared in 1765, under the title of, 7. "*Origines Typographicæ,*" Hague, 2 vols. 4to. An analysis of this valuable work was drawn up by Mr. Bowyer, and printed in "*The Origin of Printing, in two Essays,* 1. The substance of Dr. Middleton's Dissertation on the origin of printing in England. 2. Mr. Meerman's account of the first invention of the art," 1774, 8vo. This volume was the joint composition of Messrs. Bowyer and Nichols. Meerman's partiality to Haerlem, as the origin of printing, was attacked with much severity by Heineken, who being a German, betrayed as much partiality to Mentz

<sup>1</sup> Walpole's Anecdotes.—Edwards's Continuation.

and Strasburgh. It seems, however, now to be agreed among typographical antiquaries, that Heineken paid too little attention to the claims of Haerlem, and Meerman infinitely too much. The dissertation of the latter, however, has very recently been reprinted in France, by Mons. Jansen, with useful notes, and a catalogue of all the books published in the Low Countries during the fifteenth century.<sup>1</sup>

MEHEGAN (WILLIAM ALEXANDER), a French historian, of Irish extraction, as his name sufficiently denotes, was born in 1721 at Salle in the Cévennes. He addicted himself very early to letters, and the history of his life is only the history of his publications. He produced in 1752, 1. "The origin of the Guebres, or natural religion put into action." This book has too much of the cast of modern philosophy to deserve recommendation, and has now become very scarce. 2. In 1755 he published "Considerations on the Revolutions of Arts," a work more easily to be found; and, 3. A small volume of "Fugitive Pieces" in verse, far inferior to his prose. In the ensuing year appeared, 4. His "Memoirs of the Marchioness de Terville, with the Letters of Aspasia," 12mo. The style of these memoirs is considered as affected, which, indeed, is the general fault prevalent in his works. In his person also he is said to have been affected and finical; with very ready elocution, but a mode of choosing both his thoughts and expressions that was rather brilliant than natural. His style, however, improved as he advanced in life. In 1759 he gave the world a treatise on, 5. "The origin, progress, and decline of Idolatry," 12mo; a production in which this improvement in his mode of writing is very evident. It is still more so in his, 6. "Picture of modern History," "Tableau de l'Histoire moderne," which was published in 1766, in 3 vols. 12mo. His chief faults are those of ill-regulated genius, which is very strongly apparent in this work; it is eloquent, full of those graces of elocution, and richness of imagination, which are said to have made his conversation so peculiar: but it becomes fatiguing from an excessive ambition to paint every thing in brilliant colours. He speaks of every thing in the present tense, and he embellishes every subject with images

<sup>1</sup> Dict. Hist.—Bowyer and Nichols's "Origin of Printing."—Dibdin's *Bibliomania and Typographical Antiquities*.—Saxii *Onomast.*

and allusions. He died Jan. 23, 1766, before this most considerable of his works was quite ready for publication. He was married, and his wife is said to have been a woman who in all respects did honour to the elegance of his taste. All his writings are in French.<sup>1</sup>

MEIBOMIUS, is the name of several learned men, who were Germans. JOHN-HENRY Meibomius was a professor of physic at Helmstadt, where he was born in 1590, and was afterwards first physician at Lubeck, where he died in 1655. He was the author of several learned works on medical subjects, such as "*Jusjurandum Hippocratis*," Gr. & Lat. 1643, 4to; "*De usu flagrorum in re medica*," Leyden, 1639, &c. &c. He is known in the literary world by a work published at Leyden in 1653, 4to, and entitled, "*Mæcenas, sive de C. Cilnii Mæcenatis vita, moribus, & rebus gestis*," in which he seems to have quoted every passage from antiquity, where any thing is said of Mæcenas; but having employed neither criticism nor method, he cannot claim any higher merit than that of a mere collector.<sup>2</sup>

MEIBOMIUS (HENRY), son of the former, was born at Lubeck in 1638; and after laying a proper foundation in literature at home, went in 1655 to the university of Helmstadt, where he applied himself to philosophy and medicine. Afterwards he went to study under the professors at Groningen, Franeker, and Leyden; and upon his return to Germany, projected a larger tour through Italy, France, and England, which he executed; he contracted an acquaintance with the learned wherever he went; and took a doctor of physic's degree in 1663, as he passed through Angers in France. He was offered a professorship of physic at Helmstadt in 1661: but his travelling scheme did not permit him to take possession of it till 1664. This, and the professorships of history and poetry, joined to it in 1678, he held to the time of his death, which happened in March, 1700. Besides a great number of works relating to his own profession, he published, in 3 vols. folio, in 1688, "*Scriptores rerum Germanicarum*," a very useful collection, which had been begun, but not finished, by his father.<sup>3</sup>

<sup>1</sup> Necrologie pour 1767.—Diet. Hist.

<sup>2</sup> Moreri.—Eloy, Dict. Hist. de Medicin.—Saxii Onomasticon.

<sup>3</sup> Moreri.—Eloy.—Niceron, vol. XVIII.—Saxii Onomasticon.

MEIBOMIUS (MARCUS), a very learned man, of the same family as the preceding, was born in 1611. He devoted himself to literature and criticism, but particularly to the learning of the ancients; as their music, the structure of their galleys, &c. In 1652 he published a collection of seven Greek authors, who had written upon ancient music, to which he added a Latin version by himself. It was entitled "*Antiquæ Musicæ auctores septem Græce et Latine, Marcus Meibomius restituit ac Notis explicavit.*" Amst. The first volume contains: I. Aristoxeni Harmonicorum Elementorum, libri iii. II. Euclidis Introductio Harmonica. III. Nichomachi Geraseni, Pythagorici, Harmon. Manuale. IV. Alypii Introductio Musica. V. Gaudentii Philosophi Introductio Harmonica. VI. Bacchii Senioris Introductio Artis Musicæ. The second volume: Aristidis Quintiliani de Musica, libri iii. Martiani Capellæ de Musica, liber ix. This, says Dr. Burney, is the most solid and celebrated of his critical works, in which all subsequent writers on the subject of ancient music place implicit faith. It is from these commentaries on the Greek writers in music, particularly Alypius, that we are able to fancy we can decipher the musical characters used by the ancient Greeks in their notation; which, before his time, had been so altered, corrupted, disfigured, and confounded, by the ignorance or negligence of the transcribers of ancient MSS., that they were rendered wholly unintelligible.

Meibomius, after this learned and elegant publication, was invited to the court of the queen of Sweden, to whom he had dedicated it; but this visit was not followed by the most pleasing consequences. Having by his enthusiastic account of the music of the ancients, impressed this princess with similar ideas, the younger Bourdelot, a physician, and his rival (as a classical scholar) in the queen's favour, instigated her majesty to desire him to sing an ancient Grecian air, while Naudet, an old Frenchman, danced *à la Grec* to the sound of his voice. But the performance, instead of exciting admiration, produced loud bursts of laughter from all present; which so enraged Meibomius, that seeing the buffoon Bourdelot in the gallery among the scoffers, and having no doubt but that it was he who, with a malicious design, had persuaded her majesty to desire this performance, immediately flew thither, and exercised the pugilist's art on his face so violently, without

being restrained by the presence of the queen, that he thought it necessary to quit the Swedish dominions before he could be called to an account for his rashness; and immediately went to Copenhagen, where being well received, he fixed his residence there, and became a professor at Sora, a Danish college for the instruction of the young nobility. Here too he was honoured with the title of aulic counsellor, and soon after was called to Elsinour, and advanced to the dignity of Architesorié, or president of the board of maritime taxes or customs; but, neglecting the duty of his office, he was dismissed, and upon that disgrace quitted Denmark. Soon after, he settled at Amsterdam, and became professor of history in the college of that city; but refusing to give instructions to the son of a burgomaster, alleging that he was not accustomed to instruct boys in the elements of knowledge, but to finish students arrived at maturity in their studies, he was dismissed from that station. After quitting Amsterdam, he visited France and England; then returning to Holland, he led a studious and private life at Amsterdam till 1710 or 1711, when he died at near 100 years of age.

Meibomius pretended that the Hebrew copy of the Bible was full of errors, and undertook to correct them by means of a metre, which he fancied he had discovered in those ancient writings; but this drew upon him no small raillery from the learned. Nevertheless, besides the work above mentioned, he produced several others, which shewed him to be a good scholar; particularly his "*Diogenes Laertius*," Amst. 1692, 2 vols. 4to, by far the most critical and perfect edition of that writer; his "*Liber de Fabrica Triremium*," 1671, in which he thinks he discovered the method in which the ancients disposed their bancs of oars; his edition of the ancient Greek Mythologists; and his dialogues on Proportions, a curious work, in which the interlocutors, or persons represented as speaking, are Euclid, Archimedes, Apollonius, Pappus, Eutocius, Theo, and Hermotimus. This last work was opposed by Langius, and by Dr. Wallis in a considerable tract, printed in the first volume of his works.<sup>1</sup>

<sup>1</sup> Moreri.—Burney's Hist. of Music, and in the Cyclopædia.—Hutton's Dict.—Saxii Onomasticon.



MEIER (GEORGE FREDERIC), a German writer on philosophical subjects, was born in 1718, at Ammendorff, near Halle in Saxony. He appeared first as an author in 1745, when he published, in German, 1. His "Representation of a Critic," being his delineation of the character of a perfect critic. In the same year he produced, 2. "Instructions how any one may become a Modern Philosopher," 8vo. We have a translation in this country, called "The Merry Philosopher, or Thoughts on Jestings," published in 1764, from the German of Meier, but whether a translation of the last-mentioned work, we know not. It is a very dull performance. Whatever merit might belong to his works on philosophical and critical subjects, they were peculiarly his own, for he was not master of the learned languages. Yet his work on the elements of all the polite arts, was received by his countrymen with no inconsiderable approbation. It is entitled, 3. "Introduction to the elegant arts and sciences;" and was printed at Halle, in 8vo, 1748—1750; and republished, in three parts, in 1754—1759. J. Matthew Gesner, however, in his "Isagoge," is frequently severe against this author, and particularly derides his form of *Æsthetics*, which had been much applauded. Meier died in 1777.<sup>1</sup>

MEKERCHUS. See METKERKE.

MELA (POMPONIVS), an ancient Latin writer, was born in the province of Bætica in Spain, and flourished in the first century, in the reign of the emperor Claudius. His three books of "Cosmography, or De situ Orbis," are written in a concise, perspicuous, and elegant manner; and have been thought worthy of the attention and labours of the ablest critics. Isaac Vossius gave an edition of them in 1658, 4to, with very large and copious notes, in which he takes frequent occasion to criticize "Salmasius's Commentaries upon Solinus." James Gronovius published "Mela," in 1658, 12mo, with shorter notes; in which, however, as if he resented Vossius's treatment of Salmasius, he censures his animadversions with some degree of severity. To this edition of Mela, is added, "Julii Honorii oratoris excerptum cosmographiæ," first published from the manuscript; and "Æthici Cosmographia." Vossius answered the castigations of Gronovius, in an "Appendix to his Annotations," 1686, 4to; but, dying the same year,

<sup>1</sup> Dict. Hist.—Saxii Onomasticon.

left his manes to be insulted by Gronovius, in another edition of Mela immediately published, with illustrations by medals. In this last edition by Gronovius, are added five books, "De geographia," written by some later author; by Jornandes, as Fabricius conjectures. Perhaps one of the best editions of Pomponius Mela, is that by Reynolds, printed at Exeter in 1711, 4to, illustrated with 27 maps, and which was reprinted at London, 1719 and 1739, and at Eton, 1761 and 1775, 4to. The last edition, collated with many MSS. is that by C. H. Tzschuckius, printed at Leipsic, 1807, 7 vols. 8vo.<sup>1</sup>

MELANTHON (PHILIP), whom the common consent of all ecclesiastical historians has placed among the most eminent of the reformers, was born at Bretten, in the Palatinate upon the Rhine, Feb. 16, 1497. His family name, Schwartserd, in German, means literally *black earth*, which, according to the custom of the times (as in the case of Oecolampadius, Erasmus, Chytræus, Reuchlin, &c.), was exchanged for Melancthon, a compound Greek word of the same signification. His education was at first chiefly under the care of his maternal grandfather Reuter, as his father's time was much engrossed by the affairs of the elector Palatine, whom he served as engineer, or commissary of artillery. He first studied at a school in Bretten, and partly under a private tutor, and gave very early proofs of capacity. He was afterwards sent to Pfortsheim, a city in the marquisate of Baden, where was a flourishing college, and here he became known to the celebrated Reuchlin, to whom it would appear he was distantly related, and who assisted him in learning the Greek language. Probably by his advice, Melancthon went to the university of Heidelberg, where he was matriculated on Oct. 13, 1509. Such was his improvement here that his biographers inform us he was admitted to his bachelor's degree, although under fourteen years of age, and that he was intrusted to teach the sons of count Leonstein. Yet, notwithstanding his extraordinary proficiency, he was refused his degree of master on account of his youth; and, either disappointed in this, or because the air of Heidelberg did not agree with his constitution, he left that university in 1512, and went to Tubingen, where he resided six years.

<sup>1</sup> Vossius de Hist. Lat.—Fabric. Bibl. Lat.—Saxii Onomasticon.

Baillet has with much propriety classed Melancthon among the *enfants celebres*, or list of youths who became celebrated for early genius and knowledge. It is said that while at Heidelberg he was employed in composing the greatest part of the academical speeches, and Baillet adds, that at thirteen he wrote a comedy, and dedicated it to Reuchlin. With such capacity and application he could not fail to distinguish himself during his residence at Tübingen, where he studied divinity, law, and mathematics, and gave public lectures on the Latin classics, and on the sciences. About this time Reuchlin had made him a present of a small edition of the Bible, printed by Frobenius, in reading which, we are told, he took much delight. In 1513 he was created doctor in philosophy, or master of arts, and had attracted the notice of Erasmus, who conceived the highest hopes of him—"What hopes, indeed," he said about 1515, "may we not entertain of Philip Melancthon, who though as yet very young, and almost a boy, is equally to be admired for his knowledge in both languages? What quickness of invention! what purity of diction! what powers of memory! what variety of reading! what modesty and gracefulness of behaviour!"

In 1513, Frederic elector of Saxony, on the recommendation of Reuchlin, presented him to the Greek professorship in the university of Wittemberg; and his learned and elegant inauguration speech was highly applauded, and removed every prejudice which might be entertained against his youth. Here he read lectures upon Homer and part of the Greek Testament to a crowded audience, and here also he first formed that acquaintance with Luther, then divinity professor at Wittemberg, which was of so much importance in his future life. He became also known to Carolstadt, one of Luther's most zealous adherents in opposing the corruptions of popery, and who was at this time archdeacon of Wittemberg. Finding that some of the sciences had been taught here in a very confused and imperfect manner for want of correct manuals, or text-books, he published in 1519 his "Rhetoric," which was followed by similar works on "Logic" and "Grammar." In the above-mentioned year (1519) he accompanied Luther to Leipsic, to witness that conference which Luther had with Eckius (see LUTHER, vol. XXI. p. 507), and joined so much in the debate as to give Eckius a very unpleasant specimen of his talents in controversy. From this time Melancthon

became an avowed supporter of the doctrines of the reformation.

In 1520, Melancthon read lectures on St. Paul's epistle to the Romans, which were so much approved by Luther, that he caused them to be printed for the good of the church, and introduced them by a preface. In the following year, hearing that the divines of Paris had condemned the works and doctrine of Luther by a formal decree, Melancthon opposed them with great zeal and force of argument, and affirmed Luther's doctrine to be sound and orthodox. In 1527 he was appointed by the elector of Saxony, to visit all the churches within his dominions. He was next engaged to draw up, conjointly with Luther, a system of laws relating to church government, public worship, the ranks, offices, and revenues of the priesthood, and other matters of a similar nature, which the elector promulgated in his dominions, and which was adopted by the other princes of the empire, who had renounced the papal supremacy and jurisdiction. In 1529 he accompanied the elector to the diet at Spire, in which the princes and members of the reformed communion acquired the denomination of Protestants, in consequence of their protesting against a decree, which declared unlawful every change that should be introduced into the established religion, before the determination of a general council was known. He was next employed by the protestant princes assembled at Cobourg and Augsburgh to draw up the celebrated confession of faith, which did such honour to his acute judgment and eloquent pen, and is known by the name of the *Confession of Augsburgh*, because presented to the emperor and German princes at the diet held in that city in June 1530. The princes heard it with the deepest attention: it confirmed some in the principles they had embraced, and conciliated those who from prejudice or misrepresentation, had conceived more harshly of Luther's sentiments than they deserved. The style of this confession is plain, elegant, grave, and perspicuous, such as becomes the nature of the subject, and such as might be expected from Melancthon's pen. The matter was undoubtedly supplied by Luther, who, during the diet, resided at Cobourg; and even the form it received from the eloquent pen of his colleague, was authorized by his approbation and advice. This confession contains twenty-eight chapters, of which twenty-one are employed in

representing the religious opinions of the protestants, and the other seven in pointing out the corruptions of the church of Rome. To the adherents of that church it could not therefore be acceptable, and John Faber, afterwards bishop of Vienne in Dauphiné, with Eckius and Cochlæus, were selected to draw up a refutation, to which Melancthon replied. In the following year he enlarged his reply, and published it with the other pieces that related to the doctrine and discipline of the Lutheran church, under the title of "A Defence of the Confession of Augsburg."

Melancthon made a very distinguished figure in the many conferences which followed this diet. It was in these that the spirit and character of Melancthon appeared in their true colours; and it was here that the votaries of Rome exhausted their efforts to gain over to their party this pillar of the reformation, whose abilities and virtues added a lustre to the cause in which he had embarked. His gentle spirit was apt to sink into a kind of yielding softness, under the influence of mild and generous treatment. Accordingly, while his adversaries soothed him with fair words and flattering promises, he seemed ready to comply with their wishes; but, when they so far forgot themselves as to make use of threats, Melancthon appeared in a very different point of light, and showed a spirit of intrepidity, ardour, and independence. It was generally thought that he was not so averse to an accommodation with the church of Rome as Luther, which is grounded upon his saying that they "ought not to contend scrupulously about things indifferent, provided those rites and ceremonies had nothing of idolatry in them; and even to bear some hardships, if it could be done without impiety." But there is no reason to think that there was any important difference between him and Luther, but what arose from the different tempers of the two men, which consisted in a greater degree of mildness on the part of Melancthon. It was, therefore, this moderation and pacific disposition which made him thought a proper person to settle the disputes about religion, which were then very violent in France; and for that purpose he was invited thither by Francis I. Francis had assisted at a famous procession, in Jan. 1535, and had caused some heretics to be burnt. Melancthon was exhorted to attempt a mitigation of the king's anger; he wrote a letter therefore to John Sturmius, who was then in France; and another to

Du Bellai, bishop of Paris. A gentleman, whom Francis had sent into Germany, spoke to Melancthon of the journey to France; and assured him, that the king would write to him about it himself, and would furnish him with all the means of conducting him necessary for his safety. To this Melancthon consented, and the gentleman upon his return was immediately dispatched to him with a letter. It is dated from Guise, June 28, 1535, and declares the pleasure the king had, when he understood that Melancthon was disposed to come into France, to put an end to their controversies. Melancthon wrote to the king, Sept. 28, and assured him of his good intentions; but was sorry, he could not as yet surmount the obstacles to his journey. The truth was, the duke of Saxony had reasons of state for not suffering this journey to the court of Francis I. and Melancthon could never obtain leave of him to go, although Luther had earnestly exhorted that elector to consent to it, by representing to him, that the hopes of seeing Melancthon had put a stop to the persecution of the protestants in France; and that there was reason to fear, they would renew the same cruelty, when they should know that he would not come. Henry VIII. king of England, had also a desire to see Melancthon, but neither he nor Francis I. ever saw him.

His time was now chiefly employed in conferences and disputes about religion. In 1539, there was an assembly of the protestant princes at Francfort, concerning a reformation; and another in 1541, at Worms, where there happened a warm dispute between Melancthon and Eckius respecting original sin. But, by the command of the emperor, it was immediately dissolved, and both of them appointed to meet at Reinspurg; where Eckius proposing a sophism somewhat puzzling, Melancthon paused a little, and said, "that he would give an answer to it the next day." Upon which Eckius represented to him the disgrace of requiring so long a time; but Melancthon replied, that he sought not his own glory, but that of truth. In 1543 he went to the archbishop of Cologne, to assist him in introducing a reformation into his diocese; but without effect. He attended at seven conferences in 1548; and was one of the deputies whom Maurice, elector of Saxony, was to send to the council of Trent, in 1552. His last conference with the doctors of the Romish communion was at Worms, in 1557. He died at Wittemberg, April

19, 1560, in his sixty-third year; and was buried near Luther, in the church of the castle, two days after. Some days before he died, he wrote upon a piece of paper the reasons which made him look upon death as a happiness; and the chief of them was, that it "delivered him from theological persecutions." Nature had given him a peaceable temper, which was but ill-suited for the time in which he lived. His moderation greatly augmented his uneasiness. He was like a lamb in the midst of wolves. Nobody liked his mildness; it looked as if he was lukewarm; and even Luther himself was sometimes angry at it. It was, indeed, considering his situation, very inconvenient; for it not only exposed him to all kinds of slander, but would not suffer him to "answer a fool according to his folly." The only advantage it procured him, was to look upon death without fear, by considering, that it would secure him from the "odium theologicum," the hatred of divines, and the discord of false brethren. He was never out of danger, but might truly be said, "through fear, to be all his life-time subject to bondage." Thus he declared, in one of his works, that he "had held his professor's place forty years without ever being sure that he should not be turned out of it before the end of the week."

He married a daughter of a burgomaster of Wittemberg in 1520, who lived with him till 1557. He had two sons and two daughters by her; and his eldest daughter Anne, in 1536, became the wife of George Sabinus, one of the best poets of his time. His other daughter was married, in 1550, to Gaspar Peucer, who was an able physician, and very much persecuted. Melancthon was a very affectionate father; and there is an anecdote preserved of him, which perfectly agrees with his character for humility. A Frenchman, it is said, found him one day, holding a book in one hand, and rocking a child with the other; and upon his expressing some surprise, Melancthon made such a pious discourse to him about the duty of a father, and the state of grace in which the children are with God, "that this stranger went away," says Bayle, "much more edified than he came." Melchior Adam relates a curious dialogue which passed between his son-in-law Sabinus, and cardinal Bembus, concerning Melancthon. When Sabinus went to see Italy, Melancthon wrote a letter to cardinal Bembus, to recommend him to his notice. The cardinal laid a great

stress upon the recommendation; for he loved Melancthon for his abilities and learning, however he might think himself obliged to speak of his religion. He was very civil therefore to Sabinus, invited him to dine with him, and in the time of dinner asked him a great many questions, particularly these three: "What salary Melancthon had? what number of hearers? and what he thought concerning the resurrection and a future state?" To the first question Sabinus replied, "that his salary was not above 300 florins a year." Upon hearing this, the cardinal cried out, "Ungrateful Germany! to value at so low a price so many labours of so great a man." The answer to the second was, "that he had usually 1500 hearers." "I cannot believe it," says the cardinal: "I do not know an university in Europe, except that of Paris, in which one professor has so many scholars." To the third, Sabinus replied, "that Melancthon's works were a full and sufficient proof of his belief in those two articles." "I should think him a wiser man," said the cardinal, "if he did not believe any thing about them."

Melancthon was a man in whom many good as well as great qualities were wonderfully united. He had great abilities, great learning, great sweetness of temper, moderation, contentedness, and other qualities, which would have made him very happy in any other times but those in which he lived. He never affected dignities, honours, or riches, but was rather negligent of them: too much so, in the opinion of some, considering he had a family; and his son-in-law Sabinus, who was of a more ambitious disposition, was actually at variance with him upon this subject. Learning was infinitely obliged to him on many accounts; on none more than this, that he reduced almost all the sciences, which had been taught before in a vague irregular manner, into systems. We have mentioned that he compiled compendiums for the use of his scholars; and also a treatise "On the Soul," the design of which was, to free the schools from the nugatory subtleties and idle labours of the scholastics, and to confine the attention of young men to useful studies. He industriously ransacked the writings of the ancients, to collect from them, in every branch of learning, whatever was most deserving of attention. Mathematical studies he held in high estimation, as appears from his declamation *De Mathematicis Disciplinis*, "On Mathematical Learning," which will very well repay



the trouble of perusal. In philosophy he followed Aristotle as, in his judgment, the most scientific and methodical guide, but always in due subordination to Revelation, and only so far as was likely to answer some valuable purpose. "I would have no one," says he, "trifle in philosophising, lest he should at length even lose sight of common sense; rather let him be careful both in the study of physics and morals, to select the best things from the best sources."

If the particular cast of Melancthon's mind be considered, it will not be thought surprising, that in philosophy he preferred a moderate attachment to a particular sect, to any bold attempt at perfect innovation. Though he possessed a sound understanding and amiable temper, he wanted that strength and hardness of spirit, which might have enabled him to have done in philosophy, what Luther did in religion. He therefore chose rather to correct the established mode of philosophising, than to introduce a method entirely new. If it be a just occasion of regret, that in consequence of the natural gentleness, and perhaps timidity, of his temper, he proceeded no further, it ought not to be forgotten, that while religion was much indebted to his cool and temperate, but honest exertions, philosophy was not without obligation to him, for the pains which he took to correct its eccentricities, and adorn it with the graces of eloquence.

Melancthon made use of the extensive influence, which his high reputation, and the favour of the reigning elector of Saxony, gave him in the German schools, in which he was considered as a kind of common preceptor, to unite the study of the Aristotelian philosophy with that of ancient learning in general. And he was much assisted in the execution of this design, by the labours of many learned protestants of the Germanic schools from Italy and Great Britain, who brought with them an attachment to the Peripatetic system, and, wherever they were appointed public preceptors, made that system the basis of their philosophical instructions. From Wittemberg, Tübingen, Leipsic, and other seminaries; conducted after the manner which was introduced by Melancthon, many learned men arose, who, becoming themselves preceptors, adopted the same plan of instruction, which from Melancthon was called the Philippic method; and thus disseminated the Peripatetic doctrine, till at length it was almost every

where taught in the German protestants schools, under the sanction of civil and ecclesiastical authority. Considering the distractions of his life, and the infinity of disputes and tumults in which he was engaged, it is astonishing, how he could find leisure to write so many books. Their number is prodigious, insomuch that it was thought necessary to publish a chronological catalogue of them in 1582. They are theological, moral, and philosophical; some, however, relate to what is usually denominated the belles lettres, and others are illustrative of various classical authors. The most complete edition was published by the author's son-in-law, Jasper Peucer, 1601, in 4 vols. fol.<sup>1</sup>

MELEAGER, a Greek epigrammatic poet, and the first collector of the epigrams that form the Greek Anthologia, was the son of Eucrates, and is generally considered as a native of Gadara in Syria, where he chiefly lived; but, according to Harles, was born rather at Atthis, an inconsiderable place, in the territory of Gadara. The time in which he lived has been a subject of controversy. Vavassor, in some degree, with the consent of Fabricius, and Reiske, in his *Notitia Poetarum Anthologicorum*, p. 131, contend, that he lived under Seleucus VI. the last king of Syria, who began to reign in olym. 170. 3. A. C. 96. This is confirmed by an old Greek scholiast, who says, ἡμᾶσεν ἐπὶ Σελεύκῃ τῇ ἑσχάτῃ. "He flourished under Seleucus the last." Saxius accordingly inserts his name at the year above-mentioned. Some would carry him back to the 148th olympiad, A. C. 186, which, however, is not incompatible with the other account; and Schneider would bring him down to the age of Augustus, from a supposed imitation of an epigram of Strato, who lived then. But, as it may equally be supposed that Strato imitated him, this argument is of little validity. One of his epigrams in praise of Antipater Sidonius, seems to prove that he was contemporary with him (*Epig. cxxiii.* ed. Brunck.) and another, in which he speaks of the fall of Corinth as a recent event, which happened in olym. 158. 4. may be thought to fix him also to that time. As he calls himself πολυέτης, or aged, in one of his compositions, there will be no inconsistency between these marks, and the account of the scholiast.

In his youth, Meleager lived chiefly at Gadara, and imi-

<sup>1</sup> Melchior Adam.—Life of Melancthon, by Camerarius.—Brucker. We are happy to find that the public may soon expect a very elaborate life of this great reformer, from the rev. Aulay Macaulay, vicar of Rothley, co. Leicester.

tated the style and manner of Menippus, who had lived before him in the same city. He afterwards resided at Tyre; but in his old age, on account of the wars which then ravaged Syria, he changed his abode to the island of Cos, where he died. In the *Anthologia* are extant three epitaphs upon this poet, two of which, at least, are supposed to have been written by himself. Of one there can be no doubt from internal evidence, "*Ναυος εμα*," &c.

There was a Cynic of Gadara, of the name of Meleager, whom some confound with this poet, and others distinguish; it seems very unlikely that this elegant writer was a Cynic. Meleager formed two collections of Greek verses, under the name of *Anthologia*; one, it is melancholy to say, was entirely dedicated to that odious passion of the Greeks, which among us it is a shame even to mention. To this infamous collection was prefixed a poem, still extant, in which the youths whose beauty was celebrated, are described as flowers. A poet named Strato, increased this collection, and prefixed to it his own name: but Agathias and Planudes, to their honour, rejected this part altogether, and formed their collections from the second *Anthologia* of Meleager, which consisted of compositions entirely miscellaneous. On this the present collections of Greek epigrams are founded. The poems of Meleager in Brunck's edition, amount to 129, the greater part of which are epigrams. They display great elegance of genius, and do as much honour to the collection, as most of those which it contains. Lord Chesterfield's indiscriminate censure of the Greek epigrams, must be the result of mere ignorance, since many of them are of the highest elegance. He had seen, probably, a few of the worst; and knew nothing of the rest. Of the epigrams of Meleager, many are truly elegant, but those numbered, in Brunck's *Analecta*, 50, 51, 52, 55, 57, 58, 61, 63, 109, 111, 112, and several others, have beauty enough to rescue the whole collection from the unjust censure of the witty, but not learned earl.<sup>1</sup>

MELETIUS, bishop of Lycopolis in Thebais, who is known in church history as the chief of the sect of *Meletians*, was convicted of sacrificing to idols, during the Dioclesian persecution, and imprisoned and degraded by a council held by Peter, bishop of Alexandria. Upon his

<sup>1</sup> Harles in edit. Fabric. Bibl. Græc. vol. IV. p. 416.—Schneider Peric. Criticum, p. 65.—Saxii Onomast.

release, Meletius caused a schism about the year 301, separating himself from Peter, and the other bishops, charging them, but particularly Peter, with too much indulgence in the reconciliation of apostates. By the council of Nice, A. D. 325, he was permitted to remain in his own city, Lycopolis, but without the power either of electing, or ordaining, or appearing upon that account either in the country or city; so that he retained only the mere title of bishop. His followers at this time were united with the Arians. Meletius resigned to Alexander, bishop of Alexandria, the churches over which he had usurped superiority, and died some time after. When he was dying, he named one of his disciples his successor. Thus the schism began again, and the Meletians subsisted as far as the fifth century, but were condemned by the first council of Nice.<sup>1</sup>

MELISSUS, a philosopher of Samos, of the Eleatic sect, who flourished about the year 444 B. C. was a disciple of Parmenides, to whose doctrines he closely adhered. He was likewise a man of political wisdom and courage, which gave him great influence among his countrymen, and inspired them with a high veneration for his talents and virtues. Being appointed by them to the command of a fleet, he obtained a great naval victory over the Athenians. As a philosopher, he maintained that the principle of all things is one and immutable, or that whatever exists is one being; that this one being includes all things, and is infinite, without beginning or end; that there is neither vacuum nor motion in the universe, nor any such thing as production or decay, that the changes which it seems to suffer, are only illusions of our senses, and mere appearances; and that we ought not to lay down any thing positively concerning the gods, since our knowledge of them is so uncertain. Dr. Cudworth, in his "Intellectual System," has opposed these opinions.<sup>2</sup>

MELITO, an ancient Christian father, was bishop of Sardis in Asia, and composed several works upon the doctrine and discipline of the church; of which we have nothing now remaining but their titles, and some fragments preserved by Eusebius, in his Ecclesiastical Hist. book IV. The most valuable of these is part of an humble petition, which he presented to the emperor Marcus Antoninus; in

<sup>1</sup> Cave, vol. I.—Dupin.—Lardner's Works.

<sup>2</sup> Brucker.—Moreri.

which he beseeches him, "to examine the accusations which were brought against the Christians, and to stop the persecution, by revoking the edict which he had published against them." He represents to him, that "the Roman empire was so far from being injured or weakened by Christianity, that its foundation was more firmly established, and its bounds considerably enlarged, since that religion had taken footing in it;" that "the Christian religion had been persecuted by none but the worst emperors, such as Nero and Domitian; that Adrian and Antoninus had granted privileges in its favour; and that he hoped from his clemency and goodness, that they should obtain the same protection of their lives and properties from him." This petition was presented, according to Eusebius, in the year 170; but other authors give it the date of 175 or 177, and Dupin 182. Melito died before the pontificate of Victor, probably about the year 192, as we learn from a letter of Polycrates to that pope, where he speaks of Melito as of a man dead, and in the following terms: "What shall I say of Melito, whose actions were all guided by the operations of the Holy Spirit? who was interred at Sardis, where he waits the resurrection and the judgment." He passed, it seems, for a prophet in his day; that is, for a man inspired by God; according to the testimony of Tertullian, as Jerome represents it. The same Tertullian observes also, that he was an elegant writer and a good orator; which, however, it would not be easy to discover from the fragments that remain of him.<sup>1</sup>

MELLAN (CLAUDE), a French engraver and designer, particularly celebrated for a mode of engraving peculiar to himself, and of his own invention, that of forming a whole head by one line of the graver, swelling it in various places to produce the shades. A head of our Saviour, formed of one spiral line, beginning at the tip of the nose, is his most famous work in this style. There are also portraits by him, of pope Clement VIII. and of the marquis Justiniani, and a set of the Justiniani gallery, all of which are highly esteemed. Charles II. was desirous of inviting him to settle in England; but an attachment to his country, and a happy marriage in it, fixed him at home. He was born at Abbeville in 1601, and died at Paris in 1688.<sup>2</sup>

<sup>1</sup> Dupin.—Mosheim.—Lardner's Works.

<sup>2</sup> Strutt's Dict.—Moreri.—Dict. Hist.

MELMOTH (WILLIAM, esq.), a learned and worthy bencher of Lincoln's-inn, was born in 1666. In conjunction with Mr. Peere Williams, Mr. Melmoth was the publisher of "Vernon's Reports," under an order of the court of chancery. He had once an intention of printing his own "Reports;" and a short time before his death, advertised them at the end of those of his coadjutor Peere Williams, as then actually preparing for the press. They have, however, not yet made their appearance. But the performance for which he justly deserves to be held in perpetual remembrance, is, "The Great Importance of a Religious Life." It is a singular circumstance that the real author of this most admirable treatise should never have been publicly known until mentioned in the Anecdotes of Bowyer. It was ascribed by Walpole in his "Royal and Noble Authors," to the first earl of Egmont. Of this work Mr. Melmoth's son says, in the short preface which accompanies it, that "It may add weight, perhaps, to the reflections contained in the following pages, to inform the reader, that the author's life was one uniform exemplar of those precepts, which, with so generous a zeal, and such an elegant and affecting simplicity of style, he endeavours to recommend to general practice. He left others to contend for modes of faith, and inflame themselves and the world with endless controversy; it was the wiser purpose of his more ennobled aim, to act up to those clear rules of conduct which Revelation hath graciously prescribed. He possessed by temper every moral virtue; by religion every Christian grace. He had a humanity that melted at every distress; a charity which not only thought no evil, but suspected none. He exercised his profession with a skill and integrity, which nothing could equal, but the disinterested motive that animated his labours, or the amiable modesty which accompanied all his virtues. He employed his industry, not to gratify his own desires; no man indulged himself less: not to accumulate useless wealth; no man more disdained so unworthy a pursuit: it was for the decent advancement of his family, for the generous assistance of his friends, for the ready relief of the indigent. How often did he exert his distinguished abilities, yet refuse the reward of them, in defence of the widow, the fatherless, and him that had none to help him! In a word, few have ever passed a more useful, not one a more blameless life; and his whole time was employed either in doing

good, or in meditating it. He died on the 6th day of April, 1743, and lies buried under the cloister of Lincoln's-inn chapel." This passage is repeated in a short tract entitled "Memoirs of a late eminent Advocate," published in 1796, in which the character of his father is rather more unfolded. We learn from this tract, that Mr. Melmoth "from early youth performed the painful but indispensable duty of communing with his own heart, with the severest and most impartial scrutiny." This appears by a copy of a letter from some eminent casuit, whom he had consulted respecting certain religious scruples. He was afterwards perplexed respecting taking the oaths at the revolution, which happened when he had the prospect of being admitted to the bar. On this occasion he consulted the celebrated Mr. Norris of Bemerton, and a correspondence took place, part of which is published in the "Memoirs." It is probable that he was at last convinced of the lawfulness of the oaths, as he was called to the bar in 1693. There are other letters and circumstances given in these "Memoirs," which tend to raise the character of Mr. Melmoth as a man of sincerity and humility, not, however, perhaps, unmixed with what may now be reckoned a degree of superstitious weakness.

With respect to his "Great Importance," it may be added, to the credit of the age, that above 100,000 copies have been sold since the author's death.<sup>1</sup>

MELMOTH (WILLIAM), son of the above, by his second wife, was born in 1710. Of his early history little is known. He probably received a liberal education, although we do not find that he studied at either university. He was bred to the law, as appears by his being appointed a commissioner of bankrupts in 1756, by sir John Eardley Wilmot, at that time one of the commissioners of the great seal, and an excellent discerner and rewarder of merit. The greater part of Mr. Melmoth's life, however, was spent in retirement from public business, partly at Shrewsbury, and partly at Bath, where he was no less distinguished for integrity of conduct, than for polite manners and elegant taste. He first appeared as a writer about 1742, in a volume of "Letters" under the name of Fitzosborne, which have been much admired for the elegance of their

<sup>1</sup> Nichols's Bowyer.—Memoirs by his son.—For an account of a Socinian edition of the *Great Importance*, see *Gent. Mag.* vol. LXXXIII.

language, and their just and liberal remarks on various topics, moral and literary. In 1747 he published "A Translation of the Letters of Pliny," in 2 vols. 8vo, which was regarded as one of the best versions of a Latin author that had appeared in our language. In 1753, he gave a translation of the "Letters of Cicero to several of his Friends, with Remarks," in 3 vols. He had previously to this, written an answer to Mr. Bryant's attack, in his Treatise on the Truth of the Christian Religion, on his remarks on Trajan's Persecution of the Christians in Bithynia, which made a note to his translation of Pliny's Letters. He was the translator likewise of Cicero's treatises "De Amicitia" and "De Senectute," which were published in 1773 and 1777. These he enriched with remarks, literary and philosophical, which added much to their value. In the former he refuted lord Shaftesbury, who had imputed it as a defect to Christianity, that it gave no precepts in favour of friendship, and Soame Jenyns, who had represented that very omission as a proof of its divine origin. The concluding work of Mr. Melmoth was a tribute of filial affection, in the Memoirs of his father, which we have already noticed. After a long life passed in literary pursuits, and the practice of private virtue, Mr. Melmoth died at Bath, March 15, 1799, at the age of eighty-nine. He had been twice married; first to the daughter of the celebrated Dr. King, principal of St. Mary's-hall, Oxford, and secondly to Mrs. Ogle. The author of "The Pursuits of Literature" says, "Mr. Melmoth is a happy example of the mild influence of learning on a cultivated mind; I mean that learning which is declared to be the aliment of youth, and the delight and consolation of declining years. Who would not envy this fortunate old man, his most finished translation and comment on Tully's Cato? Or rather, who would not rejoice in the refined and mellowed pleasure of so accomplished a gentleman, and so liberal a scholar?" Dr. Warton, in a note on Pope's works, mentions his translation of Pliny as "one of the few that are better than the original." Birch, in his Life of Tillotson, had made nearly the same remark, which was the more liberal in Birch, as Melmoth had taken great liberties with the style of Tillotson. To Mr. Melmoth's other works we may add a few poetical efforts, one in Dodsley's Poems (vol. I. p. 216, edit. 1782), entitled "Of active and retired life;" and three in Pearch's poems (vol. II.) "The Transformation of Lycou



and Euphormius;" a "Tale," in p. 149; and "Epistle to Sappho."<sup>1</sup>

MELOZZO (FRANCIS, or FRANCESCO), called Melozzo of Forlì, flourished about 1471, and was probably the scholar of Ansovino da Forlì, a pupil of Squarcione. The memory of Melozzo is venerated by artists as the inventor of perspective representation and true foreshortening on arched roofs and ceilings, of what the Italians style "*di Sotto in Sù*;" the most difficult and most rigorous branch of execution. A tolerable progress had been made in perspective after Paolo Uccello, by means of Piero della Francesca, an eminent geometrician, and some Lombards; but the praise of painting roofs with that charming illusion which we witness, belongs to Melozzo. Scannelli and Orlandi relate, that, to learn the art, he studied the best antiques; and, though born to affluence, let himself as servant and colour-grinder to the masters of his time. Some make him a scholar of Piero della Francesca: it is at least not improbable that Melozzo knew him and Agostino di Bramantino, when they painted in Rome for Nicolas V. towards 1455. Whatever be the fact, Melozzo painted on the vault of the largest chapel in SS. Apostoli, an Ascension, in which, says Vasari, the figure of Christ is so well foreshortened, that it seems to pierce the roof. That picture was painted for cardinal Riario, nephew of Sixtus IV. about 1472; and at the rebuilding of that chapel, was cut out and placed in the palace of the Quirinal, 1711, where it is still seen with this epigraphe: "*Opus Melotii Foroliviensis, qui summos fornices pingendi artem vel primus invenit vel illustravit.*" Some heads of the apostles were likewise sawed out and placed in the Vatican. His taste on the whole resembles that of Mantegna and the Padouan schools more than any other. The heads are well formed, well coloured, well turned, and almost always foreshortened; the lights duly toned and opportunely relieved by shadows which give ambience and almost motion to his figures on that space; there is grandeur and dignity in the principal figure, and the lightsome drapery that surrounds him; with finish of pencil, diligence, and grace in every part. It is to be lamented, that so uncommon a genius has not met with an exact historian, of whom we might have learned his travels and labours previous to this great

<sup>1</sup> Nichols's Rowyer.

work painted for Riario. At Forli, they shew, as his work, the front of an apothecary's shop, painted in arabesque, of exquisite style, with a half-length figure over the door pounding drugs, very well executed. We are informed by Vasari, that Francesco di Mirozzo da Forli painted before Dosso, in the villa of the dukes of Urbino, called L'Imperiale ;—we ought probably to read Melozzo, and to correct the word, in the text, as one of that writer's usual negligences, of which Vasari gives another instance in Marco Palmezzani, of Forli, whom he transforms to Parmegiano ; a good and almost unknown artist, though many of his works survive, and he himself seems to have taken every precaution not to be forgotten by posterity, inscribing most of his altar-pieces and oil-pictures with *Marcus pictor Foroliviensis*, or, *Marcus Palmasanus P. Foroliviensis pinsebat*. Seldom he adds the year, as in two belonging to prince Ercolani, 1513 and 1537. In those, and in his works at Forli, we recognise two styles. The first differs little from the common one of Quattrocentist's, in the extreme simplicity of attitude, in the gilding, in minute attention, and even in anatomy, which extended its researches at that time seldom beyond a S. Sebastian, or a S. Jerome. Of his second style the groups are more artificial, the outline larger, the proportions grander, but the heads perhaps less varied and more mannered. He used to admit into his principal subject others that do not belong to it: thus in the crucifix at St. Agostino, in Forli, he placed two or three groups in different spots ; in one of which is S. Paul visited by S. Anthony ; in another, S. Augustine convinced, by an angel, of the absurdity of his attempt to fathom the mystery of the Trinity ; and in those small figures he is finished and graceful beyond belief. Nor is his landscape or his architecture destitute of charms. His works abound in Romsagna, and are met with even in Venetian galleries : at Vicenza there is, in the palace Vicentini, a Christ of his between Nicodemus and Joseph ; an exquisite performance, in which, to speak with Dante, "*il morto par morto e vivi i vivi*."<sup>1</sup>

MELVIL (Sir JAMES), a statesman and historian, was descended from an honourable family in Scotland, and born at Halhill in Fifeshire, in 1530. At fourteen, he was sent by the queen regent of Scotland, to be page to her daughter

<sup>1</sup> By Fuseli in Pilkington.

Mary, who was then married to the dauphin of France : but by her leave he entered into the service of the duke of Montmorenci, great constable and chief minister of France, who earnestly desired him of her majesty, having a high opinion of his promising talents. He was nine years employed by him, and had a pension settled on him by the king. Then, obtaining leave to travel, he went into Germany ; where being detained by the elector palatine, he resided at his court three years, and was employed by him on several embassies. After this, prosecuting his intentions to travel, he visited Venice, Rome, and the most famous cities of Italy, and returned through Switzerland to the elector's court ; where, finding a summons from queen Mary, who had taken possession of the crown of Scotland, after the death of her husband Francis II. he set out to attend her. The queen-mother of France at the same time offered him a large pension to reside at her court ; for she found it her interest, at that juncture, to keep up a good understanding with the protestant princes of Germany ; and she knew sir James Melvil to be the properest person to negotiate her affairs, being most acceptable to them all ; but this he declined.

Upon his arrival in Scotland, in 1561, he was admitted a privy-counsellor and gentleman of queen Mary's bed-chamber ; and was employed by her majesty in her most important concerns, till her unhappy confinement at Lochleven ; all which he discharged with an exact fidelity ; and from his own account there is reason to think that, had she taken his advice, many of her misfortunes might have been avoided. He maintained a correspondence in England in favour of Mary's succession to the crown of that kingdom ; but upon the discovery of her unhappy partiality for Bothwell, after her husband's murder, he ventured upon the strongest remonstrances with her, which she not only disregarded, but communicated them to Bothwell, in consequence of which Melvil's endeavours were fruitless, and he was himself obliged to escape from Bothwell's fury. He was, however, afterwards regarded by the four successive regents in a special manner, and trusted by them with negotiations of the greatest moment ; though, after the queen's imprisonment, he had ever adhered to her son. When James came to the government, Melvil was especially recommended to him by the queen, then a prisoner in England, as one most faithful, and capable of doing him

service : and was made by his majesty a member of his privy council, of his exchequer, and a gentleman of his chamber. He always continued in favour and employment ; and the king would gladly have taken him into England, at the death of Elizabeth, promising him considerable promotion : but sir James, now advanced in years, and desirous of retirement from business, begged his majesty to excuse him. He thought it right, however, to pay his duty to his majesty, and accordingly went to England : and then returning to his own house, he died soon after, in 1606.

His "Memoirs" were accidentally found in the castle of Edinburgh, in 1660, somewhat imperfect, and injured by time and civil confusion. They passed thence into the hands of sir James Melvil of Halhill, the author's grandson, from whom the editor George Scott received them, and published them in 1683, in folio, under this title, "The Memoirs of sir James Melvil, of Halhill, containing an impartial account of most of the remarkable affairs of state, during the last age, not mentioned by other historians : more particularly relating to the kingdoms of England and Scotland, under the reigns of queen Elizabeth, Mary queen of Scots, and king James : in all which transactions the author was personally and publicly concerned. Now published from the original manuscript." There is an epistle to the reader, prefixed by the editor, from which we have made this extract. It is remarkable, that nobody knew how these memoirs came to be deposited in the castle of Edinburgh, or when they were so : and also, that they were preserved almost entire, in a place which could not secure the public records of the kingdom from the rude incursions of civil discord. Notwithstanding some mistakes, owing to the advanced age of the writer, they are much esteemed, and have been reprinted both in French and English.<sup>1</sup>

MEMNON, a Greek historian, who is thought to have flourished in the time of Augustus, wrote a history of the affairs of Heraclea in Pontus, sixteen books of which were abridged by Photius. They come down to the death of an Heracleian ambassador to Julius Cæsar, then emperor. A Latin translation of his history was published at Oxford in

<sup>1</sup> Preface and Memoirs.—Robertson's Hist. of Scotland.—Laing's Preliminary Dissertation to his History of Scotland.

1597, under the title "*Memnonis historicorum, quæ supersunt omnia, è Gr. in Lat. traducta per R. Brett,*" 16mo. Richard Brett was a fellow of Lincoln, of whom we have given some account in vol. VI.<sup>1</sup>

MENAGE (GILES, or ÆGIDIUS), called, from his great learning, the Varro of his times, was born at Angers, Aug. 15, 1613. He was the son of William Menage, the king's advocate at Angers; and discovered so early an inclination to letters, that his father was determined to spare no cost or pains in his education. He was accordingly taught the belles lettres and philosophy, in which his progress fully answered the expectations of his father, who, however, thought it necessary to divert him from too severe application, by giving him instructions in music and dancing; but these were in a great measure thrown away, and he had so little genius for music, that he never could learn a tune. He had more success in his first profession, which was that of a barrister at law, and pleaded various causes, with considerable éclat, both in the country, and in the parliament of Paris. His father had always designed him for his profession, the law, and now resigned his place of king's advocate in his favour, which Menage, as soon as he became tired of the law, returned to him. Considering the law as a drudgery, he adopted the vulgar opinion that it was incompatible with an attention to polite literature. He now declared his design of entering into the church, as the best plan he could pursue for the gratification of his love of general literature, and of the company of literary men; and soon after he had interest to procure some benefices, and among the rest the deanery of St. Peter at Angers. In the mean time his father, displeased at him for deserting his profession, would not supply him with the money which, in addition to what his livings produced, was necessary to support him at Paris. This obliged him to look out for some means of subsistence there, independent of his family; and at the recommendation of Chapelain, a member of the French academy, he was taken into the family of cardinal de Retz, who was then only coadjutor to the archbishop of Paris. In this situation he enjoyed the repose necessary to his studies, and had every day new opportunities of displaying his abilities and learning. He lived several years with the cardinal; but

<sup>1</sup> Fabric. Bibl. Græc.

having received an affront from some of his dependants, he desired of the cardinal, either that reparation might be made him, or that he might be suffered to depart. He obtained the latter, and then hired an apartment in the cloister of Notre Dame, where he held every Wednesday an assembly, which he called his "Mercuriale." Here he had the satisfaction of seeing a number of learned men, French and foreigners; and upon other days he frequented the study of Messieurs du Puy, and after their death that of Thuanus. By his father's death, which happened Jan. 18, 1648, he succeeded to an estate, which he converted into an annuity, for the sake of being entirely at leisure to pursue his studies. Soon after, he obtained, by a decree of the grand council, the priory of Montdidier; which he resigned also to the abbé de la Vieuville, afterwards bishop of Rennes, who procured for him, by way of amends, a pension of 4000 livres upon two abbeys. The king's consent, which was necessary for the creation of this pension, was not obtained for Menage, till he had given assurances to cardinal Mazarin, that he had no share in the libels which had been dispersed against that minister and the court, during the troubles at Paris. This considerable addition to his circumstances enabled him to prosecute his studies with more success, and to publish a great many works, which he generally did at his own expence. The excessive freedom of his conversation, however, and his total inability to suppress a witty thought, whatever might be the consequence of uttering it, created him many enemies; and he had contests with several men of eminence, who attacked him at different times, as the abbé d'Aubignac, Boileau, Cotin, Salo, Bohours, and Baillet. But all these were not nearly so formidable to him, as the danger which he incurred in 1660, by a Latin elegy addressed to Mazarin; in which, among his compliments to his eminence, it was pretended, that he had satirized a deputation which the parliament had sent to that minister. It was carried to the grand chamber by the counsellors, who proposed to debate upon it; but the first president, Lamoignon, to whom Menage had protested that the piece had been written three months before the deputation, and that he could not intend the parliament in it, prevented any ill consequences from the affair. Besides the reputation his works gained him, they procured him a place in the academy della Crusca at Florence; and he might have been

a member of the French academy at its first institution, if it had not been for his "*Requête des dictionnaires*." When the memory of that piece, however, was effaced by time, and most of the academicians, who were named in it, were dead, he was proposed, in 1684, to fill a vacant place in that academy, and was excluded only by the superior interest of his competitor, M. Bergeret: there not being one member, of all those who gave their votes against Menage, who did not own that he deserved the place. After this he would not suffer his friends to propose him again, nor indeed was he any longer able to attend the academy, if he had been chosen, on account of a fall, which had put his thigh out of joint; after which he scarcely ever went out of his chamber, but held daily a kind of an academy there. In July 1692, he began to be troubled with a rheum, which was followed by a defluxion on the stomach, of which he died on the 23d, aged seventy-nine.

He composed several works, which had much reputation in their day: 1. "*Origines de la langue Françoise*," 1650, 4to; a very valuable work, reprinted in folio after his death, in 1694, enlarged by himself, but this has sunk under the much improved edition by Jault, Paris, 1750, 2 vols. fol. 2. "*Miscellanea*," 1652, 4to; a collection of pieces in Greek, Latin, and French, prose as well as verse, composed by him at different times, and upon different subjects; among which is "*La requête des dictionnaires*," an ingenious piece of railery, in which he makes all the dictionaries complain that the academy's dictionary will be their ruin, and join in an humble petition to prevent it. It was not written from the least malignity against the academy, but merely to divert himself, and that he might not lose several bon mots which came into his head upon that occasion. He suppressed it for a long time; but at last it was stolen from him, and published by the abbé Montreuil, without his knowledge, and prevented him, as we have observed, from obtaining a place in the academy, at its first institution; which made de Monmor say, "that he ought to be obliged to be a member, on account of that piece, as a man, who has debauched a girl, is obliged to marry her." 3. "*Osservazioni sopra l'Aminta del Tasso*," 1653, 4to. 4. "*Diogenes Laertius Græcè et Latinè cum commentario*," Lond. 1664, in folio. Menage published his first edition at Paris, in 8vo, 1662, and sent it to bishop Pearson in London, who wrote him a complimentary letter

of thanks, which is inserted in the London edition, which is now a rare and expensive book. Meibom's edition of 1692 contains Menage's annotations, &c. 5. "Poëmata," 1656, 12mo. They were often reprinted; and what is remarkable, his Italian poetry has been said to be esteemed even in Italy, although Menage could not speak two words in Italian. Baretti, however, condemns without mercy the Italian verses both of Menage and Reignier. Morhoff pretends that he has borrowed greatly from the Latin poems of Vincent Fabricius; and several have accused him of plundering the ancients. We ought not, perhaps, to omit here, that having, according to the custom of poets, chosen mademoiselle de la Vergne, afterwards countess de la Fayette, for his poetical mistress, he gave her in Latin, inadvertently we may suppose, the name of Laverna, the goddess of thieves; and this gave occasion to the following epigram:

"Lesbia nulla tibi est, nulla est tibi dicta Corinna:

Carminē laudatur Cynthia nulla tuo.

Sed cum doctorum compiles scrinia vatum,

Nil mirum, si sit culta Laverna tibi."

6. "Recueil des Eloges faits pour M. le cardinal Mazarin," 1666, folio. 7. "Origine della Lingua Italiana," 1669, fol. He undertook this work only to shew the academy della Crusca, that he was not unworthy of the place with which they had honoured him. Dr. Burney says that in his "Dictionnaire Etymologique de la Langue Française," and in his "Origine della Lingua Italiana," curious inquirers after the musical language of the middle ages will find more information than in any other lexicons or philosophical works with which we are acquainted, except in the Glossarium of Ducange. 8. "Juris civilis amœnitates," Paris, 1677, 8vo, reprinted with a preface by J. G. Hoffmann, Francfort, 1737, 8vo. 9. "Les poësies de Malherbe, avec des notes," 1666," 8vo, reprinted more than once. 10. "Observations sur la Langue François," 1675, and 1676," in 2 vols. 12mo. 11. Histoire de Sablé, contenant les seigneurs de la ville de Sablé, jusqu'à Louis I. duc d'Anjou et roy de Sicile: premiere partie," 1686, folio. He was very much prejudiced in favour of this history, and was engaged in the second part at his death. In the "Menagiana," he is represented as saying, that it is an incomparable book; that one may find every thing in it; and that in every page there are many learned observations:



but the public have not been of this opinion. 12. "*Historia mulierum philosopharum*," Lugd. 1690, 12mo. This is reprinted in Meibom's *Diogenes Laertius*. 13. "*Anti-Baillet*," 1690: a criticism of the "*Jugemens des Sçavans*" of M. Baillet, who in that work had spoken of Menage in a manner that displeased him. 14. "*Menagiana*," not published till after his death, and printed at first in one volume, afterwards in two. But M. de la Monnoye published an edition with great additions, at Paris, 1715, in 4 vols. 12mo. This is a very amusing collection, but will admit of abridgment without any injury to the memory of Menage.

Menage was possessed of a most tenacious memory, which he retained, except during a short interval, to a great age. Among his "*Poems*" is one addressed to the goddess of memory, petitioning her to restore to him her former favours; and another, in which he pours forth his gratitude for the welcome return. This uncommon talent of memory made Menage a very agreeable companion to the ladies, in whose company he took delight, and for whose amusement he repeated, with great readiness and humour, all the anecdotes, verses, &c. which he thought would entertain the company.<sup>1</sup>

MENANDER, one of the most celebrated of the ancient Greek poets, was born at Athens in the year 342 before the Christian æra. He was educated in the school of Theophrastus the peripatetic, Aristotle's successor, and began to write for the stage at the early age of twenty, when his passions seem to have been no less forward and impetuous than his genius. His attachment to the fair sex, and especially to his mistress Glycera, is upon record, and was vehement in the extreme; several of his epistles to that celebrated courtesan, written in a very ardent style, were collected and made public after his decease; his genius, however, is thought to have been a greater recommendation to Glycera's favour, than his personal merit, which has not been represented as favourable to his addresses, although he is said to have added the recommendations of luxurious dress and manners. His intrigues, however, are of little importance compared to the fame he acquired as one, if not the principal, of the authors of the *new comedy*, which if it possessed less wit and fire than the

<sup>1</sup> Gen. Dict.—Niceron, vol. I. and X.—Dict. Hist.—Menagiana.

old, was superior to it in delicacy, regularity, and decorum, came nearer to nature, and to what we conceive of the legitimate drama. Among his contemporaries, who wrote upon this reformed plan, were Philemon, Diphilus, Apollodorus, Philippides and Posidippus; and from many fragments which remain, it appears that they were not only bold declaimers against the vice and immorality of the age they lived in, but that they ventured upon truths and doctrines in religion totally irreconcilable to the popular superstition and idolatries of the heathen world; and therefore, says Cumberland, or rather Bentley, we cannot but admire at the extraordinary toleration of their pagan audiences.

By the lowest account Menander wrote eighty plays; but some authorities more than double them, an improbable number to have been composed by a poet who died at the age of fifty, or very little after; whatever their number, it has been thought that morality, taste, and literature, scarcely ever suffered more irreparably than by the loss of them. A few fragments only remain, which, says Warton, ought "to be as highly prized by the curious, as was the Coan Venus, which Apelles left imperfect and unfinished." Terence is supposed to have copied all his comedies from Menander, except the "Phormio" and "Hecyra;" and therefore from him we are enabled to form some idea of Menander's manner. His general character we must still take from his contemporaries, or immediate successors; for all that we can deduce from his fragments will not raise him to the high rank to which he belongs. Some of these are excellent morals, and some of a more elevated cast, but the greater part are of a morose, gloomy, and acrimonious character.

We have many testimonies to the admiration in which he was held during his life-time. Pliny informs us that the kings of Egypt and Macedon gave a noble testimony to his merit, by sending ambassadors to invite him to their courts, and even fleets to convey him; but that Menander preferred the free enjoyment of his studies to the promised favours of the great. Yet the envy and corruption of his countrymen sometimes denied his merit the justice at home, which it found abroad; for he is said to have won but eight prizes, though he wrote at least fourscore, if not, according to some accounts, above an hundred plays. Philemon, a contemporary and much inferior dramatic poet, by the partiality

the judges, often disappointed him of the prize; which made Menander once say to him, "Tell me fairly, Philemon, if you do not blush when the victory is decreed to you against me?" The ancient critics have bestowed the highest praises on Menander, as the true pattern of every beauty and every grace of public speaking. Quintilian declares that a careful imitation of Menander only will enable a writer to comply with all the rules in his Institutions. It is in Menander, that he would have his orator search for copiousness of invention, an elegance of expression, and especially for that universal genius, which is able to accommodate itself to persons, things, and affections. Menander's wonderful talent at expressing nature in every condition, and under every accident of life, gave occasion to that extraordinary question of Aristophanes the grammarian: "O Menander and Nature, which of you copied your pieces from the other's work?" And Ovid has made choice of the same excellency to support the immortality he has given him:

"Dum fallax servus, durus pater, improba læna,  
Vivet: dum meretrix blanda, Menander erit."

Menander was drowned in the harbour of Piræus, in the year 293 B. C. according to some accounts, which make him only forty-nine years of age, but others, as we have noticed, think he was a little above fifty. His tomb, in the time of Pausanias, was to be seen at Athens, in the way from Piræus to the city, close by the honorary monument of Euripides. The fragments and sentences of Menander were first collected by Morel, 1553, Paris, and again edited by Henry Stephens, Grotius, &c. but the best edition is that by Le Clerc at Amsterdam, in 1709. To which the "Emendationes" of Phileleutherus Lipsiensis, that is, Dr. Bentley, the "Infamia emendationum," Leiden, 1710, by J. Gronovius, and "Philargyrius Cantabrigiensis," by De Pauw, must be considered as indispensable supplements, although it is somewhat difficult to collect the four.<sup>1</sup>

MENANDRINO (MARSILIO), better known by the name of Marsilius of Padua, the place of his birth, was one of the most celebrated philosophers and lawyers of the 14th

<sup>1</sup> Vossius de Poet. Græc.—Burman's preface to Bentley's Emendationes, &c.—See an elegant paper by Warton, No. 105 of the *Adventurer*:—and two by Cumberland, i. c. Bentley, in the *Observer*, No. 149, 150.—*Mary's Review*, vol. IX. p. 299.

century. He was educated at the university of Orleans; was afterwards made counsellor to the emperor Louis of Bavaria; and wrote an apology entitled "*Defensor pacis*," for that prince, in 1324. In this extraordinary work, for such at that time it might well be deemed, he boldly maintained that the pope ought to submit to the emperor, not only in temporal affairs, but also in what regards the outward discipline of the church. He described in strong colours, the pride, the luxury, and other irregularities of the court of Rome; and shewed at large, that the pope could not, by divine right, claim any powers or prerogatives superior to those of other bishops. John XXII. at that time filled the papal chair, and was so provoked at this doctrine of Marsilius, as well as his manner of propagating it, that he issued out a long decree, in which he endeavoured to refute it, and by which he excommunicated the author, in 1327. Dupin relates, that on this book being translated into French without the author's name, pope Gregory XI. complained of it to the faculty of divinity at Paris; when the faculty declared, by an authentic act, that none of their members had any hand in that translation; and that neither Marsilius of Padua, nor John de Jande, who was likewise thought to have been concerned in the work, belonged to their body. Besides the "*Defensor pacis, seu de re imperatoria et pontifica, adversus usurpatam Romani Pontificis jurisdictionem, libri tres*," Marsilius wrote a treatise entitled "*De translatione imperii* \*;" and also another, "*De jurisdictione imperiali in causis matrimonialibus*." He died at Montemalto, in 1328; and, however his memory may have been honoured elsewhere, was ranked at Rome among the heretics of the first class.<sup>1</sup>

MENARD (CLAUDE), a French magistrate and antiquary, was one of several authors of the name of Menard who obtained considerable reputation in France. Claude, who was born in 1582, had a situation in the magistracy of Angers (*lieutenant de la prévôté*), and was distinguished for his knowledge and virtue. Having had the misfortune to lose his wife towards the latter end of his career, he

\* This work, which we have not been able to meet with, occurs in Brunet's "*Manuel du Libraire*," under the title of "*Defensor pacis, sive Apologia pro Ludovico IV. imperatore Bavaro, tractatus de translatione imperii,*

*ante trecentos prope annos scripta*:" *Ex bibliopolio Comeliniano, 1599, 8vo.* But this seems to be the same with the "*Defensor pacis*," mentioned above, with the addition of the "*apologia pro Ludovico*."

<sup>1</sup> Gen. Dict.

quitted the world, became an ecclesiastic, and led a very austere life. He was passionately attached to the study of antiquities, and rescued from oblivion several curious pieces. He died Jan. 20, 1652, at the age of seventy-two. He published, 1. "Joinville's History of St. Louis," 1617, 4to, with notes full of erudition and judgment. 2. "The two books of St. Austin against Julian," which he discovered in the library at Angers. 3. "Researches concerning the body of St. James the greater," who, as is pretended, was buried in the collegiate church of Angers. The credulity of this casts some shade upon his other works. It is also heavily written. 4. "History of Bertrand du Guesclin," 1618, 4to. The learning of this author was great, but his style was heavy and bad.<sup>1</sup>

MENARD (NICHOLAS HUGUES), a writer on the history of the saints, was born at Paris in 1587, and became a Benedictine of the congregation of St. Maur, among whom he was one of the first who applied severely to study. He died Jan. 21, 1644, at the age of fifty-seven. We have by him, 1. "Martyrologium San<sup>m</sup>. ordinis S. Benedicti," 1629. 2. "Concordia Regularum," a comparison of the life of St. Benedict, with the rules of his order. 3. "Sacramentarium Sancti Gregorii Magni," 1642, 4to. 4. "Diatriba de unico Dionysio," 1643, 8vo. All these works display a taste for research, and a talent for sound criticism. He found the epistle of St. Barnabas, in an ancient manuscript, in the abbey of Corbie.<sup>2</sup>

MENARD (LEO), a counsellor in the presidial court at Nismes, was born at Tarascon, in 1706, and died in 1767. He lived chiefly at Paris, and employed himself in the study of history and antiquities, and in writing books, which, though approved for their learning, did not rescue him from the inconveniences of poverty. They are these: 1. "The civil, ecclesiastical, and literary History of the city of Nismes," 7 vols. 4to, published in 1750, and the following years. This work has no fault but that of prolixity. 2. "Mœurs et Usages des Grecs," 1743, 12mo, a small and useful compilation. 3. "The Amours of Calisthenes and Aristoclea," 1766, 12mo, a novel, in which the author has skilfully painted the manners of Greece. 4. "A collection of fugitive pieces, illustrative of French history," 3 vols. 4to, published in 1748. The materials were

<sup>1</sup> Moreri.—Dict. Hist.

<sup>2</sup> Nicéron, vol. XXII.—Moreri.—Dict. Hist.

communicated to him by the marquis d'Aubais. There was also a chronologer, named Peter Menard, who died the first year of the last century; a James Menard, a lawyer of the sixteenth century; and one or two more of inferior note.<sup>1</sup>

MENASSEH (BEN ISRAEL), a celebrated rabbi, not unknown in this country, was born in Portugal about 1604. His father, Joseph Ben Israel, a rich merchant, having suffered greatly both in person and property, by the Portuguese inquisition, made his escape with his family into Holland, where this son was educated, under the rabbi Isaac Uriel, and pursued his studies with such diligence and success, that at the age of eighteen he was appointed to succeed his tutor as preacher and expounder of the Talmud in the synagogue of Amsterdam, a post which he occupied with high reputation for many years. He was not quite twenty-eight years of age when he published in the Spanish language the first part of his work entitled "Conciliador;" of which was published a Latin version, in the following year, by Dionysius Vossius, entitled "Conciliator, sive de Convenientia Locorum S. Scripturæ, quæ pugnare inter se videntur, opus ex vetustis et recentioribus omnibus Rabbiniis magna industria ac fide congestum;" a work which was recommended to the notice of biblical scholars by the learned Grotius. The profits of his situation as preacher and expounder, being inadequate to the expences of a growing family, he engaged with his brother, who was settled at Basil, in mercantile concerns; and also set up a printing-press in his own house, at which he printed three editions of the Hebrew Bible, and a number of other books. Under the protectorate of Cromwell he came over to England, in order to solicit leave for the settlement of the Jews in this country, and actually obtained greater privileges for his nation than they had ever enjoyed before in this country; and in 1656 published an "Apology for the Jews," in the English language, which may be seen in vol. II. of the "Phoenix," printed from the edition of 1656. At the end of it in the Phoenix is a list of his works, published, or ready for the press. He likewise informs us that he had at that time printed at his own press, above sixty other books, amongst which are many Bibles in Hebrew and Spanish, &c. He died at Amster-

<sup>1</sup> Necrologie des hommes celebres pour année 1770.

dam about 1659. The rabbi was esteemed as well for his moral virtues as for his great learning, and had been long in habits of correspondence and intercourse with some of the most learned men of his time, among whom were the Vossii, Episcopus, and Grotius. The following are his principal works independently of that already noticed : 1. An edition of the Hebrew Bible, 2 vols. 4to. 2. The Talmud corrected, with notes. 3. "De Resurrectione Mortuorum." 4. "Esperanza de Israel," dedicated to the parliament of England in 1650 : it was originally published in Spanish, and afterwards translated into the Hebrew, German, and English, one object of which is to prove that the ten tribes are settled in America. Of his opinions in this some account is given in the last of our references.<sup>1</sup>

MENCKE (OTTO), in Latin MENCKENIUS, a learned German writer, was born of a good family at Oldenburg, in Westphalia, in 1644. He cultivated his first studies in his native place ; and at seventeen went to Bremen, where he applied himself to philosophy. He stayed there one year, and removed to Leipsic, where he was admitted master of arts in 1664 ; and afterwards visited the other universities, Jena, Wittemberg, Groningen, Franeker, Utrecht, Leyden, and Kiel. Upon his return to Leipsic, he applied himself for some time to divinity and civil law. In 1668 he was chosen professor of morality in that university ; and, in 1671, took the degree of licentiate in divinity. He discharged the duties of his professorship with great reputation till his death, which happened in 1707. He was five times rector of the university of Leipsic, and seven times dean of the faculty of philosophy. He published several works ; many of his own, and some of other people. The edition of sir John Marsham's "Canon Chronicus," at Leipsic, in 4to, and a new edition of "Camden's Annals of queen Elizabeth," were procured by him. But his most considerable work, and what alone is sufficient to perpetuate his name, is the "Acta eruditorum" of Leipsic, of which he was the first author, and in which he was engaged till his death. When he had formed that design, he began a correspondence with the learned men of all nations, in order to inform himself of what passed in the republic of letters. For the same purpose he took a journey to Holland, and thence to England. He afterwards

<sup>1</sup> Moreri.—Modern Universal Hist. vol. XI. p. 154, edit. 1781.

formed a society of several persons of eminent abilities, to assist him in the work, and took all proper measures to render it lasting. The elector of Saxony contributed, by his generosity, to the success of the design. The first volume was published at Leipsic, in 1682, in 4to. Our author continued to publish, with the assistance of colleagues, every year a volume while he lived, with supplements from time to time, and an index once in ten years. His share ends with the thirtieth volume.<sup>1</sup>

MENCKE (JOHN BURCARD), the son of the preceding, was born at Leipsic, April 8, 1674, and was admitted master of arts in that university in 1694. He spent some time there in the study of divinity, and then travelled into Holland and England. The reputation of his father, and his own great merit, procured him access to all the men of learning in the places through which he passed. He spent one year in his travels; and immediately upon his return to Leipsic in 1699, was appointed professor of history. His first intention was to have fixed himself to divinity; but he quitted it soon after for the law, in which he succeeded so well that he received the degree of doctor in that faculty at Halle, in 1701. After this he returned to Leipsic, to continue his lectures in history, by which he gained great reputation as well as by his writings. Frederick Augustus, king of Poland, and elector of Saxony, conceived so high an esteem for him, that in 1708 he appointed him his historiographer. In 1709 he became counsellor to that king; and, in 1723, aulic counsellor. His health began to decline early in life, and he died April 1, 1732, aged fifty-eight. He had been chosen, in 1700, fellow of the royal society of London, and some time after of that of Berlin.

The books he wrote were very numerous, and very learned; one of which, in particular, had it been as well executed as planned, would have been very curious and entertaining. Its title is the following: "*De Charlataneria eruditorum declamationes duæ; cum notis variorum. Accessit epistola Sebastiani Stadelii ad Janum Philomusum, de circumforanea-literatorum vanitate, Leipsic, 1715,*" 8vo. It has been said that there never was a worse book with a better title. It has, however, been translated into French, and is entitled "*Dé la Charlatanerie des sçavans,*

<sup>1</sup> Gen. Dict.—Moreri.



par M. Mencken : avec des remarques critiques de différens auteurs, Hague," 1721, in 8vo. Mencke's design here was to expose the artifices used by false scholars to raise to themselves a name ; but, as he glanced so evidently at certain considerable persons that they could not escape being known, some pains were taken to have his book seized and suppressed : which, however, as usual, made the fame of it spread the faster, and occasioned editions to be multiplied. In 1723 he published at Leipsic, "*Bibliotheca Menckeniana*," &c. or, "A catalogue of all the books and manuscripts in all languages, which had been collected by Otto and John Mencke, father and son." Mencke himself drew up this catalogue, which is digested in an excellent method, with a design to make his library, which was very magnificent and valuable, public : but in 1728 he thought proper to expose it to sale ; and for that purpose published catalogues, with the price of every book marked. Mencke had a considerable share in the "*Dictionary of learned men*," printed at Leipsic, in German, in 1715, folio, the plan of which he had formed; and furnished the persons employed in it with the principal materials, and wrote the articles of the Italians and English. He continued the "*Acta eruditorum*," as he had promised his father upon his death-bed, for twenty-five years, and published 33 volumes, including the supplements and the indexes.<sup>1</sup>

MENDELSON (Moses), a Jewish philosophical writer, was born at Dessau, in Anhalt, in 1729. After being educated under his father, who was a schoolmaster, he devoted every hour he could spare to literature, and obtained as a scholar a distinguished reputation ; but his father being unable to maintain him, he was obliged, in search of labour, or bread, to go on foot, at the age of fourteen, to Berlin, where he lived for some years in indigence, and frequently in want of necessaries. At length he got employment from a rabbi as a transcriber of MSS. who, at the same time that he afforded him the means of subsistence, liberally initiated him into the mysteries of the theology, the jurisprudence, and scholastic philosophy of the Jews. The study of philosophy and general literature became from this time his favourite pursuit, but the fervours of

<sup>1</sup> *Acta eruditorum* for 1732.—*Bibl. Germanique*, vol. XXV.—*Niccon*, vol. XXXI.—*Gen. Dict.*

application to learning were by degrees alleviated and animated by the consolations of literary friendship. He formed a strict intimacy with Israel Moses, a Polish Jew, who, without any advantages of education, had become an able, though self-taught, mathematician and naturalist. He very readily undertook the office of instructor of Mendelsohn, in subjects of which he was before ignorant; and taught him the Elements of Euclid from his own Hebrew version. The intercourse between these young men was not of long duration, owing to the calumnies propagated against Israel Moses, which occasioned his expulsion from the communion of the orthodox; in consequence of this he became the victim of a gloomy melancholy and despondence, which terminated in a premature death. His loss, which was a grievous affliction to Mendelsohn, was in some measure supplied by Dr. Kisch, a Jewish physician, by whose assistance he was enabled to attain a competent knowledge of the Latin language. In 1748 he became acquainted with another literary Jew, viz. Dr. Solomon Gumperts, by whose encouragement and assistance he attained a general knowledge of the living and modern languages, and particularly the English, by which he was enabled to read the great work of our immortal Locke in his own idiom, which he had before studied through the medium of the Latin language. About the same period he enrolled the celebrated Lessing among his friends, to whom he was likewise indebted for assistance in his literary pursuits. The scholar amply repaid the efforts of his instructor, and soon became his rival and his associate, and after his death the defender of his reputation against Jacobi, a German writer, who had accused Lessing of atheism. Mendelsohn died Jan. 4, 1785, at the age of fifty-seven, highly respected and beloved by a numerous acquaintance, and by persons of very different opinions. When his remains were consigned to the grave, he received those honours from his nation which are commonly paid to their chief rabbies. As an author, the first piece was published in 1755, entitled "Jerusalem," in which he maintains that the Jews have a revealed law, but not a revealed religion, but that the religion of the Jewish nation is that of nature. His work entitled "Phædon, a dialogue on the Immortality of the Soul," in the manner of Plato, gained him much honour: in this he presents the reader with all the arguments of modern philosophy, stated with great force

and perspicuity, and recommended by the charms of elegant writing. From the reputation which he obtained by this masterly performance, he was entitled by various periodical writers the "Jewish Socrates." It was translated into French in 1773, and into the English, by Charles Cullen, esq. in 1789. Among his other works, which are all creditable to his talents, he wrote "Philosophical Pieces;" "A Commentary on Part of the Old Testament;" "Letters on the Sensation of the Beautiful."<sup>1</sup>

MENDOZA (GONZALES PETER DE), a cardinal, archbishop of Seville, and afterwards of Toledo, chancellor of Castille and Leon, was born at Guadalajara, in 1428, of an ancient and noble family. He made a great progress in the languages, in civil and canon law, and in the belles lettres. His uncle, Walter Alvarez, archbishop of Toledo, gave him an archdeaconry in his church, and sent him to the court of John II. king of Castille, where his merit soon acquired him the bishopric of Calahorra. Henry IV. who succeeded John, trusted him with the most important affairs of state; and, besides the bishopric of Sigüenza, procured a cardinal's hat for him from Sixtus IV. in 1473. When Henry died the year after, he named cardinal Mendoza for his executor, and dignified him at the same time with the title of the cardinal of Spain. He did great services afterwards to Ferdinand and Isabella, in the war against the king of Portugal, and in the conquest of the kingdom of Granada over the Moors. He was then made archbishop of Seville and Toledo successively; and after governing some years, in his several provinces, with great wisdom and moderation, he died Jan. 11, 1495. It is said that in his younger days he translated "Sallust," "Homer's Iliad," "Virgil," and some pieces of "Ovid."<sup>2</sup>

MENDOZA (JOHN GONZALES), an Augustine friar of the province of Castille, was chosen by the king of Spain to be ambassador to the emperor of China, in 1584. He was made bishop of Lipari in Italy in 1593, bishop of Chiapi in New Spain in 1607, and bishop of Propagan in the West Indies in 1608. He wrote "A History of China," in Spanish, which has been translated into several languages. A general idea of it may be taken from the mere title of the French translation, published at Paris, in 1589,

<sup>1</sup> Rees's Cyclopædia.—Biog. Sketch of the Jewish Socrates.—Gent. Mag. 1788.

<sup>2</sup> Moreri.

which runs thus: "The history of the great kingdom of China, in the East Indies, in two parts: the first containing the situation, antiquity, fertility, religion, ceremonies, sacrifices, kings, magistrates, manners, customs, laws, and other memorable things of the said kingdom; the second, three voyages to it in 1577, 1579, and 1581, with the most remarkable rarities either seen or heard of there; together with an itinerary of the new world, and the discovery of New Mexico in 1583."<sup>1</sup>

MENEDEMUS, a Greek philosopher, was a native of Eretria in the island of Eubœa, who, going to study at Athens, became first a hearer of Plato, and then of Xenocrates; but, not being satisfied with their doctrines, went over to the Cyrenaic philosopher Paræbates, and by him was led to the Megarensian Stilpo. Here, being delighted by the free manner of his new master, he learned to despise all scholastic forms and arts. He had now become so famous by his studies, that his countrymen, who at first had held him in no estimation, now voluntarily committed to him the direction of the state, with a large stipend; and he in return was able to render them essential services by the credit in which he stood with the kings of Macedon. After a time, however, he was exposed to the attacks of envy, that usual concomitant of greatness; and, being accused of a design to betray his country, died of grief at the imputation. He died in the year 284 B. C. in the reign of Alexander the Great; and the masters under whom he studied mark sufficiently the earlier period of his life.

Menedemus was of a strong constitution, acute and penetrating in understanding; in dispute he was vehement, but in his manners gentle. He was fond of convivial meetings; but it was those in which philosophy, not luxury, presided. His most intimate friend and fellow-student was Asclepiades, whose steadiness of regard was highly honourable to both. After the death of Menedemus, his countrymen erected a statue to his memory. Some sarcastically called him the Eretrian Bull, from the gravity of his countenance. Being told one day, that it is a great felicity to have whatever we desire, "Yes," said he, "but it is a much greater to desire nothing but what we have."<sup>2</sup>

<sup>1</sup> Gen. Dict.—Dict. Hist.

<sup>2</sup> Brucker,—Diogenes Laertius,—Stanley's Hist. of Philosophy.

MENEDEMUS was a Cynic philosopher, rather of a later period, just before that sect sunk into disrepute, and that of the Stoics under Zeno rose out of its ruins. It is probable that the extravagance of this very man contributed very materially to bring his sect into disrepute; for he went about, says Diogenes Laertius, dressed like a fury, and saying that he was sent by the infernal gods, to report to them the transgressions of men. His dress was a long black robe, reaching to his feet; a scarlet girdle; a large Arcadian cap, with the twelve signs of the zodiac embroidered on it; tragic buskins, a vast beard, and a strong ashen staff in his hand. Laertius says that he was a pupil of Colotes of Lampsacus, of whom, however, he gives no particular account. Others make him the disciple of Echeclus an Ephesian, another Cynic. Suidas, by mistake, applies to Menippus the extravagant dress here attributed to Menedemus. Menippus, however, was a disciple of Menedemus.<sup>1</sup>

MENESTRIER (JOHN BAPTIST LE), of Dijon, one of the most learned and curious antiquaries of his time, was born in 1564, and died in 1634, at the age of seventy. His principal works are, 1. "Medals, Coins, and ancient Monuments of the emperors of Rome," folio. 2 "Illustrious Medals of the ancient emperors and empresses of Rome," 4to. They are both written in French, and are not much esteemed, according to the Dict. Hist.; but Moreri says that all modern antiquaries speak of them with the highest praise (*grands eloges*).<sup>2</sup>

MENESTRIER (CLAUDE FRANCIS), a Jesuit, was born at Lyons in 1633. Besides his skill in the ancient languages, and acquaintance with the classic authors, he had a particular talent for heraldry, and for the arrangement and marshalling of all splendid ceremonies, such as canonizations, &c. so that his plans for those occasions were sought with great avidity. The fertility of his imagination constantly displayed itself in an incredible variety of inscriptions, devices, medals, and other ornaments. He travelled in Italy, Flanders, Germany, and England; and in all places gained improvement and amusement. His memory was so prodigious, that, in order to try it, Christina queen of Sweden, pronounced in his presence at Lyons, and had written down, 300 unconnected words, the strangest

<sup>1</sup> Moreri.—Diogenes Laertius.—Suidas in verbo φανος.    <sup>2</sup> Moreri.—Dict. Hist.

she could think of, and it is said that he repeated them all exactly in the same order. This wonderful memory supplied him with an inexhaustible fund of anecdotes; and he spoke Greek and Latin with as much facility as French. He died Jan. 31, 1705, being then seventy-four. His works that remain are, 1. "History of Louis the Great, by medals, emblems, devices, &c." 2. "Consular History of the city of Lyons," 1693, folio. 3. Several small treatises on devices, medals, heraldry, &c. particularly his "Methode de Blason," an edition of which was published at Lyons, in 1770, 8vo, with many additions to the original work. 4. "La Philosophie des Images," 1694, 12mo, with several others of smaller consequence, which are all enumerated by Nicéron.<sup>1</sup>

MENGOLI (PETER), an able Italian mathematician in the seventeenth century, concerning whose birth there is no trace, studied mathematics under Cavalieri, to whom the Italians ascribe the invention of the first principles of the infinitesimal calculus. Mengoli was appointed professor of "mechanics" in the college of nobles at Bologna, and acquired high reputation by the success with which he filled that post. His principal works are, "*Geometriæ Speciosæ Elementa*;" "*Novæ Quadraturæ Arithmeticæ, seu de additione Fractionum*;" "*Via regia ad Mathematicas ornata*;" "*Refrazione è paralasse Solare*;" "*Speculationi de Musica*;" "*Arithmeticæ rationalis Elementa*;" "*Arithmetica realis*." Of these Dr. Burney notices his "*Speculationi di Musica*," a desultory and fanciful work, published at Bologna, 1670. An account of this treatise was given in the Phil. Trans. vol. VIII. No. c. p. 6194, seemingly by Birchensha. The speculations contained in Mengoli's work are some of them specious and ingenious; but the philosophy of sound has been so much more scientifically and clearly treated since its publication, that the difficulty of finding the book is no great impediment to the advancement of music. He was still living in 1678.<sup>2</sup>

MENGs (ANTONY RAPHAEL), a celebrated modern painter, was born at Aussig in Bohemia, in 1726. His father was painter to Augustus III. king of Poland, and he, observing the talents of his son for the same art, took him to Rome in 1741. After studying about four years, the young painter returned to Dresden, where

<sup>1</sup> Nicéron, vol. I.—Moréri.

<sup>2</sup> Moréri.—Burney in Rees's Cyclopædia.

he executed several works for Augustus with uncommon success. But his greatest patron was Charles III. king of Spain, who having, while only king of Naples, become acquainted with Mengs and his merits, in 1761, within two years after his accession to the throne of Spain, settled upon him a pension of 2000 doubloons, and gave him an house and an equipage. Mengs, nevertheless, did not go to Spain, but resided chiefly at Rome, where he died in 1779. The labours of his art, grief for the loss of a most beautiful and amiable wife, and the injudicious medicines of an empiric, his countryman, who pretended to restore his health, are said to have occasioned his death. His character was very amiable, with no great fault but that which too commonly attends genius, a total want of œconomy; so that, though his profits in various ways, for the last eighteen years of his life, were very considerable, he hardly left enough to pay for his funeral. In his address, he was timid and aukward, with an entire ignorance of the world, and an enthusiasm for the arts, which absorbed almost all his passions. He left five daughters, and two sons, all of whom were provided for by his patron the king of Spain. He was an author as well as a painter, and his works were published at Parma in 1780, by the chevalier d'Azara, with notes, and a life of Mengs, in 2 vols. 4to, which were translated into English, and published in 2 vols. 1796, 8vo. They consist chiefly of treatises and letters on taste, on several painters, and various subjects connected with the philosophy and progress of the arts. They were partly translated into French, in 1782, and more completely in 1787. All that is technical on the subject of painting, in the work of his friend Winckelman, on the history of art, was supplied by Mengs. He admired the ancients, but without bigotry, and could discern their faults as well as their beauties. As an artist, Mengs seems to have been mostly admired in Spain. In this country, recent connoisseurs seem disposed to under-rate his merit, merely, as it would appear, because it had been over-rated by Azara and Winckelman. The finest specimen of his art in this country is the altar-piece of All Souls Chapel, Oxford. The subject of this picture is our Saviour in the garden: it consists of two figures in the foreground, highly finished, and beautifully painted. It was ordered by a gentleman of that college whilst on his travels through Spain; but being limited to the price, he was obliged to choose a sub-

ject of few figures. This gentleman relates a singular anecdote of Mengs, which will further show the profundity of his knowledge and discernment in things of antiquity. While Dr. Burney was abroad collecting materials for his History of Music, he found at Florence an ancient statue of Apollo, with a bow and fiddle in his hand: this, he considered, would be sufficient to decide the long-contested point, whether or not the ancients had known the use of the bow. He consulted many people to ascertain the certainty if this statue were really of antiquity; and at last Mengs was desired to give his opinion, who, directly as he had examined it, without knowing the cause of the inquiry, said, "there was no doubt but that the statue was of antiquity, but that the arms and fiddle had been recently added." This had been done with such ingenuity that no one had discovered it before Mengs; but the truth of the same was not to be doubted.<sup>1</sup>

MENINSKI (FRANCISCUS A MESGNIEN), or MENIN, a most celebrated German orientalist, was born in Lorraine, then subject to the emperor, in 1623; and for copiousness of learning, elegance of genius, and profound knowledge of languages, particularly those of the East, proved undoubtedly one of the principal ornaments of the age in which he lived. He studied at Rome under Giattino. When he was about thirty, his love of letters induced him to accompany the Polish ambassador to Constantinople, where he studied the Turkish language under Bobovius and Ahmed, two very skilful teachers. So successful was he in this study, that when he had been there only two years, the place of first interpreter to the Polish embassy at the Porte was promised to him. When the place became vacant, he was accordingly appointed to it, and obtained so much credit by his conduct, that, after a time, he was sent for into Poland, and again sent out with full powers as ambassador to the Porte. For his able execution of this office, he was further honoured, by being naturalized in Poland, on which occasion he added the Polish termination of *ski* to his family name, which was Menin. Being desirous afterwards to extend his sphere of action, he went to the court of the emperor, as interpreter of oriental languages, in 1661. Here also, as in other instances, his talents and

<sup>1</sup> Life of Mengs.—Pilkington.—Cumberland speaks of Mengs in his account of Spanish painters, but evidently with much prejudice.



behaviour obtained the highest approbation ; on which account he was not only sent as interpreter to several imperial ambassadors at the Porte, but was entrusted in many important and confidential services, and, in 1669, having paid a visit to the holy sepulchre at Jerusalem, was made one of the knights of that order. After his return to Viënnâ he was advanced to further honours ; being made one of the counsellors of war to the emperor, and first interpreter of oriental languages. He died at Vienna, at the age of seventy-five, in 1698. His great work, 1. The "Thesaurus linguarum orientalium," was published at Vienna, in 1680, in 4 vols. folio : to which was added, in 1687, another volume, entitled "Complementum Thesauri linguarum orientalium, seu onomasticum Latino-Turcico-Arabico-Persicum." The former volumes having become extremely scarce, partly on account of the destruction of a great part of the impression in the siege of Vienna by the Turks in 1683, a design was formed some time ago in England of reprinting the work, by a society of learned men, among whom was sir William Jones. But as this undertaking, probably on account of the vast expence which must have been incurred, did not proceed, the empress queen, Maria Theresa, who had heard of the plan, took it upon herself, and with vast liberality furnished every thing necessary for its completion. In consequence of this, it was begun to be splendidly republished at Vienna in 1780, with this title, "Francisci a Mesgnien Meninski Lexicon Arabico-Persico-Turcicum, adjecta ad singulas voces et phrases interpretatione Latinâ, ad usitatiores, etiam Italicâ," and has been completed in four volumes folio. In this edition, say the editors, the Lexicon of Meninski may be said to be increased, diminished, and amended. *Increased*, because many Arabic and Persian words are added, from Wankuli and Ferhengi, the best Arabic and Persic Lexicographers whom the East has produced ; and, from Herbelot, are inserted the names of kingdoms, cities, and rivers, as well as phrases in common use among the Turks, &c. ; *diminished*, because many useless synonyma are omitted, which rather puzzled than assisted the student ; as well as all the French, Polish, and German interpretations, the Latin being considered as sufficient for all men of learning ; *amended*, with respect to innumerable typographical errors ; which, from a work of this nature, no care can perhaps altogether exclude. Brunet

remarks, however, that this edition does not absolutely supplant the preceding, as the grammar and onomasticon are not reprinted in it. There is a Vienna edition of the grammar, entitled "*Institutiones linguæ Turcicæ*," 1756, in quarto, two vols. in one; but the onomasticon must still be sought in the original edition. The other works of Meninski were occasioned chiefly by a violent contest between him and J. B. Podesta, in which much acrimony was employed on both sides. These it is hardly worth while to enumerate, but they may all be seen in the account of his life from which this article is taken. It should be observed however, that, in 1674, Podesta published a book entitled "*Prodromus novi linguarum Orientalium collegii*, jussu Aug. &c. erigendi, in Univ. Viennensi;" to which Meninski opposed, 2. "*Meninskii Antidotum in Prodromum novi ling. orient. collegii, &c.*" 4to. But such was the credit of his antagonist in the university, that soon after there came out a decree, in the name of the rector and consistory, in which that antidote of Meninski's is proscribed and prohibited, for six specific reasons, as impious and infamous. Meninski was defended against this formidable attack by a friend, in a small tract, entitled "*Veritas defensa, seu justitia causæ Dn. F. de M. M. [Meninski] contra infame decretum Universitatis Viennensis, anno 1674, 23 Novembris, &c. ab Amico luci exposita, anno 1675*," in which this friend exposes, article by article, the falsehood of the decree, and exclaims strongly against the arts of Podesta. This tract is in the British Museum. Podesta was oriental secretary to the emperor, and professor of those languages at Vienna; but is described in a very satirical manner by the defender of Meninski: "*Podesta, natura Semi-Italus, statura nanus, cæcutiens, balbus, imo bardus repertus, aliisque vitiis ac stultitiis plenus, adeoque ad discendas linguas Orientales inhabilis.*" A list of the works of Podesta, is, however, given by the late editors of Meninski.<sup>1</sup>

MENIPPUS, a Cynic, and a disciple of the second Menedemus before mentioned, was a native of Gadara in Palestine. His writings were chiefly of a ridiculous kind, and very satirical; so much so, that Lucian, himself no very lenient satirist, calls him in one passage "the most barking and snarling of all the Cynic dogs." For this reason

<sup>1</sup> Life of Meninski prefixed to his *Thesaurus*,

he is introduced into two or three of Lucian's dialogues, as a vehicle for the sarcasms of that author. It appears, that the satires of Menippus were written in prose, with verses occasionally intermixed; for which reason the satires of Varro, who wrote in the same style, were called *Menippean*; and the same title, that of "*Satyre Ménippée*," was given, for the same reason, to a famous collection, written in France against the faction of the league; in which compositions Pierre le Roy, Nicolas Rapin, and Florent Chrétien, bore a principal share. Varro himself has been therefore called *Menippeus*, and sometimes *Cynicus Romanus*. Menippus was imitated also by his countryman Meleager, of whom an account has been given before. It is said by Laertius, that Menippus, having been robbed of a large sum of money, which he had amassed by usury, hanged himself in despair. The same author mentions some of his works, of which, however, no part is now extant. He had been originally a slave, but purchased his freedom, and procured himself to be made a citizen of Thebes.<sup>1</sup>

MENNES, or MENNIS, (SIR JOHN,) a celebrated seaman, traveller, and poet, the third son of Andrew Mennes, esq. of Sandwich in Kent, was born there March 1, 1598. He was educated at Corpus Christi college, Oxford, where he distinguished himself by his literary acquirements; and afterwards became a great traveller, and well skilled in naval architecture. In the reign of James I. he had a place in the Navy-office, and by Charles I. was appointed its comptroller. In the subsequent troubles he took an active part, both military and naval, in favour of his royal master: and being a vice-admiral, in 1641 was knighted at Dover. In 1642, he commanded the *Rainbow*: but was afterwards displaced from his services at sea for his loyalty, and was implicated in the Kentish insurrection in favour of the king in 1648. After the Restoration he was made governor of Dover-castle, and chief comptroller of the navy, which he retained till his death. In 1661 he was appointed commander of the *Henry*, and received a commission to act as vice-admiral and commander in chief of his majesty's fleet in the North Seas. He died Feb. 18, 1670-1, at the Navy-office in Seething-lane, London, with the character of an honest, stout, generous, and religious man, whose company had always been delightful to

<sup>1</sup> Brucker.—Diogenes Laertius.—Moreri.

the ingenious and witty. He was buried in the church of St. Olave, Hart-street, where a monument and inscription were erected over his grave, and are there still. Wood says he was the author of a poem entitled "Epsom Wells," and several other poems scattered in other men's works. What can with most certainty be attributed to him are contained in a volume entitled "*Musarum Deliciæ, or the Muses Recreation*," second edit. 1656, 12mo. The celebrated scoffing ballad on sir John Suckling, "Sir John got him an ambling nag," &c. was written by Mennes. The poems in this volume are the joint compositions of sir John Mennes and Dr. James Smith.<sup>1</sup>

MENNO, surnamed SIMON, or SIMONSON, was the founder of a sect called from him Mennonites. He was born at Witmarsum, in Friesland, in 1505. He was at first a Romish priest, and a notorious profligate, and resigned his rank and office in the Romish church, and publicly embraced the communion of the anabaptists. He died in 1561, in the duchy of Holstein, at the country-seat of a certain nobleman, not far from the city of Oldesloe, who, moved with compassion by a view of the perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, with certain of his associates, into his protection, and gave him an asylum. He began to propagate his opinions in 1636, and had many followers, whose history may be found in Mosheim. They split afterwards into parties, but the opinions that are held in common by the Mennonites, seem to be all derived from this fundamental principle, that the kingdom which Christ established upon earth is a visible church or community, into which the holy and just alone are to be admitted, and which is consequently exempt from all those institutions and rules of discipline, that have been invented by human wisdom, for the correction and reformation of the wicked. This principle, indeed, was avowed by the ancient Mennonites, but it is now almost wholly renounced; nevertheless, from this ancient doctrine, many of the religious opinions, that distinguish the Mennonites from all other Christian communities, seem to be derived: in consequence of this doctrine, they admit none to the sacrament of baptism, but persons that are come to the full use of their reason; they neither admit civil rulers into their communion, nor allow

<sup>1</sup> Ath. Ox. vol. II.—*Censura Literaria*, vol. IV.—*Ellis's Specimens*.

any other members to perform the functions of magistracy; they deny the lawfulness of repelling force by force, and consider war, in all its shapes, as unchristian and unjust: they entertain the utmost aversion to the execution of justice, and more especially to capital punishments; and they also refuse to confirm their testimony by an oath. Menno's writings, in Dutch, were published in 1651, folio.<sup>1</sup>

MENOCHIUS (JAMES), a native of Pavia, was born in 1532, and acquired such skill in the law, that he was surnamed the Baldus and the Bartholus of his age. He taught law in Piedmont, at Pisa, at Padua, and lastly at Paviâ. Philip II. king of Spain, appointed him counsellor, afterwards president of the council at Milan. He died Aug. 10, 1607, aged seventy-five, leaving, "*De recuperandâ possessione, de adipiscendâ possessione*," 8vo; "*De Præsumptionibus*," Geneva, 1670, 2 vols. folio; "*De Arbitrariis Judicium quæstionibus, et causis Consiliorum*," folio, and other valuable works.<sup>2</sup>

MENOCHIUS (JOHN STEPHEN), son of the preceding, born in 1576, at Pavia, entered among the Jesuits at the age of seventeen, and died at Rome, February 4, 1656, aged eighty, leaving, "*Institutions, political and æconomical*," taken from the Holy Scriptures; a good treatise "*On the Hebrew Republic*;" and a "*Commentary on the Bible*," the best edition of which is by Pere Tournemine, a Jesuit, 1719, 2 vols. folio. All the above are in Latin.<sup>3</sup>

MENZIKOFF (ALEXANDER), was a prince of the Russian empire, deeply concerned in the politics of his time. The general opinion of the origin of Menzikoff is, that his father was a peasant, who had placed him at Moscow with a pastry-cook, and that he carried little pies about the streets, singing as he went. In this situation, he was seen by the emperor Peter, who, pleased with the wit and liveliness which on examination he found in him, took him about his person, and thus opened the way to his fortune. Others, however, say, that his father was an officer in the service of the czar Alexis Michaelowitz, and that, as it was not extraordinary for gentlemen to serve in the stables of the czar, Menzikoff was there employed as one of the head grooms, and that in this situation his talents were noticed by the czar, and his advancement begun.

<sup>1</sup> Mosheim.—Brandt's History of the Reformation.

<sup>2</sup> Tiraboschi.—Dict. Hist.

<sup>3</sup> Dupin.—Moreri.

Whatever may in this respect be true, it is certain that when he had begun to attend the emperor, he soon made himself agreeable, and finally necessary to that prince, whose projects he seconded with great address; and, having studied several languages, was able to be useful in various situations. Being appointed to the government of Ingria, his services in that situation obtained him the rank of prince, with the title of major-general in the army. He signalized himself in Poland in 1708 and 1709; but in 1713, he was accused of peculation, and condemned to pay a fine of three hundred thousand crowns. The czar, however, remitted the fine, and having received him again into his favour, sent him with a command into the Ukraine in 1719, and ambassador to Poland in 1722. When the czar died, in 1725, Menzikoff had already contrived the means of continuing and increasing his own power. He was aware of the design of Peter, to give his throne to his empress Catherine, and therefore to secure her gratitude, Menzikoff prepared all parties to acquiesce in this arrangement. Catherine was not insensible of her obligations to him, and agreed that her son, afterwards Peter II. should marry the daughter of Menzikoff, which she made an article in her will. At her death in 1727, the prince being then under twelve years, Menzikoff was also one of the regency appointed by her will, and the most active member in it.

Soon after the accession of Peter II. that prince was affianced publicly to the daughter of Menzikoff, who then thought himself almost at the summit of happiness and elevation; he was made generalissimo by sea and land, duke of Cozel, and had the chief appointment in the household of the czar. Intoxicated at length with this extraordinary elevation, he behaved with a haughtiness towards the young czar, and with an imprudent ostentation in himself, which gave his enemies, particularly the princes Dolgorucki, the means of supplanting him in the affections of his sovereign, and compassing his final overthrow. His disgraces now followed fast upon each other. The emperor removed from the palace of Menzikoff, where he had hitherto resided, and he was ordered to quit Petersburgh, and pass the remainder of his days at Oranieburgh, a petty town on the frontiers of the Ukraine, which he had built, and partly fortified. On his departure, he added to his other imprudences, that of setting out in great pomp; but on his journey he was overtaken by an order to seal up

all his effects, and leave him nothing but necessities. Many complaints being now preferred against him, he was condemned to live altogether, for the rest of his life, at Beresowa, situated on the most distant frontiers of Siberia. His wife, grown blind with weeping, died upon the journey. His three children fell sick of the small-pox, and one of them, a daughter, died of it. Menzikoff bore his misfortunes with more firmness than might have been expected. He even recovered his health for a time, which had been injured by a grossness of habit; and being allowed ten roubles a day, he not only found them sufficient for his wants, but saved enough to build a small church, at which he worked himself. Yet he did not long survive his disgrace, for he died Nov. 2, 1729, and, it is said, of a plethora, there being no person at Beresowa skilful enough to open a vein. Some time after his death, the Dolgorucki's being in their turn disgraced, his surviving son and daughter were recalled by the czarina Anne; the son was made an officer in the guards, with a restoration of the fifth part of his father's fortune; and the daughter had the appointment of maid of honour to the empress, and soon after married advantageously.

Menzikoff had a very strong attachment to Peter I. and to his maxims for civilizing the Russian nation. He was affable and polite towards strangers, that is, to all who were submissive, and not ambitious of eclipsing him in wit, or other talents. His inferiors, in general, he treated with gentleness, and never forgot a service rendered to him. His courage was incontestible, and proved on many trying occasions. His friendship, when once fixed, was steady and zealous. On the other hand, his ambition was boundless; he could not bear a superior, or an equal; much less a rival in any quality or advantage. He was not destitute of wit; but for want of an early polish it was rather coarse. His avarice was insatiable, and led him into several difficulties, even with his indulgent master Peter I.; and when he was disgraced, he was found to possess the value of three millions of roubles, in jewels, plate, and money, besides his vast estates. There are many features of resemblance between Menzikoff and Wolsey, not only in his rise from a low origin, but more particularly in the imprudence, haughtiness, and ostentation, which accelerated his fall.<sup>1</sup>

<sup>1</sup> Manstein's Memoirs of Russia.—Univ. History.

MENZINI (BENEDICT), an Italian poet, was born at Florence in 1646, of poor and humble parents. Notwithstanding the disadvantage of his circumstances, he began his studies under Miglioraccio, and pursued them with ardour; till, being noticed for his talents by Vincentio Salvati, he was removed from the difficulties of poverty, received into the house of that patron, and encouraged to indulge his genius in writing. In 1674, he inscribed a volume of poems to Cosmo III. of Medicis, but obtained no great approbation from that depraved man. In 1679, he published a book, entitled "*Costruzione irregolare della lingua Toscana*;" on the irregular construction of the Tuscan language; and, in the following year, a volume of lyric poems, by way of illustrating his own precepts. His first patron seems now to have deserted him, or not to have afforded him sufficient support, for we find him at this period, after several disappointments, and particularly that of not obtaining a professorship at Pisa, venting his discontent in twelve satires. These, however, were not published in his life, but given to a friend, Paulo Falconeri. When they did appear, they went through several editions. In 1685, Menzini obtained the notice and patronage of Christina queen of Sweden, whom he celebrated in Latin as well as in Italian. Under her protection he lived at Rome, and enjoyed the best period of his life. It was at this period, in 1688, that he published his "*Arte Poetica*," which he dedicated to cardinal Azzolini. Being always more or less in want, owing to mismanagement, he contrived by these dedications to lay some of the chief nobility of his country under contribution: but he did not so succeed with cardinal Atestini; who received his dedication of "*Il Paradiso terrestre*," without granting him any remuneration. As he had a wonderful vein of ready eloquence, one of his resources was that of composing sermons for preachers who were not equally able to supply themselves. To this there is an allusion in one of the satires of his contemporary Sæctanus.

"Parte alia Euganius, pulchro cui pectus honesto  
Fervet, et Ascræas libavit cominus undas,  
Ut satur ad vigilem posuit remeare lucernam,  
Cogitur indoctis componere verba cucullis."

We are told, by his biographer Fabroni, that being not a little in awe of the satirical talents of that writer, he had cultivated his kindness with no little anxiety; and thus, it



may be supposed, obtained this compliment. He was now appointed by the pope, canon of St. Angelo in Piscina; and continued to publish several works, in Latin as well as in Italian: as, “*Orationes de morum, philosophiæ, humanarumque literarum studiis, et de Leonis X. P. M. laudibus.*” But his Latin compositions did not so well satisfy the learned as those he produced in his own language; and their criticisms led him to write and publish a tract, “*De poesis innocentia, et de literatorum hominum invidia.*” This, however, was prior to the present period, as it bears date in 1675. He published now a poetical version of the Lamentations of Jeremiah, in Italian, which was so much approved by pope Clement XI. that he ordered it to be distributed to the cardinals in passion-week. Menzini was admitted a member of the society of Arcadi, under the name of Euganius, under which we have seen him mentioned by the satirist: and being also admitted of the academy *Della Crusca*, he was very anxious to have his verses cited in their dictionary, as authority. In this he could not prevail, except after a time for his satires, in which he had revived some classical Italian expressions then growing obsolete. In 1731, however, long after his death, and in the fourth edition of that vocabulary, all his Italian works were admitted, as affording classical citations. Towards the end of life he became dropsical, and died at the age of fifty-eight, in 1704. He left the fortune of a poet, his works only, which he bequeathed to a friend; and they were in 1730—1734, published collectively, in 4 vols. 8vo, the contents of which are recited by Fabroni. An edition of his “*Art of Poetry*” has lately been published by Mr. Mathias, perhaps the most accomplished Italian scholar and critic in this kingdom. His satires were published with Salvini’s notes, in 1759, 8vo, and with those of Rinaldo Maria Bracci, at Naples in 1763, 4to.<sup>1</sup>

MERCATI (MICHAEL), a physician and naturalist, the son of Peter Mercati, a physician of St. Miniato, in Tuscany, was born April 8, 1541. After having finished his scholastic education at his native place, he was sent to Pisa, and placed under the tuition of Cesalpini, from whom he derived his taste for the study of nature. Having received his degree of doctor in philosophy and medicine in that university, he went to Rome, where pope Pius V. ap-

<sup>1</sup> Fabroni *Vitæ Italorum*, vol. VII.

pointed him superintendant of the botanical garden of the Vatican, at the age of twenty-six, but Nicéron says he was not more than twenty. Afterwards Ferdinand I. the grand duke of Tuscany, raised him to the rank of nobility; and soon afterwards the same dignity was conferred upon him by the senate of Rome. Among his other honours, Sixtus V. conferred upon him the office of apostolical prothonotary, and sent him into Poland with cardinal Aldobrandini, that he might enjoy the opportunity of increasing his collections in natural history. The same cardinal, when elected pope in 1592, under the title of Clement VIII. nominated Mercati his first physician, and had in contemplation higher honours to bestow upon him, when this able physician died, in 1593, in the fifty-third year of his age. His character in private life was universally esteemed, and the regret of the most distinguished persons of Rome followed him to his grave.

Mercati wrote in Italian, at the request of his patron pope Gregory, a work "On the Plague, on the Corruption of the Air, on the Gout, and on Palsy," Rome, 1576, 4to; and likewise a "Dissertation on the Obelisks of Rome," 1589, 4to. But he is principally remembered for his description of the subjects of natural history, particularly of mineralogy, contained in the museum of the Vatican, which was formed under the auspices of Gregory XIII. and Sixtus V. and was afterwards totally dispersed. He was about to prepare engravings of the principal subjects, when his disease, which terminated his life, interrupted his progress. His manuscript came into the hands of Carlo Dati of Florence, where it remained till the time of Clement XI. who purchased it, and caused it to be splendidly edited by Lancisi, his first physician, in 1717, at Rome, under the title of "*Metallotheca, opus posthumum auctoritate et munificentia Clementis XI. Pont. Max. è tenebris in lucem eductum; operâ & stud. J. M. Lancisi Archiat. Prat. illustratum*," folio. An "Appendix ad Metallothecam" was published in 1719.

Besides his father and grandfather, both men of learning and eminence in their day, there was a Louis Mercati, a physician of the same century, whose medical and surgical works were printed in 1605, and often reprinted, but are not now held in much esteem.<sup>1</sup>

<sup>1</sup> Eloge by Magelli, prefixed to the *Metallotheca*.—*Chaufepie*.—*Nicéron*, vol. XXXVIII.—*Eloy Dict. Hist. de Médecine*.—*Rees's Cyclopædia*.

MERCATOR (GERARD), an eminent geographer and mathematician, was born in 1512, at Ruremonde in the Low Countries. He applied himself with such industry to the sciences of geography and mathematics, that it has been said he often forgot to eat and sleep. The emperor Charles V. encouraged him much in his labours; and the duke of Juliers made him his cosmographer. He composed and published a chronology; a larger and smaller atlas; and some geographical tables; besides other books in philosophy and divinity. He was also so curious, as well as ingenious, that he engraved and coloured his maps himself. He made various maps, globes, and other mathematical instruments for the use of the emperor; and gave the most ample proofs of his uncommon skill in what he professed. His method of laying down charts is still used, which bear the name of "Mercator's Charts;" also a part of navigation is from him called *Mercator's Sailing*. He died at Duisbourg in 1594, at eighty-two years of age.<sup>1</sup>

MERCATOR (MARIUS), a celebrated ecclesiastical author of the fifth century, St. Augustine's friend, who wrote against the Nestorians and Pelagians, died about the year 451. All his works, which are in Labbe's Councils, and in the library of the Fathers, were published in 1673, by Garnier, a Jesuit, with long Dissertations, 2 tom. in one volume, folio. M. Baluze published a new edition of them at Paris, 1684, 8vo.<sup>2</sup>

MERCATOR (NICHOLAS), an eminent mathematician and astronomer, whose name in High-Dutch was Kauffman, was born about 1640, at Holstein in Denmark. From his works we learn, that he had an early and liberal education, suitable to his distinguished genius, by which he was enabled to extend his researches into the mathematical sciences, and to make very considerable improvements: for it appears from his writings, as well as from the character given of him by other mathematicians, that his talent rather lay in improving, and adapting any discoveries and improvements to use, than invention. However, his genius for the mathematical sciences was very conspicuous, and introduced him to public regard and esteem in his own country, and facilitated a correspondence with such as were eminent in those sciences, in Denmark, Italy, and

<sup>1</sup> Moreri.—Foppen Bibl. Belg.—Hutton's Dict.—Bullart's Academie des Sciences, vol. II.—Saxii Onomast.

<sup>2</sup> Cave, vol. I.—Dupin.—Moreri.—Saxii Onomast.

England. In consequence, some of his correspondents gave him an invitation to this country, which he accepted; and he afterwards continued in England till his death. In 1666 he was admitted F. R. S. and gave frequent proofs of his close application to study, as well as of his eminent abilities in improving some branch or other of the sciences. But he is charged sometimes with borrowing the inventions of others, and adopting them as his own, and it appeared upon some occasions that he was not of an over-liberal mind in scientific communications. Thus, it had some time before him been observed, that there was an analogy between a scale of logarithmic tangents and Wright's protraction of the nautical meridian line, which consisted of the sums of the secants; though it does not appear by whom this analogy was first discovered. It appears, however, to have been first published, and introduced into the practice of navigation, by Henry Bond, who mentions this property in an edition of Norwood's *Epitome of Navigation*, printed about 1645; and he again treats of it more fully in an edition of Günter's works, printed in 1653, where he teaches, from this property, to resolve all the cases of Mercator's sailing by the logarithmic tangents, independent of the table of meridional parts. This analogy had only been found to be nearly true by trials, but not demonstrated to be a mathematical property. Such demonstration seems to have been first discovered by Mercator, who, desirous of making the most advantage of this and another concealed invention of his in navigation, by a paper in the *Philosophical Transactions* for June 4, 1666, invites the public to enter into a wager with him on his ability to prove the truth or falsehood of the supposed analogy. This mercenary proposal it seems was not taken up by any one; and Mercator reserved his demonstration. Our author, however, distinguished himself by many valuable pieces on philosophical and mathematical subjects. His first attempt was, to reduce astrology to rational principles, which proved a vain attempt. But his writings of more particular note, are as follow: 1. "*Cosmographia, sive Descriptio Cœli & Terræ in Circulos, qua fundamentum sterniter sequentibus ordine Trigonometriæ Sphericorum Logarithmicæ, &c. a Nicolao Hauffman Holsato*," Dantzic, 1651, 12mo. 2. "*Rationes Mathematicæ subductæ anno 1653*," Copenhagen, 4to. 3. "*De Emendatione annua Diatribæ duæ, quibus exponuntur & demonstrantur Cycli Solis &*

Lunæ," &c. 4to. 4. "Hypothesis Astronomica nova, et Consensus ejus cum Observationibus," Lond. 1664, folio. 5. "Logarithmotechnia, sive Methodus construendi Logarithmos nova, accurata, et facilis; scripto antehac communicata anno sc. 1667 nonis Augusti; cui nunc accedit, Vera Quadratura Hyperbolæ, & inventio summæ Logarithmorum. Auctore Nicolao Mercatore Holsato è Societate Regia. Huic etiam jungitur Michaelis Angeli Riccii Exercitatio Geometrica de Maximis et Minimis, hic ob argumenti præstantiam & exemplarium raritatem recusa," Lond. 1668, 4to. 6. "Institutionum Astronomicarum libri duo, de Motu Astrorum communi & proprio, secundum hypotheses veterum & recentiorum præcipuas; deque Hypotheseon ex observatis constructione, cum tabulis Tycho-nianis, Solaribus, Lunaribus, Lunæ-solaribus, & Rudolphinis Solis, Fixarum & quinque Errantium, earumque usu præceptis et exemplis commonstrato. Quibus accedit Appendix de iis, quæ novissimis temporibus cœlitus innotuerunt," Lond. 1676, 8vo. 7. "Euclidis Elementa Geometrica, novo ordine ac methodo fere, demonstrata. Una cum Nic. Mercatoris in Geometriam Introductione brevi, qua Magnitudinum Ortus ex genuinis Principiis, & Ortuum Affectiones ex ipsa Genesi derivantur," Lond. 1678, 12mo. His papers in the Philosophical Transactions are, 1. A Problem on some Points of Navigation; vol. I. p. 215. 2. Illustrations of the Logarithmo-technia; vol. III. p. 759. 3. Considerations concerning his Geometrical and Direct Method for finding the Apogees, Excentricities, and Anomalies of the Planets; vol. V. p. 1168. Mercator died in 1594, about fifty-four years of age.<sup>1</sup>

MERCER (JAMES), a major in the army, and a very elegant and accomplished scholar, was the son of a private gentleman in Aberdeenshire, who, having joined the Highland army in the year 1745, retired to France after the battle of Culloden, where he resided till his death. His son, who was born Feb. 27, 1734, was educated at Marischal college, Aberdeen, and afterwards went to reside with his father at Paris. There he spent his time in elegant society, and devoted his leisure hours to the cultivation of letters, and thus acquired those polished manners, and that taste for study, by which he was ever after so highly dis-

<sup>1</sup> Hutton's Dict.—Martin's Biog. Phil.—Usher's Life and Letters, pp. 607, 622.—Letters of Eminent Persons, 1813, 3 vols. 8vo, where are some anecdotes of him by Aubrey.

tinguished. He possessed, too, a very high degree of elegant and chastised wit and humour, which made his company to be universally sought after by those who had the happiness of his friendship or acquaintance.

On the death of his father, he returned to Scotland, and soon afterwards entered into the army at the commencement of the seven-years war, during the greatest part of which he served in Germany under prince Ferdinand of Brunswick, and was in one of the six British regiments of infantry, that gained such reputation for their gallantry at the memorable battle of Minden. The regiment in which he afterwards served, being reduced at the peace of Paris, he returned to Aberdeen, where he married Miss Katherine Douglas, sister to the present lord Glenbervie, a beautiful and accomplished woman, with whom he lived many years in much happiness. In order to fill up the vacant hours of his then unemployed situation, he devoted his time chiefly to books, and, in particular, recommenced the study of the Greek language (of which he had acquired the rudiments at college) with such assiduity, that his intimate friend, Dr. Beattie, was of opinion there were not six gentlemen in Scotland, at that time, who knew Greek so well as major Mercer. Then it was likewise, that by attention to the purest models of antiquity, he corrected that partiality for French literature, which he had strongly imbibed by his early habits of study at Paris.

Not long after, he again entered into the army, in which he continued to serve till about 1772, when he had arrived at the rank of major; but he then quitted the profession, and only resumed a military character when he held a commission in a regiment of fencibles (militia) during the American war. On the return of peace, he retired with his family to Aberdeen, where he continued chiefly to reside during the rest of his life. An acquaintance had first taken place between him and Dr. Beattie, on his return to Aberdeen after the seven years' war; and as their taste in books, and their favourite studies, were in some respects entirely similar, a lasting friendship ensued, which proved to both a source of the highest enjoyment. Of this we have many interesting proofs in sir William Forbes's "Life of Beattie."

Major Mercer's acquaintance with books, especially of poetry and belles lettres, both ancient and modern, was not only uncommonly extensive, but he himself possessed

a rich and genuine poetical vein, that led him, for his own amusement only, to the composition of some highly finished lyric poems. These he carefully concealed, however, from the knowledge of his most intimate friends; and it was with much difficulty that his brother-in-law, lord Glenberrie, at length could prevail on him to permit a small collection to be printed, first anonymously, afterwards with his name; the latter edition, with the title of "Lyric Poems. By James Mercer, esq. Second edition, with some additional poems," 1804, 12mo. These beautiful poems possess much original genius, and display a taste formed on the best classic models of Greece and Rome, whose spirit their author had completely imbibed, especially that of Horace, who seems to have been the model whom he had proposed to himself for his imitation.

In 1802 major Mercer had the misfortune to lose his wife, after a long course of severe indisposition, during which he had attended her with the most anxious assiduity. Of this loss, indeed, he may be said never to have got the better, and he survived her little more than two years. He had long been in a very valetudinary, nervous state, till at last his constitution entirely failed: and he expired without a struggle or a pang, Nov. 18, 1804, in the seventy-first year of his age. Besides possessing no ordinary share of knowledge both of books and men (for in the course of his military life especially, he had lived much in society of various sorts), and being one of the pleasantest companions, he was a man of much piety, strict in the observance of all the ordinances of religion, and of high honour in every transaction of life.<sup>1</sup>

MERCIER (BARTHOLOMEW), a learned bibliographer and miscellaneous writer, familiarly known in France by the title of the abbé de St. Leger, was born at Lyons, April 1, 1734. He entered when young, into the congregation of St. Genevieve, of which he became librarian, at the time that the learned Pingré, his predecessor in that office, went to observe the transit of Venus. In 1764, when Louis XV. visited this library, he was so much pleased with Mercier's intelligent manner of displaying its treasures, that he appointed him abbé of St. Leger at Sois-

<sup>1</sup> Taken, with little variation, from sir Wm. Forbes's Life of Dr. Beattie. We had the honour of knowing major Mercer, and at the end of thirty-five years, cherish the tenderest remembrance of his early kindness, his elegant manners, and well-informed mind.

son, a preferment which then happened to be vacant. Mercier often travelled to Holland and the Netherlands to visit the libraries and learned men of those countries, and was industriously following his various literary pursuits, when the revolution interrupted his tranquillity, and reduced him to a state of indigence. This he could have borne; but the many miseries he witnessed around him, and particularly the sight of his friend the abbé Poyer dragged to the scaffold, proved too much for his constitution. He continued to linger on, however, until May 13, 1799, when death relieved him. He was a man of great learning and research, as his works evidently shew, and in his private character, social, communicative, and amiable. His works are, 1. "Lettre sur la Bibliographie de Debure," 1763, 8vo. 2. "Lettre a M. Capperonier," on the same subject, which was followed by a third, printed in the "Journal de Trevoux." 3. "Lettre sur le veritable auteur du Testament Politique du cardinal de Richelieu," Paris, 1765, 8vo. 4. "Supplement a l'Histoire de l'imprimerie de Prosper Marchand," 1765, 4to, reprinted with additions, &c. 1771. 5. "Lettre sur la Pucelle D'Orleans," 1775. 6. "Dissertation sur l'auteur du livre de l'Imitation de Jesus-Christ." 7. "Notice du livre rare, intitulé *Pedis Admirandæ*, par J. d'Artis." 8. "Notice de la *Platopodologie* d'Antoine Fiancé, medecin de Besançon," a curious satire by Fiancé. 9. "Lettre à un ami, sur la suppression de la Charge de Bibliothecaire du roi en France," (Paris), 1787, 8vo. 10. "Notice sur les tombeaux des ducs de Bourgogne." 11. "Lettres sur différentes editions rares du 15 siecle," Paris, 1785, 8vo, particularly valuable for Italian books. 12. "Observations sur l'Essai d'un projet de Catalogue de Bibliotheque." 13. "Description d'une giraffe vue à Fano." 14. "Notice raisonnée des ouvrages de Gaspard Schott, Jesuite," 1785, 8vo. 15. "Bibliotheque de Romans traduits du Grec." 1796, 12 vols. 12mo. 16. "Lettre sur le projet de decret concernant les religieux, proposée a l'Assemblée Nationale par M. Treilhard," 1789, 8vo. 17. "Lettre sur un nouveau Dictionnaire Historique portatif en 4 vols. 8vo." This, which appeared in the "Journal de Trevoux," contains a sharp critique upon the first volumes of Chaudon's Dictionary. Mercier bestowed great pains in correcting and improving his copy of this work, which fell in the hands of the editors of the last edition of the Dict. Hist. Mercier



was frequently employed in the public libraries ; and those of Soubise and La Valliere owe much of their treasures to his discoveries of curious books. He was also a frequent writer in the *Journal de Trevoux*, the *Journal des Sçavans*, the *Magazin Encyclopedique*, and the *Annee Litteraire*. He left some curious manuscripts, and manuscript notes and illustrations of many of his books.<sup>1</sup>

MERCIER (JOHN LE), or MERCERUS, a celebrated philologer, was a native of Usez in Languedoc. He was bred to the study of jurisprudence, which he quitted for that of the learned languages, Greek, Latin, Hebrew, and Chaldee ; and in 1549, succeeded Vatablus in the professorship of Hebrew in the royal college at Paris. Being obliged to quit the kingdom during the civil wars, he retired to Venice, where his friend Arnoul du Ferrier resided as French ambassador ; but returned with him afterwards to France, and died at Usez, his native place, in 1572. He was a little man, worn by excess of application, but with a voice which he could easily make audible to a large auditory. His literature was immense, and among the proofs of it are the following works : 1. " Lectures on Genesis, and the Prophets," Geneva, 1598, folio. 2. " Commentaries on Job, Proverbs, Ecclesiastes, and the Canticles," 1573, 2 vols. folio, which have been much esteemed. 3. " Tables of the Chaldee Grammar," Paris, 1550, 4to. These are all written in Latin. He was considered as inclined to Calvinism. His son JOSIAH LE MERCIER, an able critic, who died December 5, 1626, published an excellent edition of " Nonnius Marcellus ;" notes on Aristænetus, Tacitus, Dictys Cretensis, and Apuleius's book " *De Deo Socratis*," and an " Eulogy," on Peter Python ; some of his letters are in Goldast's collection. Salmasius was his son-in-law.<sup>2</sup>

MERCURIALIS (JEROME), a learned and eminent physician, was born at Forli, in Romagna, Sept. 30, 1530. He was educated according to Nicéron at Padua, and according to Eloy at Bologna. It seems, however, agreed that he received his doctor's degree in 1555, and began to practice at Forli. In 1562 he was sent as ambassador to pope Pius IV. at Rome, where he was honoured with the citizenship, and upon a pressing invitation determined to reside in a place which presented so many opportunities

<sup>1</sup> Dict. Hist.

<sup>2</sup> Moreri.—Dict. Hist.

for the pursuit of his favourite studies. During his abode at Rome, besides his professional concerns, he studied classical literature, and the monuments of antiquity, and produced a learned and elegant work, which acquired him much celebrity in the literary world, and which was first published at Venice in 1569, under the title of "*De Arte Gymnasticâ Libri sex*," 4to. It was many times reprinted, and its merit occasioned his being appointed professor of medicine in the university of Padua. In 1573 he was called to Vienna by the emperor Maximilian II., to consult respecting a severe illness under which that personage laboured; and his treatment was so successful, that he returned loaded with valuable presents, and honoured with the dignities of a knight and count palatine. In 1587 he removed to a professorsip at Bologna, which has been partly attributed to a degree of dissatisfaction or self-accusation, in consequence of an error of judgment, which had been committed by him and Capivaccio, several years before, when they were called to Venice, in order to give their advice respecting a pestilential disorder which prevailed in that city. On this occasion both he and his colleague seem to have fallen into the mistake of several medical theorists, of denying the reality of contagion; and their counsels were said to have been productive of extensive mischief. Nevertheless his reputation appears to have suffered little from this error; for he was invited by Ferdinand, the grand duke of Tuscany, to settle at Pisa in 1599, where he was ordered a stipend of eighteen hundred golden crowns, which was ultimately raised to two thousand. Here he died Nov. 9, 1606, and was interred, with great honours, in a chapel, which he had himself erected at Forli. He left a large property in money and effects, among which was a valuable collection of pictures; and he made a great number of charitable bequests.

Mercuriali was a voluminous writer, as the following catalogue of his works will evince. He was a learned commentator on Hippocrates, and edited a classified collection of his works. Like the learned of his age, however, he was bigotted to the doctrines of the ancients, and fond of hypothetical reasoning, to the disparagement of sound observation; and he strongly imbued his pupils with the same erroneous principles. His first publication was a tract entitled "*Nomothsaurus, seu Ratio lactandi Infantes*." His second, the work "*De Arte Gymnastica*," be-

fore-mentioned. 3. "*Variarum Lectionum in Medicinæ Scriptoribus et aliis, Libri iv.*" Venice, 1571. 4. "*De Morbis Cutaneis, et omnibus corporis humani Excrementis,*" ib. 1572. 5. "*Tractatus de Maculis pestiferis et Hydrophobia,*" Basle, 1577. 6. "*De Pestilentia in universum, præsertim verò de Veneta et Patavina,*" Venice 1577. 7. "*Hippocratis Opera Græcè et Latinè,*" ibid. 1578. 8. "*De Morbis Muliebribus Prælectiones,*" Basle, 1582. 9. "*De Morbis puerorum Tractatus locupletissimi,*" Venice, 1583. 10. "*De Venenis et Morbis venenosis,*" ibid. 1584. 11. "*De Decoratione liber,*" ib. 1585. 12. "*Consultationes et Responsa Medicinalia.*" Four volumes were successively published in 1587, 1590, and 1597; and were republished together after his death. 13. "*Tractatus de Compositione Medicamentorum, De Morbis oculorum et aurium,*" ibid. 1590. 14. "*De Hominis Generatione,*" 1597. 15. "*Commentarii in Hippoc. Coi Prognostica, Prorrhetica,*" &c. ibid. 1597. 16. "*Medicina Practica, seu, de cognoscendis, discernendis, et curandis omnibus humani corporis affectibus,*" Francfort, 1602, folio. All these works have been several times reprinted, and some of them were selected after his death, and printed together, under the title of "*Opuscula aurea et selectiora,*" Venice, 1644, folio.<sup>1</sup>

MERIAN (JOHN BERNARD), perpetual secretary of the academy of sciences at Berlin, was born at Leichstal, near Basil, Sept. 27, 1723, of a reputable family, and received a learned education, with the particulars of which, however, we are unacquainted. In 1750 he was invited from Holland to Berlin, on the recommendation of Maupertuis, and died in that city Feb. 12, 1807, in the eighty-fourth year of his age. The best known of his works were French translations of Claudian, and of Hume's Essays, the latter, published at Amsterdam, 1759—1764, 5 vols. 12mo, enriched with commentaries and refutations of the most objectionable principles. He translated also some of Michaelis's works. The Memoirs of the Academy of Berlin contain several of his pieces on philosophical subjects and on geometry. One of the best is a parallel between the philosophy of Leibnitz and Kant, which was much noticed on its first appearance. Merian bore an estimable private

<sup>1</sup> Nicéron, vol. XXVI.—Eloy, Dict. Hist. de Médecine.—Moréri.—Rees's Cyclopædia.

character, and preserved all the activity and vigour of youth to a very advanced age. A few days before his death he officiated as secretary at a sitting of the academy, to celebrate, according to custom, the memory of the Great Frederic.<sup>1</sup>

MERIAN (MARIA SIBYLLA), a lady much and justly celebrated for her skill in drawing insects, flowers, and other subjects of natural history, was born at Francfort on the Maine, in 1647; being the grand-daughter and daughter of Dutch engravers of some celebrity, whose talents were continued and improved in her. She was instructed by Abraham Mignon. She married John Andriez Graff, a skilful painter and architect of Nuremberg, but the fame she had previously attached to her own name, has prevented that of her husband from being adopted. They had two children, both daughters, who were also skilful in drawing. By liberal offers from Holland, this ingenious couple were induced to settle there; but Sibylla, whose great object was the study of nature, had the courage to travel in various parts, for the sake of delineating the insects, and several other productions peculiar to each country. She ventured to take the voyage to Surinam, where she remained two years, for the express purpose of making the drawings which have since added so considerably to her fame; and, though it does not appear that there was any kind of disagreement between her and her husband, she went, if we mistake not, without him. His own occupations, probably, precluded such a journey. Madame Merian died at Amsterdam in 1717, at the age of seventy.

The drawings of this lady have a delicacy and a beauty of colour, which have seldom been equalled, and her designs are still in high estimation, notwithstanding the great attention which has since been paid to the accurate execution of such works. She published, 1. "The origin of Caterpillars, their nourishment and changes;" written in Dutch; Nuremberg, 1679—1688; in 2 vols. 4to. This was afterwards translated into Latin, and published at Amsterdam, in 1717, 4to. This work, much augmented by herself and daughters, with thirty-six additional plates and notes, was published in French by John Marret, Amsterdam, 1730, folio, under the title of, "*Histoire des*

<sup>1</sup> Biog. Dict.—Athenæum, vol. II.

*Insectes d'Europe.*" 2. "*Dissertatio de Generatione et Metamorphosis insectorum Surinamensium*," Amst. 1705, folio. This contains only sixty plates. To some of the later editions twelve plates were annexed, by her daughters Dorothea and Helena. There is an edition of this in folio, French and Dutch, printed at Amsterdam, in 1719. Another in French and Latin, 1726; and another in Dutch, in 1730. There have been also editions of the two works united, under the title of "*Histoire des Insectes de l'Europe et de l'Amerique*," Amst. 1730; Paris, 1768—1771. Many of the original drawings of this artist are in the British Museum, in two large volumes, which were purchased by sir Hans Sloane, at a large price. The current opinion is, that he gave five guineas for each drawing; but this is not sufficiently authenticated. Of these volumes, one contains the insects of Surinam, the other those of Europe, and among them are many designs which have never been engraved. Among those of the Surinam insects are several, which, though very elegantly finished, appear evidently, on examination, to be painted on impressions taken from the wet proofs of the engravings. Those of Europe are, perhaps, entirely original drawings. In the engraved works, much less justice has been done to the European insects than to those of America. Matthew Merian, the father of this lady, published many volumes of topographical engravings and collections of plates in sacred history.<sup>1</sup>

MERLIN (AMBROSE), a British writer, who flourished towards the latter end of the fifth century, but of whom little memorial remains, except such as is wholly disfigured by fiction, was reputed to be both an enchanter and a prophet, and to have been begotten by an incubus. For want of more authentic materials, we may be allowed to give the account of Spenser, in his *Faery Queen*, b. iii. canto 3. where, after speaking of his supposed magical powers, he thus tells his progeny:

And sooth men say that he was not the sonne  
Of mortal syre, or other living wight,  
But wondrously begotten and begonne  
By false illusion of a guileful spright  
On a faire lady nonne, that whilome hight  
Matilda, daughter to Pubiclius,  
Who was the lord of Mathtraval by right,

<sup>1</sup> Moreri.—Strutt's Dict. of Engravers.—Dict. Hist.

And coosin unto king Ambrosius,  
Whence he indued was with skill so marveilous.

Merlin is said to have foretold the arrival and conquests of the Saxons, to which allusion is made by Andrew of Wyntown, in his fifth book, ch. 12.

The Saxonys of Duche-land  
Arrywyde that tyme in Ingland,  
Merlyne alsuá mystyly  
That tyme made his prophecy,  
How Vortygerne wyth hys falsheede  
Of Brettane made the kyngis dede, &c.

It was supposed that Merlin did not die, but was laid asleep by magic, and was, after a long period, to awake and live again. Spenser alludes to this fable also. Extravagant prophecies, and other ridiculous works are ascribed to Merlin, and some authors have written Commentaries on them, as ridiculous as the text. In the British Museum is "*Le compte de la vie de Merlin et de ses faiz, et compte de ses prophecies*," 2 vols. fol. on vellum, without date or place. There is a French edition, 3 vols. small folio, black letter, dated 1498. There are also other French and Italian editions. In English we have "*The Life of Merlin, surnamed Ambrosius. His prophecies and predictions interpreted: and their truth made good by our English annals, published by T. Heywood*," Lond. 1641, 4to. This was Heywood the actor, of whom some notice is taken in our seventeenth volume.<sup>1</sup>

MERLIN (JAMES), a learned doctor of the Sorbonne, born in the diocese of Limoges, was curate of Montmartre, and afterwards canon and grand penitentiary of Paris. Having preached against some persons belonging to the court, who were supposed to be favourable to the reformed religion, he was confined in the castle at the Louvre, 1527, by order of Francis I. and then banished to Nantes, from whence he returned to Paris, 1530. Merlin was appointed grand vicar of Paris, and curate of la Magdelaine. He died September 26, 1541. He was the first who published a "*Collection of Councils*;" of which there are three editions. It is said to be a compilation of great accuracy and impartiality. Merlin also published editions of "*Richard de St. Victor*, *Peter de Blois*, *Durand de St. Pourçain*, and

<sup>1</sup> Spenser's Faery Queen.—Warton's Hist. of Poetry.—Macpherson's Andrew of Wyntown, vol. I. p. 118.—Tanner.

Origen;" and has prefixed to the works of the latter an Apology, in which he undertakes to clear Origen from the errors imputed to him. He had a violent dispute on this subject with Noel Beda.<sup>1</sup>

MERRET (CHRISTOPHER), a physician and naturalist, born at Winchcombe, in Gloucestershire, in February 1614, was educated at Gloucester-hall, and Oriel-college, Oxford, and after taking the degree of M. D. in 1642, settled in London. He appears to have had a considerable share of practice, was a fellow of the college of physicians, and one of the original members of the philosophical society, which after the restoration became the royal society. He died in 1695. His first publication was "A Collection of Acts of Parliament, Charters, Trials at Law, and Judges' Opinions, concerning those Grants to the College of Physicians," 1660, 4to. This became the basis of Dr. Goodall's History of the College, and was followed, in 1669, by "A short View of the Frauds and Abuses committed by Apothecaries, in relation to Patients and Physicians," which involved him in an angry controversy with Henry Stubbe. He also, in 1662, published a translation of Neri's work, "De arte vitriaria," with notes; but his principal work was entitled "Pinax Rerum Naturalium Britannicarum, continens Vegetabilia, Animalia, et Fossilia in hac Insula reperta," Lond. 1667, 8vo. This, though incomplete and erroneous, was the first of the kind relating to this country, and was without doubt instrumental in promoting the study of natural history here. A great portion of his knowledge of plants was obtained through the medium of Thomas Willisel, a noted herbalist, whom he employed to travel through the kingdom for him during five summers. Merret communicated several papers to the royal society, which are printed in the earlier volumes of the Philosophical Transactions; particularly an account of some experiments on vegetation; of the tin mines in Cornwall; of the art of refining; and some curious observations relative to the fens of Lincolnshire.<sup>2</sup>

MERRICK (JAMES), an English divine and poet, whom bishop Lowth characterised as one of the best of men and most eminent of scholars, was the second son of John Merrick, M. D. He was born Jan. 8, 1720, and was edu-

<sup>1</sup> Moreri.—Dupin.—Dict. Hist.

<sup>2</sup> Ath. Ox. vol. II.—Pulteney's Sketches, vol. I. p. 290.

cated at Reading school. After being opposed, (very unjustly according to his biographer) as a candidate for a scholarship at St. John's, on sir Thomas White's foundation, he was entered at Trinity-college, Oxford, April 14, 1736, and admitted a scholar June 6, 1737. He took the degree of B. A. in Dec. 1739, of M. A. in Nov. 1742, and was chosen a probationer fellow in May 1744. The celebrated lord North, and the late lord Dartmouth, were his pupils at this college. He entered into holy orders, but never engaged in any parochial duty, being subject to acute pains in his head, frequent lassitude, and feverish complaints; but, from the few manuscript sermons which he left behind him, appears to have preached occasionally in 1747, 1748, and 1749. His life chiefly passed in study and literary correspondence, and much of his time and property were employed on acts of benevolence. Few men have been mentioned with higher praise by all who knew him\*. He had an extraordinary faculty of exact memory; had great good nature, and a flow of genuine wit; his charity was extensive, and his piety most exemplary. He died after a short illness at Reading, where he had principally resided, Jan. 5, 1769; and was buried at Caversham church, near the remains of his father, mother, and brothers.

He was early an author. In 1734, while he was yet at school, he published "*Messiah, a Divine Essay,*" printed at Reading; and in April 1739, before he was twenty years of age, he was engaged in a correspondence with the learned Reimarus. The imprimatur from the vice-chancellor, prefixed to his translation of "*Tryphiodorus,*" is dated Oct. 26, 1739, before he had taken his bachelor's degree. In Alberti's last volume of Hesychius, published by Ruhnkenius, are many references to Mr. Merrick's notes on Tryphiodorus, which are all ingenious, and serve to illustrate the Greek writer by historical and critical explanations; many of them have a reference to the New Testament, and show how early the author had turned his thoughts to sacred criticism. The translation itself is correct and truly poetical. It is indeed, for his years, a very

\* Dr. Hunt, the Hebrew professor, in a letter to Dr. Doddridge, dated Feb. 1746, says of Mr. Merrick, "There cannot be a more deserving man in all respects. His learning (which is beyond comparison great for his years) is

the least of his many good qualifications. He has every virtue which renders learning amiable and useful; is not only a good scholar, but (which is infinitely better) a good Christian."



extraordinary proof of classical erudition and taste, and was deservedly supported by a more numerous list of subscribers than perhaps any work of the time. It was handsomely printed in an 8vo volume, at the Clarendon press, but without date or publisher's name.

The rest of Mr. Merrick's works were published in the following order: 1. "A Dissertation on Proverbs, chapter ix. containing occasional remarks on other passages in sacred and profane writers," 1744, 4to. 2. "Prayers for a time of Earthquakes and violent Floods," a small tract, printed at London in 1756, when the earthquake at Lisbon had made a very serious impression on the public mind. 3. "An encouragement to a good life; particularly addressed to some soldiers quartered at Reading," 1759. His biographer informs us that a list is still preserved of the names of many thousand soldiers, whom Mr. Merrick had instructed in religious duties, and to whom he had distributed pious books. Among the latter, Granger mentions Rawlet's "Christian Monitor," of which he says Mr. Merrick distributed near 10,000 copies "chiefly among the soldiers, many of whom he brought to a sense of religion." 4. "Poems on Sacred subjects," Oxford, 1763, 4to. 5. "A Letter to the rev. Joseph Warton, chiefly relating to the composition of Greek Indexes," Reading, 1764. In this letter are mentioned many indexes to Greek authors, some of which were then begun; and others completed. Mr. Robert Robinson, in the preface to his "Indices Tres," of words in Longinus, Eunapius, and Hierocles, printed at the Clarendon press in 1772, mentions these as composed by the advice of Mr. Merrick, by whose recommendation to the delegates of the press they were printed at the expence of the university; and they rewarded the compiler with a very liberal present. 6. "Annotations, critical and grammatical, on chap. I. v. 1 to 14 of the Gospel according to St. John," Reading, 1764, 8vo. 7. "Annotations, critical, &c. on the Gospel of St. John, to the end of the third chapter," Reading, 1767, 8vo. 8. "The Psalms translated, or paraphrased, in English verse," Reading, 1765. Of this, which is esteemed the best poetical English version of the Psalms now extant, the only defect was, that not being divided into stanzas, it could not be set to music for parochial use. This objection has been removed, since the author's death, by the rev. W. D. Tattersall; who with great and laudable zeal

for the improvement of our parochial psalmody, has published three editions properly divided, and procured tunes to be composed for them by the best masters. Custom, however, has so attached the public to the old versions, that very little progress has yet been made in the introduction of Mr. Tattersall's psalmody in churches and chapels. 9. "Annotations on the Psalms," Reading, 1768, 4to. 10. "A Manual of Prayers for common occasions," ibid. 1768, 12mo. This is now one of the books distributed by the society for promoting Christian knowledge, who have also an edition of it in the Welsh language.

Mr. Merrick occasionally composed several small poems, inserted in Dodsley's Collection; and some of his classical effusions may be found among the Oxford gratulatory poems of 1761 and 1762. In the second volume of Dodsley's "Museum," is the "Benedicite paraphrased" by him. Among his MSS. in the possession of the Loveday family at Williamscoth, near Banbury, are his MS notes on the whole of St. John's Gospel, being a continuation of what he published during his life. He had begun an elaborate and ingenious account, in English, of all the Greek authors, in alphabetical order, which was left unfinished at his death. It extends as far as letter H: the manuscript ending with "Hypsicles." The late rev. William Etwall, editor of three dialogues of Plato, with various indexes, in 1771, mentions, in his preface, his obligations to Mr. Merrick, who was always happy to communicate information\*, and encourage genius. The indexes of that work were composed according to the plan recommended by him in his letter to Dr. Warton, whose brother, Thomas, in his edition of "Theocritus," in various passages, expresses his obligations to Mr. Merrick, and pays a just compliment to his skill in the Greek language. His knowledge both of the Greek and Hebrew was truly critical; and was applied with great success to the illustration of the sacred writings; as his annotations on the Psalms, and his notes upon St. John, abundantly testify. It remains to be mentioned that in the former of these works, the "Annotations," he was assisted by Dr. Lowth, then bishop of

\* In Lardner's Works, vol. VIII. p. 167, we find some curious observations on a fragment of Longinus, communicated by Mr. Merrick to that author, with whom he appears to have

corresponded. See also a letter from him to Mr. Warton on "Theocritus," in Wooll's Life of Dr. Warton, p. 326, and another curious one on Indexes in the same work, p. 310.

Oxford, who supplied many of the observations, and by a person whom he described as "*virum summa eruditione, summo loco,*" who was afterwards known to have been archbishop Secker. Some remarks introduced here in opposition to Dr. Gregory Sharpe's criticism on the 110th Psalm, produced from that gentleman "A Letter to the right rev. the Lord Bishop of Oxford, from the Master of the Temple, containing remarks upon some strictures made by his grace the late archbishop of Canterbury, in the rev. Mr. Merrick's Annotations on the Psalms," 1769, 8vo.<sup>1</sup>

MERRY (ROBERT), an English poet of considerable merit, was born in London, April 1755, and was descended in a right line from sir Henry Merry, who was knighted by James I. at Whitehall. Mr. Merry's father was governor of the Hudson's Bay company. His grandfather, who was a captain in the royal navy, and one of the elder brethren of the Trinity-house, established the commerce of the Hudson's Bay company upon the plan which it now pursues. He made a voyage to Hudson's Bay, and discovered the island in the North seas, which still bears the name of Merry's island. He also made a voyage to the East Indies, and was, perhaps, the first Englishman who returned home over land; in which expedition he encountered inconceivable hardships. Mr. Merry's mother was the eldest daughter of the late lord chief justice Willes, who presided for many years with great ability in the court of Common Pleas, and was for some time first lord commissioner of the great seal. Mr. Merry was educated at Harrow, under Dr. Sumner, and had the celebrated Dr. Parr as his private tutor. From Harrow he went to Cambridge, and was entered of Christ's college. He left Cambridge without taking any degree, and was afterwards entered of Lincoln's-inn, but was never called to the bar. Upon the death of his father he bought a commission in the horse-guards, and was for several years adjutant and lieutenant to the first troop, commanded by lord Lothian. Mr. Merry quitted the service, and went abroad, where he remained nearly eight years; during which time he visited most of the principal towns of France, Switzerland, Italy, Germany, and Holland. At Florence he stayed a considerable time, enamoured (as it is said) of a lady of dis-

<sup>1</sup> Coates's Hist. of Reading.—Doddridge's Letters, p. 339.—Woolf's Life of Warton, &c.

tinguished rank and beauty. Here he studied the Italian language, encouraged his favourite pursuit, poetry, and was elected a member of the academy Della Crusca. Here also he was a principal contributor to a collection of poetry, by a few English of both sexes, called "The Florence Miscellany." The name of the academy he afterwards used as a signature to many poems which appeared in the periodical journals, and the newspapers, and excited so many imitators as to form a sort of temporary school of poets, whose affectations were justly ridiculed by the author of the "Baviad and Mæviad," and soon despised by the public. Mr. Merry, however, had more of the qualities of a poet than his imitators, although not much more judgment. His taste, originally good, became vitiated by that love of striking novelties which exhausts invention. Of his poems published separately, scarcely one is now remembered or read.

In 1791 he married miss Brunton, an actress, who performed in his tragedy of "Lorenzo," and a prospect opened to him of living at his ease, by the joint production of that lady's talents, and his own pen; but the pride of those relations upon whom he had most dependence, was wounded by the alliance; and he was constrained, much against Mrs. Merry's inclination, to take her from the stage. This he did as soon as her engagement at the theatre expired, which was in the spring of 1792. They then visited the continent, and returned in the summer of 1793. They retired to America in 1796, and our author died suddenly at Baltimore, in Maryland, Dec. 24, 1798, of an apoplectic disorder, which proceeded, as is supposed, from a plethora, and the want of proper exercise. He was author of the following dramatic pieces, viz. "Ambitious Vengeance;" "Lorenzo;" "The Magician no Conjuror;" and "Fenelon," a serious drama, none of which had great success.

Mr. Merry was an accomplished gentleman, and for many years highly esteemed by a numerous circle of friends of rank and learning, but in his latter years he unfortunately became enamoured of those loose and theoretical principles which produced the French revolution; and this change gave a sullen gloom to his character, which made him relinquish all his former connexions, and attach himself to company far beneath his talents, and unsuitable to his habits. There is reason to think, however, that his mind

recovered somewhat of its better frame after he had resided a few months in America, and had leisure to reflect on what he had exchanged for the gay visions of republican fancy. Mrs. Merry, who married Mr. Warren, the manager of a theatre in America, died in 1808.<sup>1</sup>

MERSENNE (MARIN), a learned French writer, was born at Oyse, in the province of Maine, Sept. 8, 1588. He cultivated the belles lettres at the college of la Flèche; and afterwards went to Paris, and studied divinity at the Sorbonne. Upon his leaving the schools of the Sorbonne, he entered himself among the Minims, and received the habit of that order, July 17, 1611. In 1612 he went to reside in the convent of Paris, where he was ordained priest. He then applied himself to the Hebrew language, which he learned of father John Bruno, a Scotch Minim. From 1615 to 1619, he taught philosophy and theology in the convent of Nevers; and then returned to Paris, where he spent the remainder of his life. Study and conversation were afterwards his whole employment. He held a correspondence with most of the principal men of his time; being as it were the very centre of communication between literary men of all countries, by the mutual correspondence which he managed between them; and was in France what Mr. Collins was in England. He omitted no opportunity to engage them to publish their works; and the world is obliged to him for several excellent discoveries, which would probably have been lost, but for his encouragement; and on all accounts he had the reputation of being one of the best men, as well as philosophers, of his time. He was the chief friend and literary agent of Des Cartes, in particular, with whom he had contracted a friendship while he studied at la Flèche, which continued to his death. He was that philosopher's chief agent at Paris. Thus, when Mersenne gave out in that city, that Des Cartes was erecting a new system of physics upon the foundation of a vacuum, and found the public very indifferent to it on that very account, it was said, that he immediately sent intelligence to Des Cartes, that a vacuum was not then the fashion at Paris; which made that philosopher change his system, and adopt the old doctrine of a *plenum*. In the mean time, Mersenne's residence at Paris did not hinder him from making several journies into foreign countries; for he went to Holland in 1629, and

<sup>1</sup> Gent. Mag. vol. LXIX.—Biog. D. an.

stayed a year there; and he was in Italy four times; in 1639, 1641, 1644, and 1646. He fell sick, in 1648, of an abscess in the right side, which the physicians took to be a bastard pleurisy; and bled him several times to no purpose. At last it was thought proper to open the side; but he expired in the midst of the operation, when he was almost sixty years of age. He ordered the physicians at his death to open his body, which they did, and found an abscess two inches above the place where they had opened his side; so that, if the incision had been made at the proper place, his life might possibly have been saved.

He was a man of universal learning, but excelled so much in physical and mathematical knowledge, that Des Cartes scarcely ever did any thing, or at least was not perfectly satisfied with any thing he had done, without first knowing what Mersenne thought of it. He published a great many books, the first of which occasioned him some trouble. The title is, "*Quæstiones celeberrimæ in Genesim, cum accurata textus explicatione: in quo volumine athei & deïsti impugnantur,*" &c. Paris, 1623. Two sheets of this book, from column 669 to column 676 inclusive, were suppressed by him; and it is very difficult to meet with any copy in which these sheets are not taken out. He had given there a list of the atheists of his time, mentioned their different works, and specified their opinions, as appears from the index in the word *Athei*, which has not been altered. Whether this detail was thought of dangerous consequence, or whether Mersenne had enlarged too much the number of atheists, it was judged proper that he should retrench all he had said upon that subject. Baillet calls Mersenne, to whose 671st page he refers, the most credulous man alive for believing, that there could be at that time, as he supposes, 50,000 atheists in Paris; and considers this pretended number, as nothing more than a fiction of the Hugonots, that they might take occasion thence to abuse the catholics. In this work, he has undoubtedly inserted a variety of things which are of a nature foreign to his main subject. Thus he calls it in his title-page, "*Opus theologis, philosophis, medicis, jurisconsultis, mathematicis, musicis vero & catoptricis præsertim utile.*" His largest digression relates to music, which he had studied, and upon which he wrote several books. He attacks also Dr. Robert Fludd, fellow of the college of physicians in London; the severity of whose answers raised up many defenders for Mersenne, and among the rest the

illustrious Gassendi, whose tract on this subject was printed at Paris in 1628, under this title: "*Epistolica exercitatio, in qua præcipua principia philosophiæ Roberti Fludd deteguntur, & ad recentes illius libros adversus patrem Marinum Mersennum scriptos respondetur.*" This piece is reprinted in the third volume of Gassendi's works at Paris, in 1658, under the title of "*Examen philosophiæ Fluddanæ,*" &c.

Mersenne was a man of good invention; and had a peculiar talent in forming curious questions, though he did not always succeed in resolving them; however, he at least gave occasion to others to do it. It is said he invented the Cycloid, otherwise called the Roulette. Presently the chief geometers of the age engaged in the contemplation of this new curve, among whom Mersenne himself held a distinguished rank.

Mersenne was author of many useful works, particularly the following: 1. "*Questiones celeberrimæ in Genesim,*" already mentioned. 2. "*Harmonicorum Libri.*" 3. "*De Sonorum Natura, Causis, et Effectibus.*" 4. "*Cogitata Physico-Mathematica,*" 2 vols. 4to. 5. "*La Verité des Sciences.*" 6. "*Les Questions inouies.*" He has also many letters in the works of Des Cartes, and other authors.<sup>1</sup>

MERTON (WALTER DE), the illustrious founder of Merton college, Oxford, which became the model of all other societies of that description, was bishop of Rochester and chancellor of England in the thirteenth century. Of his personal history very little is known. From a pedigree of him, written about ten years after his death, we learn, that he was the son of William de Merton, archdeacon of Berks in 1224, 1231, and 1236, by Christina, daughter of Walter Fitz-Oliver, of Basingstoke. They were both buried in the church of St. Michael, Basingstoke, where the site of their tomb has lately been discovered. Their son was born at Merton, in Surrey, and educated at the convent there. So early as 1239 he was in possession of a family estate, as well as of one acquired. From his mother he received the manor of St John, with which he commenced a public benefactor, by founding, in 1261, the hospital of St. John, for poor and infirm clergy; and after the foundation of Merton college, it was appointed in the statutes, that the incurably sick fellows or scholars of that

<sup>1</sup> Hilarion di Coste's *Vie de Mersenne*.—*Gen. Dict.*—*Nicéron*, vol. XXXIII.—*Hutton's Dict.*

college should be sent thither; and the office of master was very early annexed to that of warden of Merton. Not many years ago, part of the chapel roof of this hospital remained, pannelled with the arms of Merton college in the intersections, and one of the gothic windows stopped up; but all this gave way to a new brick building in 1778.

According to Mr. Denne (*Customale Roffense*, p. 193), he occurs prebendary of Kentish town, and afterwards had the stall of Finsbury, both of them in the church of St. Paul's, London. He held in 1259 a prebend in Exeter cathedral; and, according to Browne Willis, was vicar of Potton in Bedfordshire at the time of his promotion to the see of Rochester. Other accounts say, that he was first canon of Salisbury, and afterwards rector of Stratton. He became eminent in the court of Chancery, first as king's clerk, then as prothonotary, and lastly rose to be chancellor of England in 1258. Of this office he was deprived in the same year by the barons, but restored in 1261, with a yearly salary of four hundred marks; and held it again in 1274, in which year he was consecrated bishop of Rochester. He appears to have been of high credit in affairs of state, and consulted on all matters of importance, as a divine, a lawyer, and a financier. His death was occasioned by a fall from his horse, in fording a river in his diocese; soon after which accident he died, Oct. 27th, 1277. Notwithstanding his liberality, at his death he was possessed of goods valued by inventory at 5110*l.* of which he left legacies to the amount of 2726*l.* His debts amounted to 746*l.*, and he had owing to him about 622*l.* He was interred on the north side of St. William's chapel, at the north end of the cross aisle in Rochester cathedral, with a marble monument, which had probably been injured or decayed, as in 1598, the present beautiful alabaster monument was erected by the society of Merton college, at the suggestion of the celebrated sir Henry Savile, then warden of the college.

With respect to the foundation of this college, an opinion has long prevailed, which the inquiries of some recent antiquaries have rendered doubtful. It was stated by Wood and others, that Walter de Merton first founded a college at Maldon, as a nursery for that at Oxford; that at a certain age the scholars were removed from Maldon to Oxford, where the founder provided a house for them on the site of the present college, and that the whole establishment was not removed from Maldon to Oxford



until the year 1274, when the third and last charter was obtained. On the other hand, his original intention appears to have been to establish a religious house at Maldon, consisting of a warden and priests, who were to appropriate certain funds, with which he entrusted them, to the maintenance and education of twenty scholars at Oxford or elsewhere, and that when he founded Merton college, he removed the warden and priests thither. What seems to confirm this account is, that the founder appointed a fellow of Merton college to instruct such of his students as were ignorant of grammar, which would not probably have been the case had they been brought from a preparatory school.

Nothing could be more satisfactory than to be able to trace the progress of this great work from these small beginnings, but all that can be now collected is, that having purchased several tenements, on the ground where the college stands, he began his erection, and by charter dated Jan. 7, 1264, established it by the name of *Domus Scholarium de Merton*. This first charter, with the statutes prescribed in it, continued in force until 1270, when it was confirmed by a second, in which great additions were made to the endowment by estates in Oxford, Oxfordshire, and other counties; the scholars were increased, and the term *fratres* became used as a farther step towards the present form. A third charter was granted in 1274. All these which respect the creation in 1264, the enlargement in 1270, and the completion in 1274, and refer to, and confirm one another, are now preserved in the library, and were consulted as precedents in the foundation of Peterhouse, the earliest college of the sister university, and probably of others in both universities. The first officers of Merton were appointed in 1276. It yet remains to be noticed that Walter de Merton's preference of Oxford is thought to have been owing to his better acquaintance with the place, there being a tradition that he studied some time among the canons regular of Oseney, or in Mauger hall, in St. Martin's parish, Oxford. By the assistance of subsequent benefactors, Merton college was progressively raised to its present state, in which it consists of a warden, twenty-four fellows, two chaplains, fourteen *portionists* or postmasters, four scholars, and two clerks.<sup>1</sup>

<sup>1</sup> Wood's Colleges and Halls.—Chalmers's Hist. of Oxford.

MERULA (GEORGE), an Italian of very uncommon talents and learning, was born at Alexandria, in the duchy of Milan, about 1420. His family name was Merlani, which he exchanged for Merula. He was the disciple of Philephus, and taught polite literature at Venice and at Milan for forty years, and laboured with great success in restoring and correcting ancient authors. Jovius calls him "Grammaticorum exactissimus," the most exact of grammarians; and Erasmus, in his "Ciceronianus," represents him as a man, who translated the Greek authors with a dignity and elegance sufficient to rank him with many of the ancients. He died at Milan in 1494. His original works are of the historical kind, the most distinguished of which is his "*Antiquitates Vicecomitum*, lib. X." fol. without place or date, but printed at Milan about the beginning of the sixteenth century. This only extends to the death of Matthew, whom the Italians are accustomed to call "the Great." The style is pure, but he has adopted too many of the fabulous reports of the old chronicles, and is in other respects incorrect as to dates and facts. It is not, however, to this, or his other historical pieces that he owes his reputation, which was more substantially built on the aid he gave in the restoration of classical learning, as one of the first editors of ancient authors. It is to him we are indebted for the first edition, collectively, of the "*Scriptores de re Rustica*," Cato, Varro, Columella, and Palladius, which he published at Venice, 1472, fol. with notes. He also published the first edition of Plautus, at Venice, 1472, fol. and assisted in the publication of the early editions of Juvenal, Martial, and Ausonius, and translated several of the Greek authors. His Juvenal is entitled "*Enarrationes Satyrarum Juvenalis, per Georgium Merulam Alexandrinum*," Tarvisii (Trevigny) 1478, fol.

From these works the character of Merula justly stood high; but whether he was naturally vain and arrogant, or spoiled by flattery, his disposition was jealous and irritable, and he treated some of his learned contemporaries with that species of harshness and contempt which, although in all ages the disgrace of literature, seems reviving in our own. In our authorities may be found an account of his quarrels with his old master Philephus, with Politian, whom he once declared the only scholar in Italy that had any share of merit, and with others, in whose cases his provocations were so trifling, that we may be justified in

ascribing the virulence of his style in controversy to the worst of sources. It is said, however, that at his death he repented of his conduct towards Politian, at least; earnestly desired to be reconciled to him, and ordered that every thing he had written against that illustrious scholar should be expunged from his works.<sup>1</sup>

MERULA (PAUL), or VAN MERLE, a very learned Hollander, was born at Dort, Aug. 19, 1558; and went to France and Geneva, to study the law. Afterwards he travelled to Italy, Germany, and England; and, having been absent nine years, returned to Dort. Here he frequented the bar four years, and then quitted it for the professorship of history, which was vacated by the cession of Justus Lipsius in 1592. It has been thought a sufficient encomium on him that he was deemed worthy to succeed so great a man. In 1598, the curators of the university of Leyden joined to his professorship the office of public librarian, vacant by the death of the younger Dousa. He married in 1589, and had several children. He hurt his constitution so much by an overstrained application to books, that he died July 20, 1607, when he was no more than forty-nine. Merula was the author or editor of several works, some of the principal of which are, 1. "Q. Ennii annalium librorum xviii. fragmenta collecta & commentariis illustrata," L. Bat. 1595, 4to. 2. "Eutropii Historiæ Romanæ, libri x." 1592, 8vo; but more complete with the entire notes of Glareanus and Merula, Leyden, 1594, 8vo. 3. "Urbis Romæ delineatio & methodica ex variis authoribus descriptio," 1599. 4. "Vita Desiderii Erasmi ex ipsius manu fideliter representata. Additi sunt epistolarum ipsius libri duo," 1607, 4to. 5. "Cosmographiæ generalis libri tres. Item geographiæ particularis libri quatuor, quibus Europa in genere, speciatim Hispania, Gallia, Italia describuntur, cum tabulis geographicis," 1605, 4to. This work went through many editions; but its use is now superseded by the more accurate labours of subsequent geographers. Merula published several other works enumerated in our authorities.<sup>2</sup>

MESENGUY (FRANCIS PHILIP), a French divine, was born at Beauvais, August 22, 1677. After having been a literary professor for several years, in the college of that place, he was invited by his friends to Paris, and

Vossius de Hist. Lat.—Tiraboschi.—Ginguené Hist. Lit. D'Italie, vol. III.  
—Niceron, vols. VII. and X.—Roscoe's Life of Lorenzo.—Saxii Onomast.

<sup>2</sup> Foppen Bibl. Belg.—Niceron, vol. XXVI.

there soon became coadjutor to Coffin, then principal of the college of Beauvais. His zeal for some points, not approved at court, particularly his opposition to the bull *Unigenitus*, having undermined his favour there, he quitted the college in 1728, and lived the remainder of his days in literary retirement, though still at Paris; and from this time employed himself in several considerable works. This mode of life was so congenial to his feelings, which were of a candid and tranquil kind, that he attained the age of eighty-six, and died Feb. 19, 1763. He wrote, 1. for the use of his pupils, while employed in the college, his "*Exposition de la doctrine Chretienne*," 6 vols. 12mo. This work, though written with clearness and precision, contained some passages not approved at Rome, and therefore was condemned by Clement XIII. in 1761. 2. "*Abregé de l'Histoire, & de la morale de l'Ancien Testament*," Paris, 1728, 12mo; highly commended by Rollin. 3. "*Abrégé de l'Histoire de l'Ancien Testament, avec des éclaircissemens et des réflexions*," Paris, 10 vols. in 12mo. This is also a useful work, and, as may be supposed, chiefly an extension of the former plan. 4. An edition of the New Testament, with short notes. 5. "*La constitution Unigenitus, avec des remarques*," 12mo. 6. "*Lettres a un Ami sur la constitution Unigenitus*," also in 12mo. 7. "*Entretiens sur la Religion*," 12mo. This author had also a large share in the lives of the saints, published by the abbé Goujet; and in the Missal of Paris.<sup>1</sup>

MESSIS. See MATSYS.

MESTON (WILLIAM), an ingenious burlesque poet of Scotland, was born in the parish of Midmar in Aberdeenshire, about 1688. He received a liberal education at the Marischal college in Aberdeen, and, after finishing his studies, became one of the teachers in the high-school of New Aberdeen. Thence he removed into the family of Marshal, to be preceptor to the young earl of that name, and his brother, afterwards marshal Keith; and, in 1714, by the interest of the countess, was appointed professor of philosophy in the Marischal college. He did not long retain this situation, for, when the rebellion broke out in 1715, he followed the fortunes of his noble patrons, who made him governor of Dunotter castle. After the defeat at Sheriffmuir, he lurked among the mountains, till the act of indemnity was passed, with a few fugitive companions,

<sup>1</sup> Dict. Hist.

for whose amusement and his own, he composed several of the burlesque poems, which he called "Mother Grim's tales." He appears to have remained steady to his principles, and consequently was not restored to his professorship; but, while the countess of Marshal lived, resided chiefly in her family; where his great pleasantry and liveliness made him always an acceptable guest. After her death, he must have been for some time without much provision, till he commenced an academy at Elgin, in conjunction with his brother Mr. Samuel Meston. He was, however, little formed for prudence and regularity, but much more given to conviviality; for which cause probably, among others, this academy at Elgin after a time began to decline. He then successively settled at Turiff, in Aberdeenshire, and at Montrose, where he lost his brother and coadjutor. He made the same attempt at Perth, but soon after entered as preceptor into the family of a Mr. Oliphant. Here he continued till his health declined, when he removed to Peterhead for the benefit of the mineral waters. There he was chiefly supported by the bounty of the countess of Errol, under whose patronage he had formerly undertaken the academy at Turiff. At length he removed to Aberdeen, where he was taken care of by some relations, till he died of a languishing distemper in the spring of 1745.

Meston is said to have been one of the best classical scholars of his time, and by no means a contemptible philosopher and mathematician. His wit also was very lively, and shone particularly in jovial meetings, to which unhappily he was rather too strongly addicted. His poems were first published separately, as they were written, and doubtless by way of assisting him in his necessities. That called "the Knight," appears to have been first printed in 1723; and, after it had received several corrections, a second edition was printed at London. The first decade of "Mother Grim's Tales," afterwards appeared; and next, the second part, by *Jodocus*, her grandson. Some years after, the piece called, "Mob contra Mob." The whole were first collected in a small volume, 12mo, at Edinburgh, in 1767, to which a short account of his life is prefixed, whence the present memoirs have been extracted. "The Knight," and several others of his poems, are in the style of Butler, whom he greatly admired and imitated, perhaps too servilely, yet with some

success. In the second decade, written under the name of Jodocus, there are several poems in Latin, and the title was in that language. It runs thus: "Decadem alteram, ex probatissimis auctoribus, in usum Juventutis linguæ Latinæ, præsertim veræ poeseos studiosæ, selectam, et in scholis ad propagandam fidem legendam: admixtis subinde nonnullis, in gratiam *Pulchrioris Scæxus*, vernaculis, subjunxit Jodocus Grimmus Aniculæ nostræ pronepos." His Latin poetry is of no great excellence.<sup>1</sup>

METASTASIO (PETER), the most illustrious poet of modern Italy, whose true name was TRAPASSI, was born at Rome Jan. 6, 1698, the second son of Felice Trapassi of Assisi. Felice, though a free citizen of Assisi, was very poor, and settled at Rome in a small way of business. His son was very early distinguished for an extraordinary talent at speaking extemporary verses; and, at ten years old, used to attract a little audience in the street by the melody of his voice, and the sweetness of his unpremeditated poetry. The celebrated Gravina, among others, accidentally heard him, and was so charmed with his talents, that, with the consent of his parents, he undertook to give him an education; and changed his name from Trapassi to Metastasio, a kind of Italianized Greek translation of the former name: and so much was he pleased with his disposition and talents, that he finally adopted him, and made him his heir.

Though Gravina had first noticed his young friend for his extraordinary poetical talents, he was very desirous afterwards to wean him from that delightful art, and fix him to his own profession of the law; an attempt which has equally failed in the case of many other celebrated poets. Metastasio struggled hard to obey his patron; but his passion for poetry was insuperable, and Gravina was obliged to give way a little, and put the best poets into his hands. Thus indulged, he produced at fourteen the tragedy of "Giustino," written to please his master, exactly on the Greek model. Gravina appears to have been so mollified by this, as to be still more indulgent to his natural propensity, and carried him at eighteen to Naples, that he might contend, in singing extemporaneous verses, with the most celebrated improvisatori of Italy. This he did with a success that confirmed and much extended his

<sup>1</sup> Life, as above.

fame. The order, clearness, and learning, with which he treated the subjects, the sweetness of his voice, the grace of his action, his modest deportment, with the expression, beauty, and dignity of his countenance, gained him universal admiration. But with his poetical studies, Metastasio continued to pursue that of the law; and in order to obtain a passport to the two most promising roads to preferment in Rome, assumed the clerical habit, and took the minor order of priesthood. Hence he is usually styled Abate.

At the age of twenty he lost his excellent preceptor and patron, Gravina, who died in 1718. Metastasio, whose writings evince him to have been all tenderness, bewailed his death in the celebrated elegy called "*La strada della Gloria*," and found when the will was examined, that he was made heir to all his fortune. Being now become a patron, instead of a dependant, he kept a handsome table, at which, as may be supposed, he easily obtained guests: he abandoned the law, and cultivated poetry; and in about two years found himself nearly at the end of his 15,000 crowns, which had been the bequest of his patron. He now went to Naples, with a serious intention to return to the study of the law; but his instructor Paglietti was harsh, the admirers of his poetry were numerous, and, in 1721, we find him addressing an epithalamium to the marquis Pignatelli, at the desire of the countess of Althan. His drama of *Endymion*, the first that he produced expressly for music, was written about the same time. He went on, though partly by stealth, on account of the inexorable lawyer under whom he was studying; till the acquaintance of the Romanina, the greatest singer and actress of the time, finally determined him to quit both his preceptor and that profession which he had ever studied so unwillingly. The effect of his first opera, "*The Garden of the Hesperides*," upon the audience, is described as singular in the extreme. By the beauties of the verse, the excellence of the sentiments, and every species of merit, the audience, usually noisy, was charmed into profound attention, and the whole was heard with a silence then perfectly uncommon in the Italian theatres.

From this time Metastasio united his family establishment with that of the Romanina and her husband, and lived the life of a poet, amidst harmony and poetry. Thus situated, he wrote within a short period, three more dramas; "*Catone*

in Utica," "Ezio," and "Semiramide riconosciuta." But it was now, in 1729, the thirty-second year of Metastasio's life, that he was to change his country. A letter, dated Aug. 31, in that year, from prince Pio of Savoy, invited him to the court of the emperor, as coadjutor to signior Apostolo Zeno, in the office of imperial laureat. All matters of appointment being settled to his mind, he resolved, though with reluctance, to quit Italy, and his Italian connections, for this new country: and he actually arrived at Vienna in July 1730. From this time the life of Metastasio was uniform, even beyond what is usual to men of letters. He resided continually in one city, Vienna; and in one house, that of M. Martinetz: with the exception only of a visit in the autumn, which for a long time was annual, to the countess of Althan in Moravia, where he sought health from the bracing air of the mountains. To make the uniformity of his life more singular, he was naturally and habitually attached to an exact regularity, and passed one day precisely as he passed another, allotting particular hours for particular occupations. His usual routine was this, according to the report of Dr. Burney. "He studied from eight in the morning till noon; then he visited his friends, and those families and individuals from whom he had received civilities. He dined at two; and at five received his most familiar and intimate friends. At nine, in summer, he went out in his carriage, visited, and sometimes played at ombre; a game which he liked better than those of mere chance, as it afforded him exercise of mind in calculation. He returned home at ten o'clock, supped, and went to bed before eleven." This monotonous mode of life has by some been ridiculed, and certainly would not be expected in a poet; but the varieties of human nature are endless, and in him the love of order had superseded the more common passion for change and variety. A very interesting part of the history of Metastasio, is his long and steady friendship with the celebrated Farinelli. From appearing first before the public about the same time, the one as a singer, the other as a poet, in 1723, they called each other *Gemelli*, or twins; and their attachment, which was of the most sincere and ardent kind, ended only with their lives, which were extended nearly to the same period. His other tuneful friend died early, namely, in the beginning of 1734, and, as a mark of her regard, left him heir to all her property,



after the death of her husband, to the amount of 25,000 crowns ; but Metastasio, with his usual sense of propriety, and with great generosity, relinquished the whole bequest, and restored it to the disposal of her husband.

“ Whether Metastasio’s connection with the Romanina was purely Platonic,” says Dr. Burney, “ or of a less seraphic kind, I shall not pretend to determine ; but the husband residing in the same house with them, both at Naples and at Rome, and the friendly manner in which the poet always mentioned him in his letters to the wife, with the open manner in which he expressed his affliction, in writing to him after her death, would, in England, be thought indications favourable to conjugal fidelity. But a chaste actress, and opera singer,” he adds, “ is a still more uncommon phenomenon in Italy, than in Britain.” The ideas of that country are indeed totally different from those which we entertain on these subjects ; and it is very probable, that the mutual attachment of Metastasio and his wife gave great pleasure to the husband Bulgarini, as an honour conferred upon his family.

In 1738 Metastasio was honoured by the voluntary gift of nobility, from the city of Assisi. In 1740 he lost his patron, the emperor Charles VI. His place was, however, continued under Charles VII. and Francis I. the successor of that prince. Through the interest of Farinelli he afterwards enjoyed also the regard and patronage of the court of Spain, for which, though he did not visit the country, he was often employed to write.

Thus lived Metastasio. Always employed in writing, sometimes by imperial, sometimes by regal command : always anxious about the merit of his productions, and always composing such as ought to have removed all anxiety. He died, after a short illness, on the 12th of April, 1782, being just eighty-four. Farinelli, a letter to whom, from mademoiselle Martinetz, gives the most exact account of his death, lived only to September of the same year. Metastasio was interred in the parish church of St. Michael, in Vienna. His funeral rites were performed with splendor by signior Joseph Martinetz, whom he had made his heir. The inheritance he left, “ consisted in a well furnished habitation, a coach, horses, a great quantity of princely presents, a very ample and select collection of books, with a capital of 130,000 florins ; from which, however, were to be deducted twenty thousand for

each of Metastasio's sisters, and three thousand for each of his younger brothers." The circumstances of his life are chiefly preserved by means of his letters, a large collection of which has been published; and they are used by his English biographer for amplifying the narrative. His correspondents are among the most extraordinary men of his time, and, in all points of view, his character was respectable, and indeed amiable. His life has frequently been written, and his works appear united in editions published in several parts of Europe. He was an enemy to that pompous, verbose, and obscure style which prevailed in his country a few years ago; and he was persuaded that the first duty of a writer, in prose or verse, is to be understood. "The style of Metastasio," says an Italian critic, "never fails to please those who give way to their own feelings, more than persons of profound meditation; and I would rather be accused of partiality to him whom I venerate and love, than ranked with cold philosophers and deep thinkers, whom I may respect but cannot love." He regarded "Atilio Regolo," as his best opera; "Betulia liberata," as his best oratorio; and "Artaserse," as the most fortunate of his dramas; for, however set or sung, it was always successful. To give a list of his works, as they are always found collectively, would be superfluous. Dr. Burney has given one that is very ample, and arranged in chronological order, with the character and peculiarities of each. Hence it appears, that he produced twenty-six operas, eight oratorios, or sacred dramas, besides occasional pieces, such as we should call masques, in great numbers; with cantatas, canzonets, sonnets, and every kind of miscellaneous poetry. He wrote also, some translations from classics; an excellent analysis of Aristotle's poetics, entitled "*Estratto dell' Arte Poetica d'Aristotile, et considerationi sur la medesima*;" with short accounts of all the Greek dramas, tragic and comic, and his own critical remarks. Few authors have been more prolific, and none, perhaps, so completely successful in every effort of the mind. It is a pleasing reflection that Metastasio was always as much beloved for his amiable qualities, as admired for those by which he was constituted a poet, and one of the most enchanting of all poets. Perfectly master of the resources of his art, he reduced the opera to rules. He banished from it machines, and other improbabilities, which amuse the eye without affecting the heart; substi-

tuting natural situations of interesting personages, which often produce the full effect of tragedy. His actions are great, his characters well conceived and supported, and his plots conducted with address. There are scenes of Metastasio's, says Voltaire, worthy of Corneille when he avoids declamation, or of Racine when he is not languid. Never, therefore, was patronage better bestowed than that of Gravina; and though such talents could not have been hidden, their early maturity and final perfection must be in a great part attributed to the culture and attentions of that able master.<sup>1</sup>

METEREN (EMANUEL DE) a protestant historian, was born at Antwerp July 9, 1535. His father, Jacob de Meteren, was of Balda; his mother, Ortelia, was the daughter of William Ortelis, or Ortelius, of Augsburg, grandfather of the celebrated geographer, Abraham Ortelius. He was carefully educated in the languages and sciences, and when a youth, is reported to have attempted to translate the Bible into English, which, says Bullart, made his religious principles to be suspected. His father, who had embraced the protestant religion, being obliged to take refuge in England, took this son with him, and gave him the choice of continuing his studies, or embarking in commerce. Emanuel, having preferred the latter, was sent to Antwerp, and engaged with a merchant in that city, where he continued about ten years, but his father had not the happiness to witness his progress, as he and his wife were drowned in their passage from Antwerp to London. Emanuel, during his residence at Antwerp, after this disaster, employed his leisure hours in collecting information respecting the history of the Netherlands; and having acquired the confidence of various persons of eminence in the government, he succeeded in obtaining much secret history of the times, which he published under the title of "*Historia rerum potissimum in Belgio gestarum*," &c. It appears that he had sent some copies of this work in German to a friend, who was to procure engravings for it, but who caused it to be printed for his own benefit in Latin and German, yet with the name of the author, whose reputation he did not value so much as the profits of the work. Meteren, on hearing this, procured an order from the States to suppress this edition, which is dated 1599,

<sup>1</sup> Burney's *Life of Metastasio*.

and afterwards published it himself. He was enabled to revisit London again in the reign of James I. as consul for the Flemings. In this office he acquitted himself with spirit and ability, and wrote an ample volume of the treaties of commerce which formerly subsisted betwixt the English nation, the house of Burgundy, and the states of Holland. He died at London, April 8, 1612, and was interred in the church of St. Dionis Back-Church, Fenchurch-street, where his relict erected a monument to his memory, which was destroyed in the great fire.<sup>1</sup>

METHODIUS, a father of the church, bishop of Olympus, or Patara, in Lycia, and afterwards of Tyre in Palestine, suffered martyrdom at Chalceis, a city of Greece, towards the end of Dioclesian's persecution in the year 302 or 303. Epiphanius says "that he was a very learned man, and a strenuous assertor of the truth." St. Jerome has ranked him in his catalogue of church writers; but Eusebius has not mentioned him; which silence is attributed by some, though merely upon conjecture, to Methodius's having written very sharply against Origen, who was favoured by Eusebius. Methodius composed in a clear and elaborate style several works: a large one "Against Porphyry the philosopher;" "A Treatise on the Resurrection," against Origen; another on "Pythonissa," against the same; a book entitled "The banquet of Virgins;" one on "Free-will;" "Commentaries upon Genesis and the Canticles;" and several other pieces extant in St. Jerome's time. Father Combesis collected several considerable fragments of this author, cited by Epiphanius, Photius, and others, and printed them with notes of his own at Paris, in 1644, together with the works of Amphilochius and Andreas Cretensis, in folio. But afterwards Possinus, a Jesuit, found "The Banquet of Virgins" entire, in a manuscript belonging to the Vatican library; and sent it, with a Latin version of his own, into France, where it was printed in 1657, folio, revised and corrected by another manuscript in the library of cardinal Mazarin. We cannot doubt that this is the true and genuine work of Methodius; as it not only carries all the marks of antiquity in it, but contains word for word all the passages that Photius had cited out of it. It is written in the way of dialogue, after the manner of "Plato's Banquet of Socrates;" with this

<sup>1</sup> Bullart's Academie des Sciences, vol. I.—Granger.—Foppen Bibl. Belg.

difference, that the speakers here are women, who indeed talk very learnedly and very elegantly.<sup>1</sup>

METKERKE, or MEETKERCKE, or MEKERCHUS (ADOLPHUS), a learned writer, was born at Bruges in 1528, and passed the greater part of his life in the service of the revolted states of the Low Countries, as counsellor of state, and envoy to the foreign potentates. He was employed on an embassy to queen Elizabeth in the latter part of his life, an office which was probably very agreeable to him, as he was a protestant, and had resided here for the quiet enjoyment of his religion for some time before he was appointed on the embassy. He appears to have been an ornament and delight of the age in which he lived, second to none in literary accomplishments, and was a man also of great benevolence and amiable temper. Grief for the loss of his son is said to have hastened his death, which took place at London in 1591, in his sixty-fourth year. He was buried in the church of St. Botolph, Aldersgate, under a monument which, when that church was rebuilt, was conveyed to Julians, near Buntingford, in Hertfordshire, the seat of his descendants who settled in this country, and where some of them are still living. The present owner of the estate is in possession, among others, of a folio MS. of Greek and Latin poetry by his ancestor, the subject of this article, with additions by his son Adolphus, who died without issue, and by his son Edward, D.D. of Christchurch, Oxford, professor of Hebrew in that university, and prebendary of Winchester. He became professor in 1621, and died in 1660. Foppen asserts that sir Adolphus, as the ambassador was called, declared in writing, on his death-bed, that there was no true religion out of the catholic church, and that his daughter was so struck with this as to return to Bruges, and to the Roman catholic religion. As far as respects the daughter, this may be true, but her father certainly died in the protestant faith, as appears by the inscription on his monument, which Foppen is obliged to confess, is written "stylo acatholico." Sir Adolphus published in 1565, not a translation of some pieces of Bion and Moschus, as it has been erroneously called, but the first edition of "Bion and Moschus," printed at Bruges in 1565, 4to, Gr. and Lat. It has a double Latin version with the Variorum scholia, the elegies of Phanoclia, and

<sup>1</sup> Cave, vol. I.—Dupin.—Lardner's Works:

some fragments of Propertius. It is a very rare and curious edition. He translated into Latin verse "Theocriti Epigrammata," and published a treatise "De veteri et recta pronuntiatione linguæ Græcæ Commentarius," Bruges, 1565, and Antwerp, 1576, 8vo. He contributed also to editions of the "Fasti Consulares," "Vitæ Cæsarum," "Magna Græcia," &c.; and in his political character published "A Collection of the Proceedings at the Peace of Cologne, in 1579."<sup>1</sup>

METO, or METON, a celebrated mathematician of Athens, who flourished 432 B. C. was the son of Pausanias. He observed, in the first year of the 87th olympiad, the solstice at Athens, and published his cycle of 19 years, by which he endeavoured to adjust the course of the sun and moon, and to make the solar and lunar years begin at the same point of time. This is called the Metonic period, or cycle. It is also called the golden number, from its great use in the calendar. Meton was living about the year 412 B. C. for when the Athenian fleet was sent to Sicily, he escaped from being embarked on that disastrous expedition by counterfeiting an appearance of idiotism.<sup>2</sup>

METECHITA (THEODORE), of Constantinople, was one of the most learned Grecians in the fourteenth century. He held considerable offices under the emperor Andronicus the Elder, but in the reign of his successor, was banished, and his goods confiscated. He was afterwards recalled, and died in 1332, in a monastery which he had founded. He was called a *living Library*, from his great erudition; and left several valuable works, the principal among which are, "An Abridgement of the Roman History, from Julius Cæsar to Constantine the Great," 1628, 4to; "The Sacred History," in two books," translated by Hervé, Paris, 1555, 4to; "The History of Constantinople;" and "A Paraphrase on Aristotle's Physics." In 1790, was published "Specimina operum Theod. Metochitæ, cum præfatione et notis primum vulgata ab Jano Bloch," Hauriæ, in 8vo.<sup>3</sup>

METROPHANES CRITOPYLUS, the patriarch of Alexandria in the seventeenth century, was sent into England by Cyrillus Lucar, to be instructed in the doctrine and

<sup>1</sup> Foppen Bibl. Belg.—Freheri Theatrum.—Gent. Mag. vol. LXVII. where is a portrait of him copied from Foppen's.—Saxii Onomast.

<sup>2</sup> Moreri.—Rees's Cyclopædia.—Hutton's Dict.

<sup>3</sup> Vossius de Hist. Græc.—Moreri.—Saxii Onomast.

discipline of our church, and to learn the English and Latin languages. For these purposes he applied to archbishop Abbot, who procured him admission into Baliol college, Oxford, where he remained until 1622, at which time he was chancellor to the patriarch of Constantinople; but on his return to his own country, was chosen patriarch of Alexandria. On his way home, and while in Germany, he drew up "A Confession of Faith of the Greek Church," printed at Helmstadt, Gr. and Lat. in 1661. It inclines chiefly to the protestant doctrines; but catholic writers have declared themselves satisfied with some parts of it. The time of his death is not known, but he is said to have been living in 1640.<sup>1</sup>

METTRIE (JULIEN OFFRAY DE LA), a very eccentric French author and physician, was born at St. Maloes in 1709. He studied physic under Boerhaave, after which he removed to Paris, and became an army-surgeon in the French guards. The duke of Grammont, who was his protector, being taken very ill at the siege of Fribourg, he began, in his attendance upon him, to speculate upon the nature of the soul, and to perceive, as he fancied, that it is mortal. He wrote "The Natural History of the Soul," which being highly impious in its doctrines, raised a storm against him from which his patron with difficulty could defend him. He then turned his pen against his brethren, and wrote "Penelope, or the Machiavel in medicine," in 3 vols. 12mo. The rage of the faculty, in consequence of this satire, drove him out of France; and he retired to Leyden, where he published "L'Homme Machine," a treatise of materialism, in which the philosophy is as incorrect and ill argued as it is pernicious. But he declaims with an ardour too likely to captivate weak minds, and draw them over to his opinions. This book could not obtain toleration even in Holland; it was publicly burnt, and the author obliged, in 1748, to fly for refuge to Berlin, and at this court he was protected, made a member of the academy, and honoured with places under the king. Here he lived in tranquillity, till his violent system of bleeding, very like that of Dr. Sangrado, put an early period to his life, as it had to those of several patients; and he died in 1751, being then only 48. His works were published collectively at Berlin the same year, in one vol. 4to, and two

<sup>1</sup> Saxii Onomast. in Critopylus.—Ath. Ox. vol. I.

12mo. The same kind of false philosophy pervades them all. The king of Prussia, however, conferred on him a very singular honour, even after his death; for he wrote his funeral oration, which he caused to be pronounced in the academy by one of his secretaries. Voltaire said of him, that he was a madman who wrote in a state of intoxication.<sup>1</sup>

METZU (GABRIEL), a Dutch painter of small portraits, was born at Leyden in 1615. His master is not known, but he studiously imitated Gerard Dow, and Mieris. The beauty of his colouring is particularly esteemed, and he finished his paintings with great labour. His subjects were usually taken from low life, but they were all designed after nature, and represented with astonishing skill; such as women selling fish, fowls, or game; sick persons attended by the physician; chemists in their laboratories; painters rooms, shops, and drawing-schools, hung with prints and pictures; all which he finished with extraordinary neatness. They are not scarce in this country, although highly valued. By confining himself so closely to a sedentary life, he became violently afflicted with the stone. He submitted to the operation of cutting for it, but had not strength of constitution to survive the operation, and died in 1658, at the age of forty-three.<sup>2</sup>

MEULEN (ANTHONY FRANCIS VANDER), an eminent artist, was born at Brussels in 1634. He was a disciple of Peter Snayers, a battle painter of considerable note, and his early progress gave strong promise of his future eminence. His ingenious pictures attracted the attention of M. Colbert, the minister of Louis XIV., who induced V. Meulen to settle in Paris; and soon afterwards introduced him to the king, who appointed him to attend and paint the scenes of his military campaigns, gave him a pension of 2000 livres, and paid him besides for his performances. He made sketches of almost all the most remarkable events that occurred in these expeditions of Louis; designing upon the spot the encampments, marches, sieges, &c. of the armies; the huntings of the king; the assembling of the officers, &c.: from these he composed his pictures, which are skilfully arranged, with great bustle, animation, and spirit, and executed with a very agreeable, though not always a natural tone of colour, and with a sweet and

<sup>1</sup> Dict. Hist.

<sup>2</sup> Argenville, vol. III.—Pilkington.



delicate pencil. Some of his pictures exhibit uncommon skill and taste in composition. Frequently the scene he had to paint was flat and insipid, such as a marshy country before long extended walls; even these he contrived to render agreeable by his judicious management of the *chiaroscuro*, and the pleasing groups which he displayed with his figures, which, though dressed in the stiff uncouth frippery of the French court of that period, are handled with so much delicacy and corresponding taste, that they never fail to please. He was particularly skilful in portraying the actions of the horse, of which he has left behind him a number of excellent studies, drawn with great care from nature. His pictures frequently include a great extent of country, and an immense number of objects. His perfect knowledge of perspective enabled him to manage the objects and distances with the greatest ease and effect, so that the eye accompanies the figures without confusion, and assigns to each its due action and distance. He lived not beyond the age of 56, but left a great number of pictures, most of which are in France, but they are not very unfrequent in this country.<sup>1</sup>

MEUN, or MEUNG (JOHN DE), was born at a little town of that name, situated on the river Loire, near Orleans, in 1280, and on account of his lameness acquired the name of Clopinel. His range of study appears to have been very extensive, including philosophy, astronomy, chemistry, arithmetic, but above all, poetry. His talents recommended him to the court of Philip le Bel, which he enlivened by his wit, but often at the same time, created enemies by his satirical remarks. He is supposed to have died about 1364. His name is preserved on account of the share he had in the celebrated "*Roman de la Rose*" (see LORRIS), which the French esteem the most valuable piece of their old poetry. It is, says Warton, far beyond the rude efforts of all their preceding romancers. John of Meun's share in this poem, however, is inferior in poetical merit to that of Lorris, as he had little of his predecessor's inventive and poetical vein; but it has strong satire and great liveliness. Chaucer, who translated all that was written by William of Lorris, gives only part of the continuation of John de Meun. Some other works are attributed to the latter, which are of little value unless as curiosities.<sup>2</sup>

<sup>1</sup> Argenville, vol. III.—Rees's Cyclopædia.—Walpole's Anecdotes.

<sup>2</sup> Dict. Hist.—Brunet's Manuel du Libraire.—Warton's Hist. of Poetry.

MEURSIUS (JOHN), a learned Dutchman, was born in 1579 at Losdun, a town near the Hague, where his father was minister. At six years of age his father began to teach him the elements of the Latin language; and the year after sent him to a school at the Hague, where he continued four years. He was then removed to Leyden, and made so great a progress in literature, that at twelve he could write with fluency in Latin. He advanced with no less rapidity in the Greek language, for which he conceived a particular fondness; insomuch that at thirteen he made Greek verses, and at sixteen wrote a "Commentary upon Lycophron," the most obscure of all the Greek authors. When he had finished the course of his studies, and gained the reputation of a person from whom much might be expected, the famous John Barneveld intrusted him with the education of his children; and he attended them ten years, at home and in their travels. This gave him an opportunity of seeing almost all the courts in Europe, of visiting the learned in their several countries, and of examining the best libraries. As he passed through Orleans, in 1608, he was made doctor of law. Upon his return to Holland, the curators of the academy of Leyden appointed him, in 1610, professor of history, and afterward of Greek; and the year following, the States of Holland chose him for their historiographer. In 1612 he married a lady of an ancient and good family, by whom he had a son, called after his own name, who died in the flower of his age, yet not till he had given specimens of his uncommon learning, by several publications.

Barneveld having been executed in 1619, they proceeded to molest all who had been any way connected with him, and who were of the party of the Remonstrants, which he had protected. Meursius, as having been preceptor to his children, was unjustly ranked in this number, although he had never interfered in their theological disputes: but as he had always acquitted himself well in his professorship, they had not even a plausible pretence to remove him from the chair. They used, however, all the means of ill treatment they could devise, to make him quit it of himself: they reproached him with writing too many books, and said that the university, on that account, did not reap any benefit from his studies. Meursius, thus ill-treated, only waited for an opportunity of resigning his post with honour; and, at last, in 1625, the following fair one presented itself. Christiern IV. king of Denmark,

offered him at that time the professorship of history and politics, in the university of Sora, which he had just re-established; and also the place of his historiographer. These Meursius accepted with pleasure, and went immediately to Denmark, where he fully answered all the expectations which had been conceived of his capacity, and was highly respected by the king and the chief men at court. He was greatly afflicted with the stone at the latter end of his life, and died Sept. 20, 1639, as his epitaph at Sora shews; and not in 1641, as Valerius Andreas says in his "*Bibliotheca Belgica*."

Most authors have agreed in extolling the ingenuity, learning, and merit of Meursius: he excelled particularly in the knowledge of the Greek language and antiquities; and applied himself with such indefatigable pains to correct, explain, translate, and publish many works of the ancients, that John Imperialis asserted that more Greek authors, with Latin versions and emendations, had been published by Meursius alone than by all the learned together for the last hundred years. He was the author and editor of above sixty works, many of which are inserted in the collection of Greek and Latin antiquities by Grævius and Gronovius. His "*Eleusinia, sive de Cereris Eleusinæ sacro et festo*," to which all who have since written upon that subject have been greatly indebted, is a very valuable work, but now become scarce. We do not know that it has been printed more than twice: first at Leyden, 1619, in 4to, and afterwards in the seventh volume of Gronovius's Greek Antiquities. The entire works of Meursius, however, edited by Lami, were published in twelve large volumes in folio, at Florence, in 1741—63.

It seems almost needless to observe, that the shamefully obscene Latin work, entitled "*Meursius de elegantissimæ Latinæ linguæ*," was not written either by this author or his son; but was, as the French biographers assures us, the production of Nicolas Chorier, an attorney at Grenoble. It probably had the name of John Meursius prefixed by way of throwing a ridicule upon the grave and learned professor. His son produced, as we have said, some learned works, but not such as to rival those of his father.<sup>1</sup>

MEXIA (PETER), a historian of some note in Spain, when history was mere compilation, was a native of Seville,

<sup>1</sup> Nicéron, vol. XII.—Moréri.

of a family of some rank, and liberally educated. His inclination being principally for historical studies, he was made chronographer, perhaps what we should call, historiographer to Charles V. He is also said to have been a poet. Antonio has collected from various authors, his contemporaries, opinions highly favourable to his learning and knowledge. The only fault imputable seems to be that of mixing Latin words too frequently with his Spanish. He died about 1552. His principal work, for which he is known in this country, is entitled "*Silva de varia Leccion*," which with the additions of the Italian and French translators, was published at London under the title of the "*Treasury of ancient and modern Times*," fol. The original was first printed at Seville, in black-letter, in 1542, fol. often reprinted, and translated into most European languages, with additions. His other writings were, a "*History of the Cæsars*," Seville, 1545, fol. likewise translated by W. T. and enlarged by Edward Grimeston, Lond. 1623. fol. 2. "*Colloquios o Dialogos*," or "*Laus Asini*," in imitation of Lucian and Apuleius, Seville 1547, 8vo, often reprinted and translated into Italian. 3. "*Parrenesis de Isocrates*." He left some MSS. and an unfinished life of Charles V.<sup>1</sup>

MEYER (JAMES), a Flemish historian of some note, was born near Bailleul in Flanders, Jan. 7, 1491, whence he is sometimes called Baliolanus. He became an ecclesiastic, and finally rector of Blackenbergh, but had undertaken the education of youth as an additional source of support. He died Feb. 5, 1552. His principal productions are, 1. "*Annales rerum Flandricarum*," folio, published at Antwerp, in 1561. These annals are carried as far as 1477, and have been esteemed, not only for their matter, but for ease and purity of style. 2. "*Flandricarum rerum decas*," printed at Bruges, in 1531, 4to.<sup>2</sup>

MEYER, or MEYERS (JEREMIAH), an excellent miniature painter, was born at Tübingen, in the duchy of Wirtemberg, in 1735, and came to England in 1749, with his father, who was portrait-painter to the duke of Wirtemberg, a painter, says Edwards, of small subjects, but of no great talent. His son studied two years (1757 and 1758), under Zink, the eminent painter in enamel, to whom he paid two hundred pounds for instruction, and two hundred

<sup>1</sup> Antonio Bibl. Hist.

<sup>2</sup> Nicéron, vol. XXXIX.—Morel.

pounds more for materials of his art? But Meyer soon surpassed his master, in the elegance and gusto of his portraits, a superiority which he acquired by his attention to the works of sir Joshua Reynolds, who, as well as himself, was at that time rising to fame. In 1761, the Society for the Encouragement of Arts offered a premium of twenty guineas for the best drawing of a profile of the king, for the purpose of having a die engraved from it; and Meyer obtained the prize. He was afterwards appointed miniature painter to the queen. In 1762, he was naturalized by act of parliament, and in the following year married a lady of considerable fortune and great accomplishments. In 1764, he was appointed painter in enamel to his majesty.

He wrought both in enamel and water-colours, and had no competitor until Mr. Humphrey, in the latter process, produced some performances of exquisite merit: but as that gentleman soon quitted miniature painting, he left Meyer without a rival in his department. Meyer was many years a member of the academy in St. Martin's-lane; and at the institution of the royal academy he was chosen one of the founders. He long resided in Covent-garden, but at the latter part of his life he retired to Kew, where he died Jan. 20, 1789. This event was the consequence of a fever contracted by friendly zeal, in the service of a gentleman in a contested election. Mr. Hayley says he was no less admirable as a friend than as an artist: and endeared to all who knew him by a pleasant social vivacity, and by an indefatigable spirit of extensive beneficence. "Were I required," adds Mr. Hayley, "to name the individual whom I believe to have been most instrumental in promoting the prosperity of others (without the advantages of official authority, or of opulence), I should say, without hesitation, Meyer."<sup>1</sup>

MEZERAU (FRANCIS EUDES DE), an eminent French historian, was born at Ry, near Argentau in Lower Normandy, in 1610. He was educated in the university of Caen, where he discovered an early inclination for poetry; and had himself so high an opinion of his talent in that art, that he thought he should be able to raise both a character and a fortune by it. But, upon going to Paris, he was dissuaded from pursuing poetry, by Vauquelin des Yveteaux, who had

<sup>1</sup> Edwards's Continuation of Walpole's Anecdotes.—Hayley's Life of Romney, pp. 69. 138.

been the preceptor of Louis XIII. and advised to apply himself earnestly to history and politics, as the surest means of succeeding in life. In the mean time, that gentleman procured him the place of commissary of war, which he held for two or three campaigns, and then quitted it. Upon his return to Paris, he resolved to spend the remainder of his life there; and, changing the name of his family as being an obscure one, he took the name of Mezerai, which is a cottage in the parish of Ry. But his little stock of money made him apprehensive that he should not be able to continue long at Paris; and therefore, to support himself, he had recourse to writing satires against the ministry, articles which were then extremely well received, and for which he had naturally a turn. M. Larroque, in his *Life of Mezerai*, assures us, that he was author of all the pieces published against the government under the name of Sandricourt. They are written in a low and burlesque style, and adapted merely to please the populace. Larroque has given us the titles of nineteen of these pieces, but would not give those of others which Mezerai wrote, either during the minority of Louis XIV. or against cardinal Richelieu; "because," he says, "they ought to be forgotten, out of reverence to the persons whom they attacked."

By these satires Mezerai gained a considerable sum in less than three years; and being now in easy circumstances, applied himself, at the age of twenty-six, to compile an "History of France." Cardinal Richelieu, hearing of his character and circumstances, made him a present of two hundred crowns, with a promise to remember him afterwards. He published the first volume of his history in 1643, which extends from Pharamond to Charles VI.; the second in 1646, which contains what passed from Charles VI. to Charles IX.; and the third in 1651, which comprehends the history from Henry III. till the peace of Verbins, in 1598; all in folio. This history procured him a pension from the king. It was received with extraordinary applause, as if there had been no history of France before: and perhaps there was none more agreeable as to veracity. In 1668, he published, in 3 vols. 4to, an "Abridgement of the history of France:" in which there being several bold passages, which displeased Colbert, that minister ordered Perrault, of the French academy, to tell Mezerai, in his name, that "the king had not given him

a pension of 4000 livres to write in so free a manner; that his majesty had indeed too great a regard to truth, to require his historiographers to disguise it, out of fear or hope; but that he did not think they ought to take the liberty of reflecting, without any necessity, upon the conduct of his ancestors, and upon a policy which had long been established, and confirmed by the suffrages of the whole nation." Upon this remonstrance, the author promised to retouch the passages complained of, which he did in a new edition, 1672, in 6 vols. 12mo. In this, however, he was so unfortunate as neither to satisfy the public, who were displeased to see the truth altered, nor the minister, who retrenched half his pension. Mezerai was extremely piqued at this, and complained of Colbert in such severe terms, as induced that minister to deprive him of the remainder of his pension. Mezerai then declared that he would write history no longer; and that the reason of his silence might not be concealed, he put the last money which he received as historiographer, into a box by itself, with this note: "Here is the last money I have received of the king; he has ceased to pay me, and I to speak of him either good or ill." Mezerai had designed at first to revise his great work; but some friends giving him to understand that a correct abridgement would be more acceptable, he followed their advice, as we have related, and spent ten whole years in drawing it up. The first edition of it met with greater applause than even his larger work, and was much sought after by foreigners as well as Frenchmen. Learned men, and critics in historical matters, have remarked many errors in it; but he did not value himself at all upon correctness; and used to tell his friends, who reproached him with the want of it, that "very few persons could perceive the difference between a history that is correct and one that is not so; and that the glory which he might gain by greater accuracy was not worth the pains it would cost."

In 1649, he was admitted a member of the French academy, in the room of Voiture; and, in 1675, chosen perpetual secretary of that academy. Besides the works above-mentioned, he wrote a "Continuation of the general history of the Turks," in which he is thought not to have succeeded; "*L'Origine des François*," printed at Amsterdam, in 1682; "*Les Vanités de la Cour*," translated from the Latin of Johannes Sarisburiensis, in 1640; and a French

translation of "Grotius de Veritate Christianæ Religionis," in 1644. He died July 10, 1683, aged seventy-three. He was, according to Larroque, a man who was subject to strange humours. He was extremely negligent in his person, and so careless in his dress, that he had more the appearance of a beggar than a gentleman. He was actually seized one morning by the *aîchers des pauvres*, or parish officers; with which mistake he was highly diverted, and told them, that "he was not able to walk on foot, but that, as soon as a new wheel was put to his chariot, he would attend them wherever they thought proper." He used to study and write by candle-light, even at noon-day in summer; and always waited upon his company to the door with a candle in his hand. He had a brother, father Eudes, a man of great simplicity and piety, whom he insidiously drew in to treat of very delicate points before the queen-mother, regent of the kingdom, who was of the Medici family; and to lay down some things relating to government and the finances, which could not fail of displeasing that princess; and must have occasioned great trouble to father Eudes, if the goodness of the queen had not excused the indiscretion of the preacher. But of all his humours, none lessened him more in the opinion of the public, than the unaccountable fondness he conceived for a man who kept a public house at Chapellein, called Le Faucheur. He was so taken with this man's frankness and pleasantry, that he used to spend whole days with him, notwithstanding the admonition of his friends to the contrary; and not only kept up an intimate friendship with him during his life, but made him sole legatee at his death. With regard to religion, he affected Pyrrhonism; which, however, was not, it seems, so much in his heart as in his mouth. This appeared from his last sickness; for, having sent for those friends who had been the most usual witnesses of his licentious talk about religion, he made a sort of recantation, which he concluded by desiring them "to forget what he might formerly have said upon the subject of religion, and to remember, that Mezerai dying, was a better believer than Mezerai in health." These particulars are to be found in his life by M. Larroque: but the abbé Olivet tells us, that he "was surprised, upon reading this life, to find Mezerai's character drawn in such disadvantageous colours." Mezerai was certainly a man of many singularities, and though agreeable when he pleased in his conversation, yet



full of whim, and not without ill-nature. It was a constant way with him, when candidates offered themselves for vacant places in the academy, to throw in a black ball instead of a white one : and when his friends asked him the reason of this unkind procedure, he answered, " that it was to leave to posterity a monument of the liberty of the elections in the academy." As an historian, he is valued very highly and deservedly for his integrity and faithfulness, in relating facts as he found them ; but for this solely : for as to his style, it is neither accurate nor elegant, although he had been a member of the French academy long before he wrote his " Abridgment."<sup>1</sup>

MEZIRIAC (CLAUDE GASPAR BACHET, SIEUR DE), a very able scholar, was born at Bresse in 1581. At the age of twenty he was admitted into the order of Jesuits, but on his recovery from an illness, he returned to a secular life again. About this time, he resided occasionally both at Paris and Rome ; and at Rome wrote a small collection of Italian poems, in competition with Vaugelas, who was there at the same time ; among which there are imitations of the most beautiful similes in the eight first books of the *Æneid*. He published also Latin and French poetry in 1621, and translated some of Ovid's epistles, which he illustrated with commentaries, esteemed more valuable than his translation. He is also said to have been well versed in the controversies, both in philosophy and religion ; and an able algebraist and geometrician. Of the latter we have a proof in his edition of " Diophantus," enriched with a very able commentary and notes, Paris, 1621, and reprinted several times in Germany. Des Cartes had a very high opinion of his knowledge in mathematical science. Such was his fame at one time, that he was proposed as preceptor to Louis XIII. upon which account he left the court in great haste, and declared afterwards, that he never felt so much pain upon any occasion in his life : for that he seemed as if he had had already upon his shoulders the weight of a whole kingdom. He was, though absent, made a member of the French academy, when in its infancy ; and, when it came to his turn to make a discourse in it, he sent up one, which was read to the assembly by Mr. de Vaugelas. He died at Bourg in Bresse,

<sup>1</sup> Bibl. Anc. et Moderne, vol. XXV. p. 440.—Niceron, vol. V. and X.—Moreri.—Hist. de l'Académie Française depuis 1652 jusqu'à 1760, p. 221, edit. Paris, 1730.—Dict. Hist.

Feb. 26, 1638. He left several MSS. in a finished state; but which have never been printed, and had brought a translation of all Plutarch's works with notes almost to a conclusion when he died.<sup>1</sup>

MICHAEL ANGELO. See BUONARROTI, and CARAVAGIO.

MICHAELIS (JOHN DAVID), a celebrated biblical critic, and professor of divinity and the oriental languages, was born at Halle, in Lower Saxony, in 1717. His first education was private, but in 1729 he was sent to the public school of the orphan-house, where he studied divinity and philosophy, and at the same time he occasionally attended the lectures of his father, who was professor of divinity and the oriental languages. During the latter part of his time at school, he acquired a great facility in speaking Latin, and in thinking systematically, from the practice of disputation, in which one of the masters frequently exercised him. In 1733, he entered into the university of Halle, where he applied himself to the study of mathematics, metaphysics, theology, and the oriental languages. He also prepared himself for pulpit services, and preached with great approbation at Halle and other places. In 1739 he took a degree in philosophy, and soon after was appointed assistant lecturer under his father, having shewn how well qualified he was for that situation, by publishing a small treatise "*De Antiquitate Punctorum Vocalium.*" In 1741 he left his own country with a view of visiting England, and passing through Holland, became acquainted with the celebrated Schultens, from whom he received many marks of the most friendly attention. Upon his arrival in England, he engaged to officiate for the German chaplain to the court, who was at that time in an infirm state of health, and continued to preach at the palace-chapel nearly a year and a half. During this period he visited the university of Oxford, greatly increased his knowledge of the oriental languages, and formed an intimacy with some of the first literary characters of that age, particularly with Dr. Lowth, afterwards bishop of London, on some of whose lectures "*De Sacra Poesi Hebræorum*" he attended. Upon his return to Halle, he resumed his labours as assistant to his father, and delivered lectures on the historical books of the Old Testament, the Syriac and Chaldee lan-

<sup>1</sup> Nicéron, vol. VI.—Gen. Dict.—Pelisson Hist. de l'Académie Française, p. 256.

guages, and also upon natural history, and the Roman classics; but seeing no prospect of a fixed establishment, he left Halle in 1745, and went to Gottingen, in the capacity of private tutor. In the following year he was made professor extraordinary of philosophy in the university of Gottingen, and, in 1750, professor in ordinary in the same faculty. In 1751 he was appointed secretary to the newly instituted Royal Society of Gottingen, of which he afterwards became director, and about the same time was made aulic counsellor by the court of Hanover. During 1750, he gained the prize in the Royal Academy of Berlin, by a memoir "On the Influence of Opinions on Language, and Language on Opinions." While the seven years' war lasted, Michaelis met with but little interruption in his studies, being exempted, in common with the other professors, from military employment; and when the new regulations introduced by the French in 1760, deprived them of that privilege, by the command of marshal Broglio it was particularly extended to M. Michaelis. Soon after this, he obtained from Paris, by means of the marquis de Lostange, the manuscript of Abulfeda's geography, from which he afterwards edited his account of the Egyptians; and by the influence of the same nobleman, he was chosen correspondent of the "Academy of Inscriptions at Paris," in 1764, and elected one of the eight foreign members of that institution. In 1760, the professor gave great offence to the orthodox clergy, by publishing his "Compendium of dogmatic Theology," consisting of doctrinal lectures which he had delivered by special licence from the government. Shortly after this, Michaelis shewed his zeal for the interests of science and literature, by the part which he took in the project of sending a mission of learned men into Egypt and Arabia, for the purpose of obtaining such information concerning the actual state of those countries, as might serve to throw light on geography, natural history, philology, and biblical learning. He first conceived the idea of such a mission, which he communicated by letter to the privy counsellor Bernstorff, who laid it before his sovereign Frederic V. king of Denmark. That sovereign was so well satisfied of the benefits which might result from the undertaking, that he determined to support the expence of it, and he even committed to Michaelis the management of the design, together with the nomination of proper travellers, and the care of drawing up their instructions. Upon

the death of Gesner in 1761, Michaelis succeeded in the office of librarian to the Royal Society, which he held about a year, and was then nominated to the place of director, with the salary for life of the post, which he then resigned. Two years afterwards he was invited by the king of Prussia to remove to Berlin, but his attachment to Gottingen led him to decline the advantages which were held out to him as resulting from the change. In 1766 he was visited at Gottingen by sir John Pringle, whom he had known in England, and Dr. Franklin. With the first he afterwards corresponded on the subject of the leprosy, spoken of in the books of Moses, and on that of Daniel's prophecy of the seventy weeks. The latter subject was discussed in the letters which passed between them during 1771, and was particularly examined by the professor. This correspondence was printed by sir John Pringle in 1773, under the title of "*Joan. Dav. Michaelis de Epistolæ, &c. LXX. Hebdomadibus Danielis, ad D. Joan. Pringle, Baronettum; primo privatim missæ, nunc vero utriusque consensu publicè editæ.*" In 1770, some differences having arisen between Michaelis and his colleagues in the Royal Society, he resigned his directorship. In 1775 his well-established reputation had so far removed the prejudices which had formerly been conceived against him in Sweden, that the count Höpkin, who some years before had prohibited the use of his writings at Upsal, now prevailed upon the king to confer upon him the order of the polar star. He was accordingly decorated with the ensignia of that order, on which occasion he chose as a motto to his arms, "*libera veritas.*" In 1782 his health began to decline, which he never completely recovered; in 1786 he was raised to the rank of privy counsellor of justice by the court of Hanover; in the following year the academy of inscriptions at Paris elected him a foreign member of that body; and in 1788 he received his last literary honour by being elected a member of the Royal Society of London. He continued his exertions almost to the very close of life, and a few weeks before his death, he shewed a friend several sheets in MS. of annotations which he had lately written on the New Testament. He died on the 22d of August, 1791, in the seventy-fifth year of his age. He was a man of very extensive and profound erudition, as well as of extraordinary talents, which were not less brilliant than solid, as is evident from the honours which were paid to

his merits, and the testimony of his acquaintance and contemporaries. His application and industry were unwearyed, and his perseverance in such pursuits as he conceived would prove useful to the world, terminated only with the declension of his powers. His writings are distinguished not only by various and solid learning, but by a profusion of ideas, extent of knowledge, brilliancy of expression, and a frequent vein of pleasantry. In the latter part of his life he was regarded not only as a literary character, but as a man of business, and was employed in affairs of considerable importance by the courts of England, Denmark, and Prussia. His works are very numerous, and chiefly upon the subjects of divinity and oriental languages. A part of them are written in Latin, but by far the greater number in German. Of the former class there are these: 1. "*Commentatio de Battologia, ad Matth. vi. 7.*" Bremen, 1753, 4to. 2. "*Paralipomena contra Polygamiam,*" ibid. 1758, 4to. 3. "*Syntagma commentationum,*" Goett. 1759—1767, 4to. 4. "*Curæ in versionem Syriacam Actuum Apostolorum,*" Goett. 1755, 4to. 5. "*Compendium Theologiæ dogmaticæ,*" ib. 1760, 8vo. 6. "*Commentationes regiæ soc. Scientiarum Goettingensis, per annos 1758—1762,*" Bremen, 1775, 4to. 7. "*Vol. II. Ejusdem,* 1769." 8. "*Spicilegium Geographiæ Hebræorum exteræ, post Bochartum,*" Goett. 1769—1780, 2 tom. 4to. 9. "*Grammatica Chaldaica,*" ib. 1771, 8vo. 10. "*Supplementa ad Lexicon Hebræicum,*" 1784—1792, 6 tom. 4to. 11. "*Grammatica Syriaca,*" Halæ, 1784, 4to. The following are in German: 12. "*Hebrew Grammar,*" Halle, 1778, 8vo. 13. "*Elements of Hebrew accentuation,*" ib. 1741, 8vo. 14. "*Treatise on the Law of Marriage, according to Moses,*" Goett. 1768, 4to. 15. "*Paraphrase and Remarks on the Epistles of Paul to the Galatians, Ephesians, Colossians, Thessalonians, Titus, Timothy, and Philemon,*" Bremen, 1769, 4to. 16. "*Introduction to the Holy Scriptures of the New Testament,*" Bremen, 1750, 8vo. 17. "*Prophetical plan of the preacher Solomon,*" ib. 1762, 8vo. 18. "*Thoughts on the Doctrine of Scripture concerning Sin,*" Hamb. 1752, 8vo. 19. "*Plan of typical Divinity,*" Brem. 1763, 8vo. 20. "*Criticism of the means employed to understand the Hebrew language.*" 21. "*Critical Lectures on the principal Psalms, which treat of Christ,*" Frankf. 1759, 8vo. 22. "*Explanation of the Epistle to the Hebrews,*" Frankf. 1784, 2 vols. 4to. 23.

“Questions proposed to a society of learned Men, who went to Arabia by order of the king of Denmark,” *ib.* 1762, 8vo. 24. “Introduction to the New Testament,” a second edition, Goett. 1788, 2 vols. 4to. 25. “Miscellaneous Writings,” two parts, Frankf. 1766—8, 8vo. 26. “Programma concerning the seventy-two translators,” Goett. 1767, 8vo. 27. “Dissertation on the Syriac language, and its use,” Goett. 1768, 8vo. 28. “Strictures concerning the Protestant Universities in Germany,” Frankf. 1775, 8vo. 29. “Translation of the Old Testament,” Goett. 1769—83, 13 parts. 30. “Fundamental Interpretation of the Mosaic Law,” Frankf. 1770-5, 6 parts, with additions, 8vo. 31. “Of the Seventy Weeks of Daniel,” Goett. 1772, 8vo. 32. “Arabic Grammar and Chrestomathy,” *ib.* 1781, 8vo. 33. “Oriental and exegetical Library,” Frankf. 1771—89, 24 parts, and two supplements, 8vo. 34. “New Oriental and exegetical Library,” Goett. 1786—91, 9 parts. 35. “Of the Taste of the Arabians in their Writings,” *ib.* 1781, 8vo. 36. “Dissertation on the Syriac Language and its uses, together with a Chrestomathy,” *ib.* 1786, 8vo. 37. “On the Duty of Men to speak Truth,” Kiel, 1773, 8vo. 38. “Commentary on the Maccabees,” Frankfort, 1777, 4to. 39. “History of Horses, and of the breeding of Horses in Palestine,” &c. *ib.* 1776, 8vo. 40. “Thoughts on the doctrine of Scripture concerning Sin and Satisfaction,” Bremen, 1779, 8vo. 41. “Illustration of the History of the Burial and Resurrection of Christ,” Halle, 1783, 8vo. 42. “Supplement, or the fifth Fragment of Lessing’s Collections,” Halle, 1785, 8vo. 43. “German Dogmatic Divinity,” Goett. 1784, 8vo. 44. “Introduction to the Writings of the Old Testament,” Hamb. 1787, 1st vol. 1st part, 4to. 45. “Translation of the Old Testament, without remarks,” Goett. 1789, 2 vols. 4to. 46. “Translation of the New Testament,” *ib.* 1790, 2 vols. 4to. 47. “Remarks for the unlearned, relative to his translation of the New Testament,” *ib.* 1790—92, 4 parts, 4to. 48. “Additions to the third edition of the Introduction to the New Testament,” *ibid.* 1789, 4to. 49. “Ethics,” a posthumous work, published by C. F. Stöcklin, Goett. 1792, 2 parts, 8vo.

Of those with which the English scholar has been brought acquainted, one of the principal is the “Introduction to the New Testament,” translated into English from the first edition, and published in 1761, in a quarto volume.

In 1788, the fourth edition was published in two volumes quarto. The object of this work, which is purely critical and historical, is to explain the Greek Testament, with the same impartiality, and the same unbiassed love of truth, with which a critic in profane literature would examine the writings of Homer, Virgil, &c. The first volume contains an examination of the authenticity, inspiration, and language of the New Testament. The second volume contains a particular introduction to each individual book of the New Testament. An English translation of it has been published by the rev. Herbert Marsh, in six volumes, royal 8vo. To this we may add another very important translation of his "*Mosaïsches Recht*," or "*Commentaries on the Laws of Moses*," by Alexander Smith, D. D. minister of the Chapel of Garioch, Aberdeenshire, 1814, 4 vols. 8vo. This, says the learned translator, has always been esteemed the *chef d'œuvre* of Michaelis, but although a work of very great importance, demands the application of somewhat of that precautionary chastening, which Dr. Marsh has so judiciously applied in the "*Introduction to the New Testament*." From Dr. Smith, also, the public have reason to expect a memoir of the life and writings of Michaelis, more ample than has yet appeared in this country.<sup>1</sup>

MICHAELIS (JOHN HENRY), a learned orientalist, professor of divinity, Greek, and oriental languages, and director of the divinity school of Halle, was born at Kettenburg, in Hohenstein, July 26, 1668. His father sent him in 1683 to Brunswick, to learn trade, but a few months after, he allowed him to be placed at the school of St. Martin in that city, where the rector, M. Mæring, cultivated his talents, and found him capable of instructing some of the younger scholars. An illness obliging him to leave this place, he continued his studies at Nordhausen, and in 1688 at Leipsic, where he went through courses of philosophy and divinity, and also studied the oriental languages and rabbinical Hebrew. In 1694 he quitted Leipsic for the university of Halle, where he taught the Greek, Hebrew, and Chaldee with great reputation. Here he published, with the assistance of professor Francke, who mentions him respectfully in his "*Pietas Hallensis*," a work entitled "*Conamina brevioris Manuductionis ad Doctri-*

<sup>1</sup> Rees's Cyclopædia, abridged from a German account translated in Dr. Aikin's General Biography.—See also Gent. Mag. 1792, p. 222, and Dr. Smith's preface to the "*Commentaries of the Laws of Moses*."

nam de Accentibus Hebræorum Prosaicis." In 1696 he published another piece, entitled "*Epicrisis philologica de reverendi Michaelis Beckii, Ulmensis, Disquisitionibus philologicis, cum responsionibus ad Examen XIV. Dictor. Gen.*" In 1699, he succeeded Francke in the Greek professorship at Halle, and in 1707 was made keeper of the university library. He was afterwards nominated professor of divinity in ordinary, and admitted to the degree of D. D. In 1732 he was made senior of the faculty of divinity, and inspector of the theological seminary. He died in 1738, at about the age of seventy. He was author of many works besides those already mentioned, the titles of which are enumerated in our authority.<sup>1</sup>

MICHELI (PETER ANTHONY), an Italian botanist of great celebrity, particularly in what is now called the cryptogamic department, was born at Florence, December 11, 1679. His parents were indigent, and took but little care of his education. He is said, nevertheless, to have been destined to the occupation of a bookseller, but an insatiable thirst after natural knowledge over-ruled all other objects, and his good character, and distinguished ardour, soon procured him the notice and favour of the marquis Cosmo da Castiglione, in whose family a taste for botany has been almost hereditary, and for whom Micheli in his early youth made a collection of Umbelliferous plants, which even then proved his accuracy and discernment. This gentleman introduced him to the celebrated count Lawrence Magalotti, by whom he was presented to his sovereign, the grand duke Cosmo III. The "*Institutiones Rei Herbariæ*" of Tournefort had just appeared at Paris; and the first pledge of the grand duke's favour, was a present of that book, which to Micheli, who had hitherto found the want of some systematic guide, was a most important and welcome acquisition. He speedily adopted the tone of his leader, with respect to generic distinctions and definitions, and improved upon him in a more frequent adaptation of original specific ones.

In the autumn of 1706, the care of the public garden at Florence, founded by Cosmo I. was confided to Micheli, and he was commissioned to travel, not only in Italy, but in various distant countries, to collect plants, and to establish a correspondence, for the benefit of his trust. By the co-operation of his friends Franchi and Gualtieri, the

<sup>1</sup> Moreri.



garden was enriched from the then more flourishing one at Pisa; and a botanical society was instituted at Florence in 1717, which greatly promoted the interests of the science. In the summer of that year, the great William Sherard, returning from Smyrna to England, visited Florence in his way, and formed a friendship with Micheli, that continued till his own decease in 1728. A frequent correspondence, and interchange of specimens, took place between them, as amply appears by the collections preserved at Oxford, and by the writings of Micheli.

Micheli continued his scientific studies, as well as his bodily exertions in frequent journies. The fruit of the former was the publication of his great work, entitled "*Nova Plantarum Genera*," 1729, a folio of 234 pages and 108 plates. The result of his journies proved but too soon disastrous. He spent near three months, from the 4th of September to the 30th of November, 1736, in an excursion to the north of Italy, visiting the famous mount Balduf, and the Venetian isles; but he caught a pleurisy, from the consequences of which he never recovered, dying at Florence, January 2, 1737, new style, in the fifty-eighth year of his age. He was buried in the church of Santa Croce, amongst the ashes of some of the greatest men of his country, and of the civilized world, where a neat marble tablet was erected to his memory by his associates. The simple and elegant inscription was probably composed by his learned friend Antony Cocchi, to whom he always confided the revision of his Latin works, before publication, and who delivered an Italian oration in his praise, in the council chamber of the old palace, August 7, 1737, which was soon after published.

Micheli is described by his contemporaries as a man of the most pleasing, modest, and liberal manners, no less ready to communicate, than eager to acquire, knowledge. His friend Cocchi informs us, that "he was endued with a clear and concise natural eloquence; and although the poverty of his parents deprived him of the advantages of a learned education, he had, by his own application, acquired, with wonderful felicity, a knowledge of Latin."—"The writings of the most eminent botanists were so familiar to him, that he had learned to express his ideas in Latin, by no means amiss, he having a very quick perception as to any barbarous expressions."<sup>1</sup>

<sup>1</sup> Fabroni *Vitæ Italarum*, vol. IV.—By sir J. Smith in Rees's *Cyclopædia*,

**MICKLE (WILLIAM JULIUS)**, an ingenious poet, was the son of the rev. Alexander Mickle or Meikle, who exchanging the profession of physic for that of divinity, was admitted, at an age more advanced than usual, into the ministry of the church of Scotland. From that country he removed to London, where he preached for some time in various dissenting meetings, particularly that of the celebrated Dr. Watts. He was also employed by the booksellers in correcting the translation of Bayle's Dictionary, to which he is said to have contributed the greater part of the additional notes. In 1716 he returned to Scotland, on being presented to the living of Langholm in the county of Dumfries; and in 1727, he married Julia, daughter of Mr. Thomas Henderson, of Ploughlands near Edinburgh, and first cousin to the late sir William Johnstone, bart. of Westerhall. By this lady, who appears to have died before him, he had ten children.

Our poet, his fourth, or as some say, his third, son, was born Sunday Sept. 29, 1734, and educated at the grammar school of Langholm, where he acquired that early taste for works of genius which frequently ends, in spite of all obstacles, in a life devoted to literary pursuits. He even attempted, when at school, a few devotional pieces in rhyme, which, however, were not superior to the common run of puerile compositions. About his thirteenth year, he accidentally met with Spenser's "*Faerie Queene*," which fixed a lasting impression on his mind, and made him desirous of being enrolled among the imitators of that poet. To this he joined the reading of Homer and Virgil, during his education at the high school of Edinburgh, in which city his father obtained permission to reside in consideration of his advanced age and infirmities, and to enable him to give a proper education to his children.

About two years after the rev. Mr. Mickle came to reside in Edinburgh, upon the death of a brother-in-law, a brewer in the neighbourhood of that city, he embarked a great part of his fortune in the purchase of the brewery, and continued the business in the name of his eldest son. Our poet was then taken from school, employed as a clerk under his father, and upon coming of age in 1755, took upon him the whole charge and property of the business, on condition of granting his father a share of the profits during his life, and paying a certain sum to his brothers and sisters at stated periods, after his father's decease,

which happened in 1758. Young Mickle is said to have entered into these engagements more from a sense of filial duty, and the peculiar situation of his family, than from any inclination to business. He had already contracted the habits of literary life; he had begun to feel the enthusiasm of a son of the Muses, and while he was storing his mind with the productions of former poets, and cultivating those branches of elegant literature not usually taught at schools at that time, he felt the employment too delightful to admit of much interruption from the concerns of trade. In 1761, he contributed, but without his name, two charming compositions, entitled "Knowledge, an Ode," and a "Night Piece," to a collection of poetry published by Donaldson, a bookseller of Edinburgh; and about the same time published some observations on that impious tract "The History of the Man after God's own heart," but whether separately, or in any literary journal, is not now known. He had also finished a dramatic poem of considerable length, entitled "The Death of Socrates," and had begun a poem on "Providence," when his studies were interrupted by the importunities of his creditors.

This confusion in his affairs was partly occasioned by his intrusting that to servants which it was in their power to abuse without his knowledge, and partly by imprudently becoming a joint security for a considerable sum with a printer in Edinburgh, to whom one of his brothers was then apprentice, which, on his failure, Mickle was unable to pay. In this dilemma, had he at once compounded with his creditors, and disposed of the business, as he was advised, he might have averted a series of anxieties that preyed on his mind for many years; and he perhaps might have entered into another concern more congenial to his disposition, with all the advantage of dear-bought experience. But some friends interposed at this crisis, and prevailed on his creditors to accept notes of hand in lieu of present payment, a measure which, however common, is in general futile, and seldom fails to increase the embarrassment which it is kindly intended to alleviate. Accordingly within a few months, Mickle was again insolvent, and almost distracted with a nearer view of impending ruin ready to fall, not only on himself, but on his whole family. Perhaps an unreserved acknowledgment of insolvency might not yet have been too late to shorten his sufferings, had not the same friends again interfered, and again persuaded

his creditors to allow him more time to satisfy their demands. This interference, as it appeared to be the last that was possible, in some degree roused him to a more close application to business; but as business was ever secondary in his thoughts, he was induced at the same time to place considerable reliance on his poetical talents which; as far as known, had been encouraged by some critics of acknowledged taste in his own country. He therefore began to retouch and complete his poem on "Providence," from which he conceived great expectations, and at length had it published in London by Becket, in August 1762, under the title of "Providence, or Arandus and Emilée." The character given of it in the Critical Review was highly flattering; but the opinion of the Monthly, which was then esteemed more decisive, being less satisfactory, he determined to appeal to lord Lyttelton. Accordingly, he sent to this nobleman a letter dated January 21, 1763, under the assumed name of William More, begging his lordship's opinion of his poem, "which," he tells him, "was the work of a young man friendless and unknown, but that, were another edition to have the honour of lord Lyttelton's name at the head of a dedication, such a pleasure would enable him to put it in a much better dress than what it then appeared in." He concluded with requesting the favour of an answer to be left at Seagoe's Coffee-house, Holborn. This letter he consigned to the care of his brother in London, who was to send it in his own hand and call for the answer. But before this could arrive, his affairs became so deranged that, although he experienced many instances of friendship and forbearance, it was no longer possible to avert a bankruptcy; and suspecting that one of his creditors intended to arrest him for an inconsiderable debt, he was reduced to the painful necessity of leaving his home, which he did in the month of April, and reached London on the 8th day of May. Here for some time he remained friendless and forlorn, reflecting with the utmost poignancy that he had in all probability involved his family and friends in irremediable distress.

Among other schemes which he hoped might eventually succeed in relieving his embarrassments, he appears to have now had some intentions of going to Jamaica, but in what capacity, or with what prospects, he perhaps did not himself know. There was, however, no immediate plan so easily practicable, by which he could expect at some dis-

tant period to satisfy his creditors, and the consciousness of this most painful of all obligations was felt by him in a manner which can be conceived only by minds of the nicest honour and most scrupulous integrity. While in this perplexity, he was cheered by a letter from lord Lyttelton, in which his lordship assured him that he thought his genius in poetry deserved to be cultivated, but would not advise the republication of his poem without considerable alterations. He declined the offer of a dedication, as a thing likely to be of no use to the poet, "as nobody minded dedications;" but suggested that it might be of some use if he were to come and read the poem with his lordship, when they might discourse together upon what he thought its beauties and faults. In the mean time he exhorted Mickle to endeavour to acquire greater harmony of versification; and to take care that his diction did not *loiter into prose*, or become hard by new phrases, or words unauthorized by the usage of good authors.—In answer to this condescending and friendly letter, Mickle informed his lordship of his real name, and inclosed the elegy of "Pollio" for his lordship's advice. This was followed by another kind letter from lord Lyttelton, in which he gave his opinion, that the correction of a few lines would make it as perfect as any thing of that kind in our language, and promised to point out its faults when he had the pleasure of seeing the author. An interview accordingly took place in the month of February 1764, when his lordship, after receiving him with the utmost politeness and affability, begged him not to be discouraged at such difficulties as a young author must naturally expect, but to cultivate his very promising poetical powers; and, with his usual condescension, added, that he would become his schoolmaster. Other interviews followed this very flattering introduction, at which Mickle read with him the poem on "Providence," and communicated his plan for treating more fully a subject of so much intricacy, intimating that he had found it necessary to discard the philosophy of Pope's ethics. But, as in order to render his talents as soon productive as possible, he had now a wish to publish a volume of poems, he sent to his noble friend that on "Providence," "Pollio," and an "Elegy on Mary Queen of Scots." This produced a long letter from his lordship, in which after much praise of the two former, he declined criticising any part of the elegy on Mary; because he wholly disapproved of the subject.

He added, with justice, that poetry should not consecrate what history must condemn; and in the view his lordship had taken of the history of Mary, he thought her entitled to pity, but not to praise. In this opinion Mickle acquiesced, from convenience, if not from conviction, and again sent his lordship a copy of "Providence," with further improvements, hoping probably that they might be the last; but he had the mortification to receive it back from the noble critic so much marked and blotted, that he began to despair of completing it to his satisfaction. He remitted, therefore, a new performance, the "Ode on May Day," begging his lordship's opinion "if it could be made proper to appear this spring (1765) along with the one already approved."

Whether any answer was returned to this application, we are not told. It is certain no volume of poems appeared, and our author began to feel how difficult it would be to justify such tardy proceedings to those who expected that he should do something to provide for himself. He had now been nearly two years in London, without any other subsistence than what he received from his brothers, or procured by contributing to some of the periodical publications, particularly the British and St. James's Magazines. All this was scanty and precarious, and his hopes of greater advantages from his poetical efforts were considerably damped by the fastidious opinions of the noble critic who had voluntarily undertaken to be his tutor. It now occurred to Mickle to try whether his lordship might not serve him more essentially as a patron; and having still some intention of going to Jamaica, he took the liberty to request his lordship's recommendation to his brother William Henry Lyttelton, esq. who was then governor of that island. This produced an interview, in which lord Lyttelton intimated that a recommendation to his brother would be of no real use, as the governor's patronage was generally bespoke long before vacancies take place; he promised, however, to recommend Mickle to the merchants, and to one of them then in London, whom he expected to see very soon. He also hinted that a clerkship at home would be desirable, as England was the place for Mickle; but repressed all hopes from this scheme, by adding, that as he (lord Lyttelton) was in opposition, he could ask no favours. He then mentioned the East Indies, as a place where perhaps he could be of service; and after much con-

versation on these various schemes, concluded with a promise, which probably appeared to his client as a kind of anti-climax, that he would aid the sale of his "Odes" with his good opinion when they should be published.

This was the last interview Mickle had with his lordship. He afterwards renewed the subject in the way of correspondence, but received so little encouragement, that he was at length compelled, although much against the fond opinion he had formed of his lordship's zeal in his cause, to give up all thoughts of succeeding by his means. It cannot be doubted that he felt this disappointment very acutely, but whether he thought, upon more mature reflection, that he had not sufficient claims on lord Lyttelton's patronage, that his lordship could not be expected to provide for every one who solicited his opinion, or that he was really unable to befriend him according to his honest professions, it is certain that he betrayed no coarse resentment, and always spoke respectfully of the advantages he had derived from his critical opinions. The conclusion of their correspondence, indeed, was in some respect owing to Mickle himself. Lord Lyttelton so far kept his word as to write to his brother in his favour at the time when Mickle was bent on going to Jamaica, but the latter had, in the mean time, "in order to avoid the dangers attending an uncertainty," accepted the offer of going as a merchant's clerk to Carolina, a scheme which, being delayed by some accident, he gave up for a situation more agreeable to his taste, that of corrector of the Clarendon press at Oxford.

To whom he owed this appointment we are not told. As it is a situation, however, of moderate emolument, and dependant on the printer employed, it required no extraordinary interference of friends. He was already known to the Wartons, and it is not improbable that their mentioning him to Jackson, the printer, would be sufficient. He removed to Oxford in 1765; and in 1767, published "The Concubine," in the manner of Spenser, which brought him into more notice than any thing he had yet written; and was attributed to some of the highest names on the list of living poets, while he concealed his being the author. It may here be noticed, that when he published a second edition in 1778, he changed the name to "Sir Martyn," as "The Concubine" conveyed a very improper idea both of the subject and spirit of the poem. Living now in a society from which some of the ablest defenders of Chris-

tianity have risen, he was induced to take up his pen in its defence, by attacking a "Translation of the New Testament" published by the late Dr. Harwood. Mickle's pamphlet was entitled "A Letter to Dr. Harwood, wherein some of his evasive glosses, false translations, and blundering criticisms, in support of the Arian heresy, contained in his liberal translation of the New Testament, are pointed out and confuted." Harwood had laid himself so open to ridicule as well as confutation by his foolish translation, that perhaps there was no great merit in exposing what it was scarcely possible to read with gravity; but our author, while he employed rather more severity than was necessary on this part of his subject, engaged in the vindication of the doctrine of the Trinity with the acuteness of a man who had carefully studied the controversy, and considered the established opinion as a matter of essential importance. This was followed by another attempt to vindicate revealed religion from the hostility of the deists, entitled "Voltaire in the Shades, or Dialogues on the Deistical Controversy."

In 1772, he formed that collection of fugitive poetry, which was published in four volumes by George Pearch, bookseller, as a continuation of Dodsley's collection. In this Mickle inserted his "Hengist and Mey," and the "Elegy on Mary queen of Scots." He contributed about the same time other occasional pieces, both in prose and verse, to the periodical publications\*, when he could spare leisure from his engagements at the Clarendon press, and from a more important design which he had long revolved in his mind, and had now the resolution to carry into execution in preference to every other employment. This was his justly celebrated translation of the "Lusiad" of Camoens, a poem which he is said to have read when a boy in Castera's French translation, and which at no great distance of time he determined to familiarize to the English reader. For this purpose he studied the Portuguese language, and the history of the poem and of its author, and without greatly over-rating the genius of Camoens, dwelt on the beauties of the "Lusiad," until he caught the au-

\* A correspondent in the Gentleman's Magazine (vol. LXI. p. 402) asserted that Mickle was employed by Evans, bookseller in the Strand, to fabricate some of the *old* ballads published by him. This calumny, how-

ever, was fully refuted in a subsequent letter in p. 504, written, probably, by Mr. Isaac Reed, who knew Mickle well, and drew up the first account published of his life in the European Magazine, 1789.



thor's spirit, and became confident that he could transfuse it into English with equal honour to his original and to himself. But as it was necessary that the attention of the English public should be drawn to a poem at this time very little known, he first published proposals for his translation to be printed by subscription, and afterwards sent a small specimen of the fifth book to be inserted in the *Gentleman's Magazine*, which was then, as now, the common vehicle of literary communications. This appeared in the *Magazine* for March 1771; and a few months after he printed at Oxford the first book of the "*Lusiad*." These specimens were received with indulgence sufficient to encourage him to prosecute his undertaking with spirit; and that he might enjoy the advantages of leisure and quiet, he relinquished his situation at the Clarendon press, and retired to an old mansion occupied by a Mr. Tomkins, a farmer at Forrest-hill, about five miles from Oxford. Here he remained until the end of 1775, at which time he was enabled to complete his engagement with his numerous subscribers, and publish the work complete in a quarto volume printed at Oxford.

With the approbation bestowed on this work by the critical world, he had every reason to be satisfied, and the profits he derived from the sale were far from being inconsiderable to a man in his circumstances; yet the publication was attended by some unforeseen circumstances of a less pleasing kind, for he had again the misfortune to be teased by the prospect of high patronage, which again ended in disappointment. It had at first been suggested to him that he might derive advantage from dedicating his Translation of the *Lusiad* to some person of rank in the East India department, but before he had made a choice, his friend the late commodore Johnstone, persuaded him to inscribe it to the late duke of Buccleugh. This nobleman, however, we are told, had been a pupil of Dr. Adam Smith, some of whose doctrines respecting the Eastern trade, Mickle had controverted; and upon this account the nobleman is said to have treated the dedication and the poem with neglect. Mickle's biographers have expatiated on this subject at great length, and with much acrimony; but as his grace of Buccleugh was universally esteemed for his public and private worth, and above all for his liberality, we must abstain from any further notice of a story, of which probably, one half only can ever be known. One thing is

certain, that Mickle did not publish on the East India trade until 1779.

Soon after the publication of the "*Lusiad*," he returned to London, and was advised by some who probably in this instance consulted his fame less than his immediate interest, to write a tragedy. The story of his tragedy, which was entitled "*The Siege of Marseilles*," was taken from the French history in the reign of Francis I. When completed, his friends recommended it to Garrick, who allowed its general merit, but complained of the want of stage effect, and recommended him to take the advice of Dr. Warton. This able critic was accordingly called in, with his brother Thomas, and with Home the author of "*Douglas*." In compliance with their opinion, Mickle made great alterations, and Thomas Warton earnestly recommended the tragedy to Garrick, but in vain; and Mickle, his biographers inform us, was so incensed at this, that he resolved to appeal to the judgment of the public by printing it.

His conduct on this occasion must be ascribed to irritation arising from other disappointments. The mere printing would have been a harmless, and might have been a profitable experiment, but Mickle threatened to go farther. Having been told by some officious person that Garrick had followed his refusal by sentiments of personal disrespect, he was so enraged as to threaten to write a new "*Dunciad*," of which Garrick should be the hero. His more sensible friends naturally took the alarm at a threat so impotent, and persuaded him to lay aside his design. Yet he drew up an angry preface, and sent a copy of it to Mr. Garrick. It is unnecessary to say more of this play, than that it was afterwards rejected by Mr. Harris and Mr. Sheridan.

The first edition of the "*Lusiad*," consisting of a thousand copies, had so rapid a sale, that a second edition, with improvements, was published in June 1778. About the same time, as he had yet no regular provision, some means were employed, but ineffectually, to procure him a pension from the crown, as a man of letters. Dr. Lowth, then bishop of London, had more than once intimated, that he was ready to admit him into holy orders, and provide for him; but Mickle refused the offer, lest his hitherto uniform support of revealed religion should be imputed to interested motives. This offer was highly honourable to him, as it must have proceeded from a knowledge of the

excellence of his character, and the probable advantages which the church must have derived from the accession of such a member. Nor was his rejection of it less honourable, for he was still poor. Although he had received nearly a thousand pounds from the sale and for the copy-right of the "*Lusiad*," he appropriated all of that sum which he could spare from his immediate necessities to the payment of his debts, and the maintenance of his sisters. He now issued proposals for printing an edition of his original poems, by subscription, in quarto, at one guinea each copy. For this he had the encouragement of many friends, and probably the result would have been very advantageous, but the steady friendship of the late commodore Johnstone relieved him from any farther anxiety on this account.

In 1779 \* this gentleman being appointed commander of the Romney man of war, and commodore of a squadron, immediately nominated Mickle to be his secretary, by which, though only a non-commissioned officer, he was entitled to a considerable share of prize-money. But what probably afforded him most delight, in the commencement of this new life, was the destination of the squadron to the native shores of his favourite Camoens, which the fame of his translation had already reached. On his landing at Lisbon in November 1779, he was received with the utmost politeness and respect by prince don John of Braganza, duke of Lafoens, and was introduced to the principal nobility, gentry, and literati of Portugal.

In May 1780 the royal academy of Lisbon admitted him a member, and the duke of Braganza, who presided on that occasion, presented him with his portrait as a token of his particular regard. It is almost needless to add, that the admirers of Mickle owe his beautiful, though neglected poem of "*Almeda Hill*" to this visit. He is said also to have employed some of his leisure hours in collecting materials for a history of Portugal, which he did not live to prepare for the press.

On his arrival in England, in November 1780, he was appointed joint agent for the disposal of the valuable prizes

\* In this year he published a pamphlet in quarto, entitled "*A Candid Examination of the Reasons for depriving the East India Company of its Charter*." This was written in defence of the Company, and against the opinions of Dr. Adam Smith, to whose insinuations Mickle's friends have supposed that he owed the loss of the noble patron to whom he dedicated the *Lusiad*, although his pamphlet had not then appeared.

taken during the Commodore's cruize; and by the profits of this place, and his share of the prize-money, he was enabled to discharge his debts. This had long been the ardent wish of his heart, the object of all his pursuits, and an object which he at length accomplished with the strictest honour, and with a satisfaction to his own mind the most pure and delightful. In 1782 our poet published "The Prophecy of Queen Emma," a ballad, with an ironical preface, containing an account of its pretended author and discovery, and hints for vindicating the authenticity of the poems of Ossian and Rowley. This irony, however, lost part of its effect by the author's pretending that a poem, which is modern both in language and versification, was the production of a prior of Durham in the reign of William Rufus, although he endeavours to account for this with some degree of humour, and is not unsuccessful in imitating the mode of reasoning adopted by dean Milles and Mr. Bryant, in the case of Chatterton.

In the same year he married Mary, the daughter of Mr. Robert Tomkins, with whom he resided in Oxfordshire while employed in translating the "Lusiad." The fortune which he obtained by his marriage, and what he acquired under commodore Johnstone, would have enabled him to pass the remainder of his days in ease and independence, and with that view he took a house at Wheatly, near Oxford; but the failure and death of a banker, with whom he was connected as agent for the prizes, and a chancery suit in which he engaged rather too precipitately, in order to secure a part of his wife's fortune, involved him in many delays and much anxiety and expence. He still, however, employed his pen on occasional subjects, and contributed essays entitled "The Fragments of Leo," and some other articles, to the European Magazine. His last production was "Eskdale Braes," a song in commemoration of the place of his birth.

He died after a short illness at Forrest-hill, on the 28th of October, 1788, and was buried in the church-yard of that parish. His character, as drawn by Mr. Isaac Reed and Mr. John Ireland, who knew him well, may be adopted with safety. "He was in every point of view a man of the utmost integrity, warm in his friendship, and indignant only against vice, irreligion, or meanness. The compliment paid by lord Lyttelton to Thomson, might be applied to him with the strictest truth; not a line is to be found

in his works, which, dying, he would wish to blot. During the greatest part of his life, he endured the pressures of a narrow fortune, without repining, never relaxing in his industry to acquire, by honest exertions, that independence which at length he enjoyed. He did not shine in conversation; nor would any person, from his appearance, have been able to form a favourable judgment of his talents. In every situation in which fortune placed him, he displayed an independent spirit, undebased by any meanness; and when his pecuniary circumstances made him, on one occasion, feel a disappointment with some force, he even then seemed more ashamed at his want of discernment of character, than concerned for his loss. He seemed to entertain with reluctance an opinion, that high birth could be united with a sordid mind. He had, however, the satisfaction of reflecting, that no extravagant panegyric had disgraced his pen. Contempt certainly came to his aid, though not soon: he wished to forget his credulity, and never after conversed on the subject by choice. To conclude, his foibles were but few, and those inoffensive: his virtues were many; and his genius was very considerable. He lived without reproach, and his memory will always be cherished by those who were acquainted with him."

To this Mr. Ireland adds, "His manners were not of that obtrusive kind by which many men of the second or third order force themselves into notice. A very close observer might have passed many hours in Mr. Mickle's company, without suspecting that he had ever written a line of poetry. A common physiognomist would have said that he had an unmasked face. Lavater would have said otherwise; but neither his countenance nor manners were such as attract the multitude. When his name was announced, he has been more than once asked if the translator of Camoens was any relation to him. To this he usually answered, with a good-natured smile, that they were of the same family. Simplicity, unaffected simplicity, was the leading feature in his character. The philosophy of Voltaire and David Hume was his detestation. He could not hear their names with temper. For the Bible he had the highest reverence, and never sat silent when the doctrines or precepts of the Gospel were either ridiculed or spoken of with contempt."

In 1794, an edition of his poems was published by subscription, with an account of his life by Mr. Ireland. A more full and correct collection of his poems appeared in 1807, with a life by the rev. John Sim, who was his intimate friend when at Oxford, and has done ample justice to his memory; and his principal poems were added to the late continuation of Johnson's collection.

Although there is no species of poetry of which he had not afforded favourable specimens, and many striking images and animated descriptions are discoverable in his original pieces, and while we allow that his imagination is considerably fertile, his language copious, and his versification rich and various, yet it cannot be denied that there are too many marks of imitation in all his lesser poems, and that his fame must rest principally, where it is more than probable he intended it should, on his translation of the *Lusiad*. This work, which is now rising in reputation, is inferior only to Pope's *Iliad*, according to the general opinion, which perhaps may be controverted. Pope has given an English poem of unquestionable beauty, but, we may say with Bentley, it is not Homer. Mickle has not only transfused the spirit, but has raised the character of his original. By preserving the energy, elegance, and fire of Camoens, he has given an "English *Lusiad*," a work which, although confessedly borrowed from the Portuguese, has all the appearance of having been invented in the language in which we find it. In executing this, indeed, it must be confessed that Mickle has taken more liberties with his original than the laws of translation will allow; but they are of a kind not usually taken by translators, for he has often introduced beauties of his own equal to any that come from the pen of Camoens. In acknowledging that he has taken such freedoms, however, he has not specified the individual passages; a neglect for which some have praised his humility, and others have blamed his injustice. But with this exception, he has successfully executed what he purposed, not only to make Camoens be understood and relished, but "to give a poem that might live in the English language." Nor ought it to be omitted in this general character of the *Lusiad*, that in his preliminary dissertations, he has distinguished himself as a scholar, a critic, and a historian.

MICRELIUS (JOHN), professor of divinity at Stetin, and a very learned man, was born at Cuslin in Pomerania, in 1597. He began his studies in the college of his own country; and, in 1614, removed to Stetin, where he studied theology under professor Cramer. In 1616, he maintained a dispute "*de Deo uno & trino*," which gained him great reputation; and went the year after to the university of Koningsberg, where he disputed again "*de veritate transcendentali*." He received, in 1621, the degree of master of philosophy at the university of Gripswald, after having maintained a thesis "*de meteoris*;" and, some time after, went to Leipsic to finish his studies. He was made professor of rhetoric in the royal college at Stetin in 1624, rector of the senate school in 1627, and rector of the royal college, and professor of theology, in 1649. The same year he received his doctor of divinity's degree, in the university of Gripswald, and which he was, we are told, led to ask; because, in a dispute he had with John Bergius, first preacher at the court of the elector of Brandenburg, upon the differences between the Lutherans and Calvinists, the latter arrogantly boasted of his being an old doctor in divinity; to which Micrelius could only answer, "that he had received the degree of master in philosophy before Bergius." He had obtained by his solicitations in 1642, when he was made professor of rhetoric, that there might be also professors of law, physic, and mathematics, in the royal college; and that a certain number of students might be maintained there at the public charge. He made a journey to Sweden in 1653, and had the honour to pay his respects to queen Christina, who gave him very obliging marks of her liberality, and who had before defrayed the charges of his doctor's degree. He died Dec. 3, 1658.

This professor wrote several learned works, which were well received, and went through several editions: among which were, 1. "*Ethnophronius contra Gentiles de principiis religionis Christianæ*;" to which he afterwards added a continuation, "*Contra Judaicas depravationes*." 2. "*Lexicon philosophicum*." 3. "*Syntagma historiarum ecclesiæ*." 4. "*Syntagma historiarum politicarum, &c. &c.*"<sup>1</sup>

MIDDLETON (CONYERS), a celebrated English divine, was the son of William Middleton, rector of Hinderwell near Whitby in Yorkshire, and born at York Dec. 27, or, as Mr. Cole says, Aug. 2, 1633. His father, who possessed

<sup>1</sup> Gen. Dict.—Moreri.—Saxii Onomasticon.

an easy fortune, gave him a liberal education; and at seventeen he was admitted a pensioner of Trinity college, Cambridge, and two years after was chosen a scholar upon the foundation. After taking his degree of A. B. in 1702; he took orders, and officiated as curate of Trumpington, near Cambridge. In 1706 he was elected a fellow of his college, and next year commenced master of arts. Two years after he joined with other fellows of his college in a petition to Dr. John More, then bishop of Ely, as their visitor, against Dr. Bentley their master. But he had no sooner done this, than he withdrew himself from Bentley's jurisdiction, by marrying Mrs. Drake, daughter of Mr. Morris, of Oak-Morris in Kent, and widow of counsellor Drake of Cambridge, a lady of ample fortune. After his marriage, he took a small rectory in the Isle of Ely, which was in the gift of his wife; but resigned it in little more than a year, on account of its unhealthy situation.

In Oct. 1717, when George the First visited the university of Cambridge, Middleton was created, with several others, a doctor of divinity by mandate; and was the person who gave the first cause of that famous proceeding against Dr. Bentley, which so much occupied the attention of the nation. Although we have given an ample account of this in the life of Bentley, some repetition seems here necessary to explain the part Dr. Middleton was pleased to take in the prosecution of that celebrated scholar. Bentley, whose office it was to perform the ceremony called Creation, made a new and extraordinary demand of four guineas from each of the doctors, on pretence of a fee due to him as divinity-professor, over and above a broad piece, which had by custom been allowed as a present on this occasion. After a warm dispute, many of the doctors, and Middleton among the rest, consented to pay the fee in question, upon condition that the money should be restored if it were not afterwards determined to be his right. But although the decision was against Bentley, he kept the money, and Middleton commenced an action against him for the recovery of his share of it. Bentley behaving with contumacy, and with contempt to the authority of the university, was at first suspended from his degrees, and then degraded. He then petitioned the king for relief from that sentence: which induced Middleton, by the advice of friends, to publish, in the course of the year 1719, the four following pieces: 1. "A full and



impartial Account of all the late Proceedings in the University of Cambridge, against Dr. Bentley.” 2. “A Second Part of the full and impartial Account, &c.” 3. “Some Remarks upon a Pamphlet, entitled The Case of Dr. Bentley farther stated and vindicated, &c.” The author of the piece here remarked, was the well-known Dr. Sykes, whom Dr. Middleton treats here with great contempt, but afterwards changed his opinion of him, and in his “Vindication of the Free Enquiry into the Miraculous Powers,” published after his death, he appeals to Dr. Sykes’s authority, and calls him “a very learned and judicious writer.” The last tract is entitled, 4. “A true Account of the present State of Trinity-college in Cambridge, under the oppressive Government of their Master Richard Bentley, *late* D.D.” This, which relates only to the quarrel betwixt him and his college, is employed in exposing his misdemeanors in the administration of college affairs, in order to take off a suspicion which many then had, that the proceedings of the university against Dr. Bentley did not flow so much from any real demerit in the man, as from a certain spirit of resentment and opposition to the court, the great promoter and manager of whose interest he was thought to be there: for, it must be remembered that, in that part of his life, Dr. Middleton was a strong tory; though like other of his contemporaries in the university, he afterwards became a very zealous whig.

Middleton’s animosity to Bentley did not end here. The latter having in 1720 published “Proposals for a new edition of the Greek Testament, and Latin Version,” Middleton, the following year, published, 5. “Remarks, Paragraph by Paragraph, upon the Proposals, &c.” and at setting out, “only desires his readers to believe, that they were not drawn from him by personal spleen or envy to the author of them, but by a serious conviction, that he had neither talents nor materials proper for the work he had undertaken.” Middleton might believe himself sincere in all this, but no such conclusion can be drawn from the pamphlet, which carries every proof of malignant arrogance. The very motto which he borrowed from one of Burman’s orations, “*Doctus criticus & adsuetus urere, secare, inclementer omnis generis libros tractare, apices, syllabas,*” &c. implies the utmost personal animosity, and could have been thought “happily chosen,” only at a time when Bentley’s temper was better known than his learning.

Bentley defended his "Proposals" against these "Remarks," which; however, he did not ascribe to Middleton, but to Dr. Colbatch, a learned fellow of his college, and casuistical professor of divinity in the university. It has been said that he very well knew the true author, but was resolved to dissemble it, for the double pleasure it would give him, of abusing Colbatch, and shewing his contempt of Middleton. His treatment of Colbatch, however, being as unjustifiable as that which he had received from Dr. Middleton, provoked the vice-chancellor and heads of the university, at a meeting in Feb. 1721, to pronounce his book a most scandalous and malicious libel, and they resolved to inflict a proper censure upon the author, as soon as he should be discovered: for no names had yet appeared in the controversy. Middleton then published, with his name, an answer to Bentley's Defence, entitled, 6. "Some farther Remarks, Paragraph by Paragraph, upon Proposals lately published for a new edition of a Greek and Latin Testament, by Richard Bentley," 1721. His motto was again chosen in the same contemptuous spirit, "*Occupatus ille eruditione secularium literarum, scripturas omnino sanctas ignoraverit,*" &c. Hieron. These two pieces against Bentley were thought to be written with great acuteness and learning; but if, as asserted, they prevented the intended publication, whoever can appreciate Bentley's talents will agree that acuteness and learning were never worse employed.

Upon the great enlargement of the public library at Cambridge, by the addition of bishop Moore's books, which had been purchased by the king at 6000*l.* and presented to the university, the erection of a new office there, that of principal librarian, was first voted, and then conferred upon Dr. Middleton: who, to shew himself worthy of it, published, in 1723, a little piece with this title, 7. "*Bibliothecæ Cantabrigiæ ordinandæ methodus quædam, quam domino procancellario senatuique academico considerandam & perficiendam, officii & pietatis ergo proponit.*" The plan is allowed to be judicious, and the whole performance expressed in elegant Latin. In his dedication, however, to the vice-chancellor, in which he alluded to the contest between the university and Dr. Bentley, he made use of some incautious words against the jurisdiction of the court of King's-bench, for which he was prosecuted, but dismissed with an easy fine.

Soon after this publication, having had the misfortune to lose his wife, Dr. Middleton, not then himself in a good state of health, owing to some experiments he had been making to prevent his growing fat, travelled through France into Italy, along with lord Coleraine, an able antiquary, and arrived at Rome early in 1724. Here, though his character and profession were well known, he was treated with particular respect by persons of the first distinction both in church and state. The author of the account of his life in the "Biographia Britannica," relates, that when Middleton first arrived at Rome, he met with an accident, which provoked him not a little. "Dr. Middleton," says he, "made use of his character of principal librarian, to get himself introduced to his brother librarian at the Vatican; who received him with great politeness; but, upon his mentioning Cambridge, said he did not know before that there was any university in England of that name, and at the same time took notice, that he was no stranger to that of Oxford, for which he expressed a great esteem. This touched the honour of our new librarian, who took some pains to convince his brother not only of the real existence, but of the real dignity of his university of Cambridge. At last the keeper of the Vatican acknowledged, that, upon recollection, he had indeed heard of a celebrated school in England of that name, which was a kind of nursery, where youth were educated and prepared for their admission at Oxford; and Dr. Middleton left him at present in that sentiment. But this unexpected indignity put him upon his mettle, and made him resolve to support his residence at Rome in such a manner, as should be a credit to his station at Cambridge; and accordingly he agreed to give 400*l.* per annum for a hotel, with all accommodations, fit for the reception of those of the first rank in Rome: which, joined to his great fondness for antiques, occasioned him to trespass a little upon his fortune." Part of this story seems not very probable.

He returned through Paris towards the end of 1725, and arrived at Cambridge before Christmas. He had not been long employed in his study, before he incurred the displeasure of the whole medical faculty, by the publication of a tract, entitled, 8. "*De medicorum apud veteres Romanos degentium conditione dissertatio; qua, contra viros celeberrimos Jacobum Sponium & Richardum Meadum, servilem atque ignobilem eam fuisse ostenditur,*"

Cant. 1726. Mead had just before published an Harveian Oration, in which he had defended the dignity of his profession : so that this seeming attempt of Middleton to degrade it, was considered by the faculty as an open attack upon their order. Much resentment was shewn, and some pamphlets were published : one particularly with the title of "Responsio," of which the late professor Ward of Gresham-college was the author. Ward was supposed to be chosen by Mead himself for this task : for his book was published under Mead's inspection, and at his expence. Middleton defended his dissertation in a new publication entitled, 9. "Dissertationis, &c. contra anonymos quosdam notarum brevium; responsionis, atque animadversionis auctores, defensio, Pars prima, 1727." The purpose of this tract seems to have been, not to pursue the controversy, for he enters little into it, but to extricate himself from it with as good a grace as he could : for nothing more was published about it, and the two doctors, Mead and Middleton, without troubling themselves to decide the question, became afterwards very good friends. A "Pars secunda," however, was actually written, and printed for private circulation, after his death, by Dr. Heberden, in 1761, 4to. In 1729 Middleton published, 10. "A Letter from Rome, shewing an exact Conformity between Popery and Paganism : or, the Religion of the present Romans derived from that of their Heathen Ancestors." This letter, though written with great politeness, good sense, and learning, yet drew upon the author the displeasure of some even of our own church ; because he attacked in it the Popish miracles with that general spirit of incredulity and levity, which seemed, in their opinion, to condemn all miracles. In his second edition he endeavoured to obviate this objection, by an express declaration in favour of the Jewish and Christian miracles, to which perhaps more credit was given now than afterwards. A fourth edition came out in 1741, 8vo, to which were added, 1. "A prefatory Discourse, containing an Answer to the Writer of a Popish book, entitled, The Catholic Christian instructed, &c. with many new facts and testimonies, in farther confirmation of the general Argument of the Letter:" and, 2. "A Postscript, in which Mr. Warburton's opinion concerning the Paganism of Rome is particularly considered."

Hitherto certainly the opinion of the world was generally in his favour, and many thought that he had done

great service to Protestantism, by exposing the absurdities and impostures of Popery. He had also several personal qualities, which recommended him; he was an excellent scholar, an elegant writer, a very polite man, and a general favourite with the public, as well as with the community in which he lived; but an affair now happened, which ruined all his hopes, proved fatal to his views of preferment, and disgraced him with his countrymen as long as he lived.

About the beginning of 1730, was published Tindal's famous book called "Christianity as old as the Creation:" the design of which was to destroy revelation, and to establish natural religion in its stead. Many writers entered into controversy against it, and, among the rest, the well-known Waterland, who published a "Vindication of Scripture," &c. Middleton, not liking his manner of vindicating Scripture, addressed, 11. "A letter to him, containing some remarks on it, together with the sketch, or plan, of another answer to Tindal's book," 1731. Two things, we are told, contributed to make this performance obnoxious to the clergy; first, the popular character of Waterland, who was then at the head of the champions for orthodoxy, yet whom Middleton, instead of reverencing, had ventured to treat with the utmost contempt and severity; secondly, the very free things that himself had asserted, and especially his manner of saying them. His name was not put to the tract, nor was it known for some time who was the author of it. While Waterland continued to publish more parts of "Scripture vindicated," &c. Pearce, bishop of Rochester, took up the contest in his behalf; which drew from Middleton, 12. "A Defence of the Letter to Dr. Waterland against the false and frivolous Cavils of the Author of the Reply," 1731. Pearce replied to this "Defence," and treated him, as he had done before, as an infidel, or enemy to Christianity in disguise; who, under the pretext of defence, meant nothing less than subversion. Middleton was now known to be the author of the letter; and he was very near being stripped of his degrees, and of all his connections with the university. But this was deferred, upon a promise that he would make all reasonable satisfaction, and explain himself in such a manner, as, if possible, to remove every objection. This he attempted to do in, 13. "Some Remarks on Dr. Pearce's second Reply, &c. wherein the author's senti-

ments, as to all the principal points in dispute, are fully and clearly explained in the manner that had been promised," 1732: and he at least effected so much by this piece, that he was suffered to be quiet, and to remain *in statu quo*; though his character as a divine ever after lay under suspicion, and he was reproached by some of the more zealous clergy, by Venn in particular, with downright apostacy. There was also published, in 1733, an anonymous pamphlet, entitled, "Observations addressed to the author of the Letter to Dr. Waterland;" which was written by Dr. Williams, public orator of the university; and to which Middleton replied in, 14. "Some remarks," &c. The purpose of Williams was to prove Middleton an infidel; that his letter ought to be burnt, and himself banished: and he then presses him to confess and recant in form. "But," says Middleton, "I have nothing to recant on the occasion; nothing to confess, but the same four articles that I have already confessed: first, that the Jews borrowed some of their customs from Egypt; secondly, that the Egyptians were possessed of arts and learning in Moses's time; thirdly, that the primitive writers, in vindicating Scripture, found it necessary sometimes to recur to allegory; fourthly, that the Scriptures are not of absolute and universal inspiration. These are the only crimes that I have been guilty of against religion: and by reducing the controversy to these four heads, and declaring my whole meaning to be comprised in them, I did in reality recant every thing else, that through heat or inadvertency had dropped from me; every thing that could be construed to a sense hurtful to Christianity."

During this controversy, he was appointed, in Dec. 1731, Woodwardian professor; a foundation to which he had in some degree contributed, and was, therefore, appointed by Woodward's executors to be the first professor. In July 1732, he published his inauguration speech, with this title, 15. "Oratio de novo physiologiæ explicandæ munere, ex celeberrimi Woodwardi testamento instituto: habita Cantabrigiæ in scholis publicis." It is easy to suppose, that the reading of lectures upon fossils was not an employment suited either to Middleton's taste, or to the turn of his studies; and therefore we cannot wonder that he should resign it in 1734, when made principal librarian. Soon after this, he married a second time, Mary, the daughter of the rev. Conyers Place, of Dorchester; and upon her

death, which happened but a few years before his own, a third, who was Anne, the daughter of John Powell, esq. of Boughroya, Radnorshire, in North Wales. In 1735 he published, 16. "A Dissertation concerning the Origin of Printing in England: shewing, that it was first introduced and practised by our countryman William Caxton, at Westminster, and not, as is commonly believed, by a foreign printer at Oxford;" an hypothesis that has been since ably controverted in Bowyer and Nichols's "Origin of Printing," 1776.

In 1741, came out his great work, 17. "The History of the Life of M. Tullius Cicero," in 2 vols. 4to. This is indeed a valuable work, both as to matter and manner, written generally, although not unexceptionably, in a correct and elegant style, and abounds in instruction and entertainment. Yet his partiality to Cicero forms a considerable objection to his veracity as a biographer. He has laboured every where to cast a shade over his failings, to give the strongest colouring to his virtues\*, and out of a good character to draw a perfect one; which, though Cicero was undoubtedly a great man, could not be applicable even to him. Perhaps, however, as a history of the times, it is yet more valuable than considered only as a life of Cicero. It was published by subscription, and dedicated to lord Herve, who was much the author's friend, and promised him a great number of subscribers. "His subscription," he tells us, "was like to be of the charitable kind, and Tully to be the portion of two young nieces" (for he had no child living by any of his wives) "who were then in the house with him, left by an unfortunate brother, who had nothing else to leave." The subscription must have been very great, which not only enabled him to portion these two nieces, but, as his biographers inform us, to purchase a small estate at Hildersham, about six miles from Cambridge, where he had an opportunity of gratifying his taste, by converting a rude farm into an elegant habitation, and where, from that time, he commonly passed the summer season.—While engaged on his "Cicero," he was called to London to receive the mastership of the Charter-house,

\* Wolfius, in his edition of the four controverted orations of Cicero, Berlin, 1801, says that Middleton's Life of Cicero has three great faults: first, that the hero is frequently exalted beyond the bounds of truth; secondly,

that he is represented more in a political than a literary character; and thirdly, that too little critical attention is paid to the historical facts. See a learned note by Mr. Gough, in Nichols's Bowyer, vol. V. p. 412

having the interest of sir Robert Walpole, and some other great persons; but he found that the duke of Newcastle had been more successful, in procuring it for Mr. Maun. Why the duke opposed Dr. Middleton we know not; as in 1737 we find him strenuously recommending his proposals for the Life of Cicero, and soliciting subscriptions\*.

In 1743 he published, 18. "The Epistles of M. T. Cicero to M. Brutus, and of Brutus to Cicero, with the Latin text on the opposite page, and English notes to each epistle: together with a prefatory dissertation, in which the authority of the said epistles is vindicated, and all the objections of the rev. Mr. Tunstall particularly considered and confuted." Tunstall had, in a Latin performance addressed to Dr. Middleton, questioned the authority and genuineness of the said epistles, and attempted to prove them to be the forgery of some sophist: and Middleton thought it incumbent on him to vindicate their credit, and assert their real antiquity, having made much use of them in his Life of Cicero. "The reasons," he tells us, "why he chose to give an English answer to a Latin epistle, are, first, the perpetual reference and connection which this piece will necessarily have with his Life of Cicero; and, secondly, as it will be a proper preface to this English edition of the letters themselves." In 1745, he published, 19. "*Germana quædam antiquitatis eruditæ monumenta, quibus Romanorum veterum ritus varii, tam sacri quam profani, tum Græcorum atque Ægyptiorum nonnulli, illustrantur; Romæ olim maxima ex parte collecta, ac dissertationibus jam singulis instructa,*" 4to; and in 1747, 20. "A Treatise on the Roman senate," in two parts; the first of which contains the substance of several letters, formerly written to the late lord Hervey, concerning the manner of creating senators, and filling up the vacancies of that body in old Rome. These letters were long after published by Dr. Knowles, in a 4to volume, 1778.

The same year came out a publication which laid the foundation of another controversy with the clergy, called, 21. "An introductory Discourse to a larger Work, designed hereafter to be published, concerning the miraculous powers which are supposed to have subsisted in the Christian church from the earliest ages, through several successive centuries; tending to shew, that we have no

• See a letter from his grace on this subject, Gent. Mag. LXVIII. 102.



sufficient reason to believe, upon the authority of the primitive fathers, that any such powers were continued to the church after the days of the apostles. With a Postscript, containing some Remarks on an archidiaconal charge, delivered last summer by the Rev. Dr. Chapman, to the clergy of the archdeaconry of Sudbury." This undertaking justly alarmed the clergy, and all friends to religion, since it was impossible to succeed, without entirely destroying the reputation of the fathers; and many were also of opinion, that the miracles of the three first centuries could not be rejected as forgeries and impostures, without tainting in some degree the credit of the Scripture miracles. They thought too, that even the canon of Scripture must not be a little affected, if the fathers, on whose credit the authenticity of its books in some measure depends, were so utterly despised. The "Introductory Discourse" was therefore immediately attacked by two celebrated controversial writers, Dr. Stebbing and Dr. Chapman; the former endeavouring chiefly to shew, that Dr. Middleton's scheme was inseparably connected with the fall of Christianity; while the latter laboured to support the authority of the fathers. This attack Middleton endeavoured to repel by; 22. "Some remarks on both their performances," 1748; and, in December the same year, he published his larger work, with this title, 23. "A free inquiry into the Miraculous powers which are supposed to have subsisted in the Christian church from the earliest ages, through several successive centuries." Innumerable answerers now appeared against him; two of whom, namely, Dodwell and Church, distinguished themselves with so much zeal and ability, that they were complimented by the university of Oxford with the degree of doctor in divinity.

Before Middleton thought proper to take notice of any of his antagonists, he surprised the public with, 24. "An Examination of the lord bishop of London's Discourses concerning the use and intent of Prophecy: with some cursory animadversions on his late Appendix, or additional dissertation, containing a farther enquiry into the Mosaic account of the Fall, 1750." He tells his reader in the beginning of this "Examination," that though these discourses of Dr. Sherlock had been "published many years, and since corrected and enlarged by him in several successive editions, yet he had in truth never read them till very lately; or otherwise these animadversions might have made

their appearance probably much earlier." To this assertion, from a man so devoted to study, it is not easy to give credit; especially when it is remembered also that Middleton and Sherlock had been formerly in habits of intimacy and friendship; were of the same university, and nearly of the same standing; and that, however severely and maliciously Middleton treated his antagonist in the present Examination, there certainly was a time when he triumphed in him as "the principal champion and ornament of church and university." Different principles and different interests separated them afterwards: but it is not easy to conceive that Middleton, who published his Examination in 1750, should never have read these very famous discourses, which were published in 1725 \*. There is too great reason, therefore, to suppose, that this publication was drawn from him by spleen and personal enmity, which he now entertained against every writer who appeared in defence of the belief and doctrines of the church. What other provocation he might have is unknown. Whether the bishop preferred, had not been sufficiently mindful of the doctor unpreferred, or whether the bishop had been an abettor and encourager of those who opposed the doctor's principles, cannot be ascertained; some think that both causes concurred in creating an enmity between the doctor and the bishop †. This "Examination" was refuted by Dr. Rutherford, divinity professor at Cambridge: but Middleton, having gratified his animosity against Sherlock, pursued the argument no further. He was, however, meditating a general answer to all the objections made against the "Free Inquiry;" when being seized with illness, and imagining he might not be able to go through it, he singled out Church and Dodwell, as the two most considerable of his adversaries, and employed himself in preparing a particular answer to them. This, however, he did not live to finish, but died of a slow hectic fever and disorder in his liver, on the 28th of July, 1750, in his sixty-seventh year, at Hildersham. He was buried in the parish of St.

\* "Sherlock told me that he presented Dr. M. with this book when first published in 1725, and that he soon afterwards thanked him for it, and expressed his pleasure in the perusal." MS note by Whiston the bookseller, in his copy of the first edition of this Dictionary. The same fact occurs in the *Gent. Mag.* 1773, 385, 387, but pro-

bably from the same authority.

† It is said by bishop Newton, that when Middleton applied for the Charterhouse, Sir Robert Walpole told him that Sherlock, with the other bishops, was against his being chosen. This to a man who, as Warburton, his friend, declared, "never could bear contradiction," was sufficient provocation.

Michael, Cambridge. As he died without issue, he left his widow, who died in 1760, in possession of an estate which was not inconsiderable: yet we are told that a little before his death, he thought it prudent to accept of a small living from sir John Frederick, bart \*. A few months after was published, his 25. "Vindication of the Free enquiry into the Miraculous powers, &c. from the objections of Dr. Dodwell and Dr. Church." The piece is unfinished, as we have observed, but correct, as far as it goes, which is about fourscore pages in quarto.

In 1752, were collected all the above-mentioned works, except "The Life of Cicero," and printed in four volumes, 4to, under the title of "Miscellaneous Works;" among which were inserted these following pieces, never before published, viz. 26. "A Preface to an intended Answer to all the objections made against the Free enquiry." 27. "Some cursory reflections on the dispute, or dissention, which happened at Antioch, between the Apostles Peter and Paul." 28. "Reflections on the variations, or inconsistencies, which are found among the four Evangelists, in their different accounts of the same facts." 29. "An Essay on the gift of Tongues, tending to explain the proper notion and nature of it, as it is described and delivered to us in the sacred Scriptures, and it appears also to have been understood by the learned both of ancient and modern times." 30. "Some short Remarks on a Story told by the Ancients concerning St. John the Evangelist, and Cerinthus the Heretic; and on the use which is made of it by the Moderns, to enforce the duty of shunning Heretics." 31. "An Essay on the allegorical and literal interpretation of the creation and fall of Man." 32. "De Latinarum literarum pronunciatione dissertatio." 33. "Some Letters of Dr. Middleton to his Friends." A second edition of these "Miscellaneous Works" was afterwards published in

\* The living was Hascomb, in Surrey. One of Dr. Middleton's biographers, and the most furious in railing at the *clerical bigots* who opposed his sentiments, has been so blinded by the doctor's virtues, as to inform us that his subscription to the thirty-nine articles, when he accepted of this living, was purely political: and gives the following confirmation of the fact, from a MS letter of Dr. Middleton's: "Though there are many things in the church

which I wholly dislike, yet while I am content to acquiesce in the *ill*, I should be glad to taste a little of the *good*, and to have some amends for the *ugly assent* and *consent* which no man of sense can approve." If Dr. Middleton had his *bigoted* opponents, the present anecdote may surely be quoted as a proof that he had very *impartial* defenders!—British Biography, by Towers, vol. IX. p. 357.

5 vols. 8vo, but for many years there has been little or no demand for any of his works, except the "Life of Cicero."

Dr. Middleton's reputation as a man of great learning and splendid talents may still be supported by his writings, but in his personal character, little will be found that is amiable, dignified, or independent. His religion was justly suspected, and it is certain that his philosophy did not teach him candour. He had been opposed, without respect, by many of the clergy, and in revenge, he attacked the church, to which he professed to belong, and in which he would have been glad to rise, if he could.

With respect to his talents as a writer, he tells his patron, lord Hervey, in his dedication of "The Life of Cicero," that "it was Cicero who instructed him to write; your lordship," he goes on, "who rewards me for writing: for next to that little reputation with which the public has been pleased to favour me, the benefit of this subscription is the chief fruit that I have ever reaped from my studies." Of this he often speaks, sometimes in terms of complaint, and sometimes, as in the following passage, in a strain of triumph: "I never was trained," says he, "to pace in the trammels of the church, nor tempted by the sweets of its preferments, to sacrifice the philosophic freedom of a studious, to the servile restraints of an ambitious life: and from this very circumstance, as often as I reflect upon it, I feel that comfort in my own breast, which no external honours can bestow. I persuade myself, that the life and faculties of man, at the best but short and limited, cannot be employed more rationally or laudably, than in the search of knowledge, and especially of that sort which relates to our duty, and conduces to our happiness, &c." This, however, was the philosophy of a disappointed man. It is true, indeed, that he felt the free spirit he describes, which was manifest in all his writings, yet from many of them it is no less clear that he felt anger and disappointment also, at not being preferred, according to his own internal consciousness of merit. So inconsistent are even the most able men. He made his preferment impossible, and then repined at not obtaining it. Some of his late biographers have endeavoured to prove what a "good Christian" he was; he had the same opinion of himself, but it is not easy to discover what, in his view, entered into the character of a good Christian. That he was an apostate, as some of his antagonists have asserted, may be doubtful,

or perhaps easily contradicted. From all we have seen of his confidential correspondence, he does not appear to have ever had much to apostatize from. As far back as 1733, he says, in one of his letters to lord Hervey, "It is my misfortune to have had so early a taste of Pagan sense, as to make me very squeamish in my Christian studies." In the following year he speaks of one of the most common observances of religion in a manner that cannot be misunderstood: "Sunday is my only day of rest, but not of liberty; for I am bound to a double attendance at church, to wipe off the stain of infidelity. When I have recovered my credit, in which I make daily progress, I may use more freedom." With such contempt for church and churchmen, it can be no wonder that Dr. Middleton failed both of preferment and respect.<sup>1</sup>

MIDDLETON (Sir HUGH), a public-spirited man, and a great benefactor to the city of London, by bringing in thither the New River; was a native of Denbigh in North Wales, and a citizen and goldsmith of London. This city not being sufficiently supplied with water, three acts of parliament were obtained for that purpose; one in queen Elizabeth's, and two in king James the First's reign; granting the citizens of London full power to bring a river from any part of Middlesex and Hertfordshire. The project, after much calculation, was laid aside as impracticable, till sir Hugh Middleton undertook it: in consideration of which, the city conferred on him and his heirs, April 1, 1606, the full right and power of the act of parliament granted unto them in that behalf. Having therefore taken an exact survey of all springs and rivers in Middlesex and Hertfordshire, he made choice of two springs, one in the parish of Amwell near Hertford, the other near Ware, both about twenty miles from London; and, having united their streams, conveyed them to the city with very great labour and expence. The work was begun Feb. 20, 1608, and carried on through various soils, some oozy and muddy, others extremely hard and rocky. Many bridges in the mean time were built over his New River; and many drains were made to carry off land-springs and common-sewers, sometimes over and sometimes under it. Besides these necessary difficulties, he had, as may easily be imagined, many others to struggle with; as the malice and

<sup>1</sup> Biog. Brit.—Nichols's Bowyer.—Bowles's edition of Pope's Works.—Warburton's Letters.—Cole's MS Athenæ in Brit. Mus.—D'Israeli's Quarrels, vol. III.

derision of the vulgar and envious, the many hindrances and complaints of persons through whose grounds the channel was to be cut, &c. When he had brought the water into the neighbourhood of Enfield, almost his whole fortune was spent; upon which he applied to the lord mayor and commonalty of London; but they refusing to interest themselves in the affair, he applied next to king James. The king, willing to encourage that noble work, did, by indenture under the great seal, dated May 2, 1612, between him and Mr. Middleton, covenant to pay half the expence of the whole work, past and to come; and thus the design was happily effected, and the water brought into the cistern at Islington on Michaelmas-day, 1613. Like all other projectors, sir Hugh greatly impaired his fortune by this stupendous work: for though king James had borne so great a part of the expence, and did afterwards, in 1619, grant his letters-patent to sir Hugh Middleton, and others, incorporating them by the name of "The Governors and Company of the New River, brought from Chadwell and Anwell to London;" empowering them to choose a governor, deputy-governor, and treasurer, to grant leases, &c. yet the profit it brought in at first was very inconsiderable. There was no dividend made among the proprietors till the year 1633, when 11*l.* 19*s.* 1*d.* was divided upon each share. The second dividend amounted only to 3*l.* 4*s.* 2*d.* and instead of a third dividend, a call being expected, king Charles I. who was in possession of the royal moiety aforesaid, re-conveyed it again to sir Hugh, by a deed under the great seal, Nov. 18, 1636, in consideration of sir Hugh's securing to his majesty and his successors a fee-farm rent of 500*l.* per annum, out of the profits of the company, clear of all reprises. Sir Hugh charged that sum upon the holders of the king's shares. He was at last under the necessity of engaging in the business of a surveyor, or what is now denominated a civil engineer, and in that capacity rendered essential services to his country, by various schemes of mining, draining, &c. In 1622 he was created a baronet, and he died in the year 1631; since which, the value of the shares in this New River, as it is still called, advanced so much as to create large fortunes to the heirs of the original holders. A hundred pounds share, some years since, sold as high as fifteen thousand pounds. Of late, however, there have been several acts of parliament passed in favour of other projects, which

have reduced the value of the New River shares full one half. It is the fashion now to decry the company as extravagant in their charges for supplies of water; but it should be remembered, that the shares of this corporation, like those of other commercial companies, are perpetually changing their masters; and it is probable that the majority of share-holders, when their value was even at the highest, had paid their full price, so as to gain only a moderate interest upon their purchase money.<sup>1</sup>

MIEL (JAN), a celebrated Flemish painter of history, hunting and conversation pieces, was born in Flanders in 1599, and was first a disciple of Gerard Segers, in whose school his talents were much distinguished; but went to complete his studies in Italy, where he was distinguished by the name of Giovanni delle Vite. He particularly studied and copied the works of the Caracci and Correggio, and was admitted into the academy of Andrea Sacchi, who would have employed him as an assistant to himself in some great works, had he not unfortunately preferred the familiar style of Bamboccio, to the elevated conceptions of Sacchi. His general subjects for his easel pictures, which are the finest of his performances, were of the familiar kind; but he also painted history, in a large size, in fresco, and in oil. His pictures of huntings are particularly admired; the figures and animals of every species being designed with uncommon spirit, nature, and truth. The transparency of his colouring, and the clear tints of his skies, enliven his compositions; nor are his paintings in any degree inferior to those of Bamboccio, either in their force or lustre. His large works are not so much to be commended for the goodness of the design, as for the expression and colouring; but it is in his small pieces that the pencil of Miel appears in its greatest delicacy and beauty. His singular merit recommended him to Charles Emanuel duke of Savoy, who appointed him his principal painter, and afterwards honoured him with the cross of St. Mauritius. He died in 1664, aged sixty-five.<sup>2</sup>

MIERIS (FRANCIS), called Old Francis Mieris, one of the most remarkable disciples of Gerard Dow, was born at Leyden, in 1635. He imitated his master with great dili-

<sup>1</sup> Biog. Brit.—Gent. Mag. See Index, and vol. LXXIX. p. 795.—For a more particular account of the rise and progress of the New River, see Lysons's *Environs*, vol. III. and IV.

<sup>2</sup> Argeville, vol. III.—Pilkington and Strutt.

gence, and has been thought in some respects to surpass him. Minute accuracy, in copying common objects on a small scale, was the excellence of this artist, with the same sweetness of colouring, and transparence that marks the paintings of Dow. In design he has been thought more comprehensive and delicate than his master, his touch more animated, with greater freshness and force in his pictures. His manner of painting silks, velvets, stuffs, or carpets, was so studiously exact, that the differences of their construction are clearly visible in his representations. His pictures are scarce, and generally bear a very high price. His own valuation of his time was a ducat an hour: and for one picture of a lady fainting, with a physician attending her, and applying remedies, he was paid at that ratio, so large a sum as fifteen hundred florins. The grand duke of Tuscany is said to have offered 3000 for it, but was refused. One of the most beautiful of the works of Francis Mieris, in this country, where they are not very common, is in the possession of Mr. P. H. Hope, and is known by the appellation of the "Shrimp Man." Mieris died in 1681, at the age of forty-six. He left two sons, John and William, who were both eminent painters. John, however, died young; William is the subject of the ensuing article.<sup>1</sup>

MIERIS (WILLIAM), called the Young Mieris, was born at Leyden in 1662, and during the life of his father made a remarkable progress under his instructions. When he lost this aid, which was at the age of nineteen, he turned his attention to nature, and attained still higher excellence by an exact imitation of his models. He painted history occasionally, and sometimes animals, and even landscapes; and modelled in clay and wax with so much skill, as to deserve the name of an excellent sculptor. In the delicate finishing of his works he copied his father, and also in the lustre, harmony, and truth of his paintings; altogether, however, they are not quite equal to those of the elder Mieris. He died in 1747, at the age of eighty-five. He left a son named Francis, who is called the Young Francis Mieris, to distinguish him from his grandfather. He painted in the same style, but was inferior to his father and grandfather; yet there is no doubt that his pictures are often sold in collections under the name of one of the former.<sup>2</sup>

<sup>1</sup> Argeville, vol. III.—Pilkington.

<sup>2</sup> Ibid.



**MIGNARD (PETER)**, an historical and portrait painter, was born at Troyes, in Champagne, in 1610. He was the disciple of Vouet, but quitted his school at an early period of his life, and went to Rome, anxious to see and study the works of Raphael, Michael Angelo, and the Caracci. He there lived with Du Fresnoy, and they studied together the noble works of art which that city presented to them; they also travelled together to Florence and Venice, that they might leave no source of improvement unsought which the extraordinary talents of their great predecessors had prepared and left for their study and imitation. Mignard's residence at Rome, which he prolonged for twenty-two years, and the style he acquired of composition and drawing by the imitation of the Roman masters, together, obtained for him the appellation of the Roman; but to judge candidly, one would imagine that the former was the principal cause of that denomination; for his style of design savours too much of the flutter of the French school, instead of the chaste simplicity of Raphael and the best of the Romans. He enjoyed, however, a full share of favour and fortune during his life. He painted portraits of the popes Urban VIII. and Alexander VII. together with those of many of the nobility of Rome.

Louis XIV. hearing of his fame and abilities, sent for him to Paris, and is said to have sat to him for his portrait ten times. Almost all the illustrious nobles of the French court followed the example of their sovereign, and were painted by Mignard. His style of execution in these portraits is wrought up with all the false taste and pompous parade which distinguished that vicious period of the French nation; in his pictures every thing seems in motion; even when the scene is laid in a close room, the draperies are flying about as in a high wind. With these and other defective points in his character as an artist, Mignard must be allowed to be the best portrait-painter of the French school. The king ennobled him; and, after Le Brun's death, appointed him his principal painter, and the director of the manufactories of Seve and the Gobelins. He lived to the age of eighty-five, dying in 1695. He had an elder brother, whose name was Nicholas, a skilful painter, but who never rose to equality with him.<sup>1</sup>

<sup>1</sup> Argenville, vol. IV.—Perrault *Les Hommes Illustres*.—Strutt's Dict.—Walpole's *Anecdotes*, for his nephew.—Rees's *Cyclopædia*.

MIGNON, or MINION (ABRAHAM), a painter of Frankfort, was born in 1639, and celebrated for his delicate and accurate touch in painting flowers, insects, fruit, and still life. The insects introduced by him are exquisitely painted, and the drops of dew upon the fruits and flowers, have all the transparency of real water, and he would have been esteemed the first painter in this style had not Van Huisum appeared. Mignon died in 1679.<sup>1</sup>

MIGNOT (STEPHEN), a learned French canonist, was born at Paris, March 17, 1698. In his younger years he went through a complete course of education, and even then gave proofs of those talents in theology and general literature which constituted the reputation of his future life. After studying with care and success the Oriental languages, the holy Scriptures, the fathers, church history, and the canon law, he received his degree of doctor of divinity in April 1722. After this his attention was particularly directed to the history and antiquities of the laws and customs of his country, which made him often be consulted by political and professional men, and procured him the esteem and confidence, among others, of the celebrated chancellor D'Aguesseau. Mignot, however, amidst these advantages, which opened an easy way to promotion, indulged his predilection for a retired life, and was so little desirous of public notice that he seldom, if ever, put his name to his works; but he was not allowed to remain in obscurity, and, although somewhat late in life, he was elected a member of the academy of inscriptions, to whose memoirs he furnished some excellent papers on topics of ancient history. He died July 25, 1771, in the seventy-third year of his age, leaving the following works, which were all much esteemed in France: 1. "Traité des préts de commerce," Paris, 1759, 4 vols. 12mo. To this he added a 5th vol. in 1767, that he might answer the abbé La Porte, who had opposed his opinions respecting usurious interest. 2. "Les Droits de l'état et du prince sur les biens du clergé," 1755, 6 vols. 12mo. 3. "Histoire des démêles de Henry II. avec St. Thomas de Cantorbery," 1756, 12mo, a work, if well executed, of some importance in English history. 4. "Histoire de la reception du Concile de Trente dans les états catholiques," Amst. 1756, 2 vols. 12mo. 5. "Paraphrase sur les Psaumes," and some

paraphrases on other parts of the Bible. He published also a few religious works, a *Memoir on the liberties of the Gallican church*, and "*La Verité de l'Histoire de l'Eglise de St. Omer*," 1754, 4to, a work improperly attributed to the abbé de Bonnaire. There was another abbé Mignot, who died in 1790, the nephew of Voltaire, and who, fearing that the remains of his uncle would not be allowed Christian burial, had him interred in his abbey of Selliere. He wrote a history of the Ottoman empire, and a translation of Quintus Curtius.<sup>1</sup>

MILBOURNE (LUKE), a poetical writer of no very honourable reputation, was the son of a nonconformist minister, of both his names, a native of Loughborough in Leicestershire, who was ejected from the living of Wroxhal in Warwickshire. He died in 1667. Of his son, little seems to be known unless that he was educated at Pembroke hall, Cambridge, where he is said to have taken his master's degree, but we do not find him in the list of graduates of either university. Mr. Malone thinks he was beneficed at Yarmouth, from whence he dates his correspondence about 1690. We are more certain that he was instituted to the living of St. Ethelburga within Bishopsgate, London, in 1704, and long before that, in 1688, was chosen lecturer of Shoreditch. Dryden, whom he was weak enough to think he rivalled, says in the preface to his "*Fables*," that Milbourne was turned out of his benefice for writing libels on his parishioners. This must have been his Yarmouth benefice, if he had one, for he retained the rectory of St. Ethelburga, and the lectureship of Shoreditch, to his death, which happened April 15, 1720. As an author he was known by a "*Poetical Translation of Psalms*," 1698, of a volume called "*Notes on Dryden's Virgil*," 1698; of "*Tom of Bedlam's Answer to Hoadly*," &c. He is frequently coupled with Blackmore, by Dryden, in his poems, and by Pope in "*The Art of Criticism*;" and is mentioned in "*The Dunciad*." He published thirty-one single "*Sermons*," between 1692 and 1720; a book against the Socinians, 1692, 12mo; and "*A Vindication of the Church of England*," 1726, 2 vols. 8vo. A whimsical copy of Latin verses, by Luke Milbourne, B. A. is in the "*Lacrymæ Cantabrigienses*, 1670," on the death of Henrietta duchess of Orleans. Dr. Johnson, in the *Life of*

<sup>1</sup> *Necrologie des Hommes Celebres pour année 1772.*—Dict. Hist.

Dryden, speaking of that poet's translation of Virgil, says, "Milbourne, indeed, a clergyman, attacked it (Dryden's Virgil), but his outrages seem to be the ebullitions of a mind agitated by stronger resentment than bad poetry can excite, and previously resolved not to be pleased. His criticism extends only to the preface, pastorals, and georgicks; and, as he professes to give this antagonist an opportunity of reprisal, he has added his own version of the first and fourth pastorals, and the first georgic." Malone conjectures that Milbourne's enmity to Dryden originally arose from Dryden's having taken his work out of his hands; as he once projected a translation of Virgil, and published a version of the first *Æneid*. As he had Dryden and his friends, and Pope and his friends against him, we cannot expect a very favourable account either of his talents or morals. Once only we find him respectfully mentioned, by Dr. Walker, who thanks him for several valuable communications relative to the sequestered divines.<sup>1</sup>

MILDMAY (Sir WALTER), an eminent statesman of the sixteenth century, and founder of Emmanuel college, Cambridge, was the fourth son of Thomas Mildmay, esq. by Agnes, his wife, daughter of ——— Read. He was educated at Christ's college, Cambridge, where he made great proficiency in learning, and to which college he afterwards became a benefactor. In the reign of Henry VIII. he succeeded to the office which had been held by his father, that of surveyor of the court of augmentation, erected by statute 27 Henry VIII. for determining suits and controversies relating to monasteries and abbey-lands. It took its name from the great augmentation that was made to the revenues of the crown by the suppression of the religious houses. In 1547, immediately after the coronation of Edward VI. he was made one of the knights of the carpet. He had also in this reign the chief direction of the mint, and the management, under several special commissions, of the king's revenues, particularly of those which arose from the crown lands, the nature and value of which he had made his chief study. In 1552 he represented the town of Maldon, Essex, in parliament, and was a burgess in the first parliament of Mary for the city of Peterborough.

<sup>1</sup> Ellis's Hist. of Shoreditch.—Nichols's Poems.—Malone's Dryden, vol. I. 314; IV. 635, 645.—Calamy.

and sat afterwards as one of the knights for the county of Northampton. How he came to escape during this detestable reign we are not told, unless, as some think, that "he concealed his affection to the protestant religion;" but that was probably well known, and he was afterwards not only a zealous protestant, but a friend, on many occasions, to the puritans. Queen Elizabeth, on the death of sir Richard Sackville in 1566, gave him the office of chancellor of the exchequer, and he became a most useful, but not a favoured servant, for his integrity was too stiff to bend to the politics of that reign, and his consequent popularity excited the continual jealousy of his mistress: he was therefore never advanced to any higher post, though in one of the letters published by Mr. Lodge, he is mentioned as a candidate for the seals. Honest Fuller, in his quaint way, thus expresses sir Walter's conduct and its consequences: "Being employed by virtue of his place, to advance the queen's treasure, he did it industriously, faithfully, and conscionably, without wronging the subject; being very tender of their privileges, insomuch that he once complained in parliament, that many subsidies were granted, and no grievances redressed; which words being represented with disadvantage to the queen, made her to disaffect him, setting in a court-cloud, but in the sunshine of his country, and a clear conscience." In 1582 he was employed in a treaty with the unfortunate queen of Scots, accompanied by sir William Cecil.

After retaining his post of chancellor of the exchequer for twenty-three years, he died May 31, 1589, and was buried in the chancel of the church of St. Bartholomew the Great, in West Smithfield, where a handsome monument was erected to his memory. Sir Walter married Mary, sister to sir Francis Walsingham, by whom he had two sons, Anthony and Humphrey, and three daughters, Winifred, married to William Fitzwilliam, of Gainspark, in Essex, an ancestor of the present earl Fitzwilliam; Christian, to Charles Barret, of Avely, in the same county; and Martha, to William Brounker.

He was a very learned man, and an eminent encourager of literature, as appears by his founding Emmanuel college, Cambridge, which, by the additional assistance of other benefactors, arose gradually to its present flourishing state. Fuller tells us that the founder "coming to court, the queen told him, 'Sir Walter, I hear you have

erected a puritan foundation.' 'No madam,' sayth he, 'far be it from me to countenance any thing contrary to your established laws; but I have set an *acorn*, which when it becomes an *oak*, God alone knows what will be the fruit thereof.'" He had so much of the puritan about him, however, as to make the chapel stand north and south, instead of east and west.<sup>1</sup>

MILL (HENRY), many years principal engineer to the New river company, a man to whom the city of London and its environs have had many and great obligations, was the son of a gentleman, and nearly related to a baronet of that name. He was born in London, in or near Red Lion square, Holborn, soon after 1680. He had a liberal education, was for some time at one of the universities; and at a very early period of life displayed his skill in mechanics. Though we are unable to fix either his age, or the time, yet it is certain that he was very young when the New-river company engaged him as their principal engineer; in which station he continued, with the highest esteem, till his death. During this period they placed implicit confidence in him, and with the utmost reason; for through his skill and labours, their credit, their power, and their capital, were continually increasing. Mr. Mill also, among other undertakings of the kind, supplied the town of Northampton with water, for which he was presented with the freedom of that corporation; and provided an ample supply of water to the noble seat of sir Robert Walpole, at Houghton, in Norfolk, which was before so deficient in that respect, that Cibber one day, being in the gardens, exclaimed, "Sir Robert, sir Robert, here is a crow will drink up all your canal!" Mr. Mill, through age, becoming infirm, particularly from a paralytic stroke, an assistant was taken into the company's service (Mr. Mylne, the late engineer), but without derogation to him; on the contrary, though he ceased to take an active part, he constantly attended on the board-days, his advice was asked, and his salary continued to his death. Mr. Mill was of a pleasing amiable disposition; his manners were mild and gentle, and his temper cheerful. He was a man of great simplicity of life and manners: in a word, it seemed to be his care to "have a conscience void of

<sup>1</sup> Biog. Brit.—Fuller's Hist. of Cambridge.—Lodge's Illustrations, vol. II.—Lloyd's State Worthies.

offence." He was suddenly seized with a fit, Dec. 25, 1770, and died before the next morning. His surviving sister, Mrs. Hubert, erected a monument to his memory in the parish-church of Breemoore, near Salisbury.<sup>1</sup>

MILL (JOHN), the learned editor of the Greek Testament, was the son of Thomas Mill, of Banton or Bampton, near the town of Shap in Westmoreland, and was born at Shap about 1645. Of his early history our accounts are very scanty; and as his reputation chiefly rests on his Greek Testament, which occupied the greater part of his life, and as he meddled little in affairs unconnected with his studies, we are restricted to a very few particulars. His father being in indifferent circumstances, he was, in 1661, entered as a servitor of Queen's college, Oxford, where we may suppose his application soon procured him respect. Bishop Kennet tells us; that in his opinion, he "talked and wrote the best Latin of any man in the university, and was the most airy and facetious in conversation—in all respects a bright man." At this college he took the degree of B. A. in May 1666, and while bachelor, was selected to pronounce an "Oratio panegyrica" at the opening of the Sheldon theatre in 1669. In November of the same year he took his master's degree, was chosen fellow, and became an eminent tutor. He then entered into holy orders, and was, according to Kennet, a "ready extempore preacher." In 1676 his countryman and fellow-collegian, Dr. Thomas Lamplugh, being made bishop of Exeter, he appointed Mr. Mill to be one of his chaplains, and gave him a minor prebend in the church of Exeter. In July 1680 he took his degree of B. D.; in August 1681 he was presented by his college to the rectory of Blechingdon, in Oxfordshire; and in December of that year he proceeded D. D. about which time he became chaplain in ordinary to Charles II. by the interest of the father of one of his pupils. On May 5, 1685, he was elected and admitted principal of St. Edmund's Hall, a station particularly convenient for his studies. By succeeding Dr. Crosswaite in this office, bishop Kennet says he had the advantage of shining the brighter; but "he was so much taken up with the one thing, 'his Testament,' that he had not leisure to attend to the discipline of the house, which rose and fell according to his different vice-principals."

<sup>1</sup> Gent. Mag. XLIX. and L.

In 1704 archbishop Sharp obtained for him from queen Anne, a prebend of Canterbury, in which he succeeded Dr. Beveridge, then promoted to the see of St. Asaph. He had completed his great undertaking, the new edition of the Greek Testament, when he died of an apoplectic fit, June 23, 1707, and was buried in the chancel of Blechingdon church, where, in a short inscription on his monument, he is celebrated for what critics have thought the most valuable part of his labours on the New Testament, his "*prolegomena marmore perenniora.*"

Of this edition of the Greek Testament, Michaelis remarks, that "the infancy of criticism ends with the edition of Gregory, and the age of manhood commences with that of Mill." This work is undoubtedly one of the most magnificent publications that ever appeared, and ranks next to that of Wetstein, in importance and utility. It was published only fourteen days before his death, and had been the labour of thirty years. He undertook it by the advice of Dr. John Fell, bishop of Oxford; and the impression was begun at his lordship's charge, in his printing-house near the theatre. But after the bishop's death his executors were not willing to proceed; and therefore Dr. Mill, perhaps hurt at this refusal, and willing to shew his superior liberality, refunded the sums which the bishop had paid, and finished the impression at his own expence. The expectations of the learned, foreigners as well as English, were raised very high in consequence of Dr. Mill's character, and were not disappointed. It was, however, attacked at length by the learned Dr. Daniel Whitby, in his "*Examen variantium lectionum Johannis Milli, S. T. P. &c.*" in 1710, or, an examination of the various readings of Dr. John Mill upon the New Testament; in which it is shewn, I. That the foundations of these various readings are altogether uncertain, and unfit to subvert the present reading of the text. II. That those various readings, which are of any moment, and alter the sense of the text, are very few; and that in all these cases the reading of the text may be defended. III. That the various readings of lesser moment, which are considered at large, are such as will not warrant us to recede from the vulgarly received reading. IV. That Dr. Mill, in collecting these various readings, hath often acted disingenuously; that he abounds in false citations, and frequently contradicts himself." The various readings which Mill had collected, amounted, as it was sup-



posed, to above 30,000; and this alarmed Dr. Whitby, who thought that the text was thus made precarious, and a handle given to the free-thinkers; and it is certain that Collins, in his "Discourse upon Free-thinking," urges a passage out of this book of Whitby's, to shew that Mill's various readings of the New Testament must render the text itself doubtful. But to this objection Bentley, in his *Phileleutherus Lipsiensis*, has given a full and decisive answer, the substance of which will bear transcription: "The 30,000 various lections then," says Bentley, "are allowed and confessed; and if more copies yet are collated, the sum will still mount higher. And what is the inference from this? why one Gregory, here quoted, infers, that no profane author whatever has suffered so much by the hand of time, as the New Testament has done. Now if this shall be found utterly false, and if the scriptural text has no more variations than what must necessarily have happened from the nature of things, and what are common, and in equal proportion, in all classics whatever, I hope this panic will be removed, and the text be thought as firm as before. If," says he, "there had been but one MS. of the Greek Testament at the restoration of learning about two centuries ago, then we had had no various readings at all. And would the text be in a better condition then, than now we have 30,000? So far from that, that in the best single copy extant we should have had hundreds of faults, and some omissions irreparable: besides that the suspicions of fraud and foul play would have been increased immensely. It is good, therefore, to have more anchors than one; and another MS. to join with the first, would give more authority, as well as security. Now chuse that second where you will, there shall be a thousand variations from the first; and yet half or more of the faults shall still remain in them both. A third, therefore, and so a fourth, and still on, are desirable; that, by a joint and mutual help, all the faults may be mended; some copy preserving the true reading in one place, and some in another. And yet the more copies you call to assistance, the more do the various readings multiply upon you: every copy having its peculiar slips, though in a principal passage or two it do singular service. And this is a fact; not only in the New Testament, but in all ancient books whatever. It is a good providence, and a great blessing," continues he, "that so many MSS. of the New Testament

are still among us; some procured from Egypt, others from Asia, others found in the Western churches. For the very distances of the places, as well as numbers of the books, demonstrate, that there could be no collusion, no altering or interpolating one copy by another, nor all by any of them. In profane authors, as they are called, whereof one MS. only had the luck to be preserved, as Velleius Paterculus among the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the various readings always increase in proportion, there the text, by an accurate collation of them, made by skillful and judicious hands, is ever the more correct, and comes nearer to the true words of the author. It is plain, therefore, to me, that your learned Whitbyus, in his invective against my dead friend, was suddenly surprised with a panic; and under his deep concern for the text, did not reflect at all, what that word really means. The present text was first settled almost 200 years ago out of several MSS. by Robert Stephens, a printer and bookseller at Paris; whose beautiful, and, generally speaking, accurate edition, has been ever since counted the standard, and followed by all the rest. Now this specific text, in your doctor's notion, seems taken for the sacred original in every word and syllable; and if the conceit is but spread and propagated, within a few years that printer's infallibility will be as zealously maintained as an evangelist's or apostle's. Dr. Mill, were he alive, would confess to your doctor, that this text fixed by a printer is sometimes, by the various readings, rendered uncertain; nay, is proved certainly wrong. But then he would subjoin, that the real text of the sacred writer does not now, since the originals have been so long lost, lie in any single MS. or edition, but is dispersed in them all. It is competently exact indeed, even in the worst MS. now extant: nor is one article of faith or moral precept either perverted or lost in them; chuse as awkwardly as you can, chuse the worst by design, out of the whole lump of readings. But the lesser matters of diction, and among several synonymous expressions, the very words of the writer must be found out by

the same industry and sagacity that is used in other books; must not be risked upon the credit of any particular MS. or edition; but be sought, acknowledged, and challenged wherever they are met with.—Not frightened therefore with the present 30,000, I for my part, and, as I believe, many others, would not lament, if out of the old manuscripts yet untouched, 10,000 more were faithfully collected; some of which without question would render the text more beautiful, just, and exact; though of no consequence to the main of religion, nay, perhaps, wholly synonymous in the view of common readers, and quite insensible in any modern version,” p. 88, &c.

Whitby's remarks appear to have done very little injury to the reputation of Dr. Mill, which remains still great, notwithstanding the more substantial objections offered by recent critics, particularly Michaelis, in Marsh's translation, vol. II. part I. p. 455—62, and others noticed in our authorities. The chief of these objections appear to be these: viz. that in Dr. Mill's extracts from the Oriental versions, he has had recourse to the Latin translations of them in Walton's Polyglot; and that he frequently gives an opinion where it is superfluous; and decides positively in cases where neither of the readings has a manifest superiority of evidence. To these objections no adequate defence, we fear, can be set up. After the appearance of Wetstein, all thoughts of reprinting Dr. Mill's edition were probably abandoned, otherwise there were materials from which it might have been rendered more correct and perfect. In the Bodleian library, there is a copy, with corrections in Mill's own hand, and some additions by Hearne. In the library of Jesus college, Cambridge, is a copy containing extracts from the “Codex Leicestrensis,” by Dr. Jackson; a treasure of sacred criticism, which Dr. Marsh thinks ought to be communicated to the public. There is also a copy of Mill in the British Museum, with notes by himself; and another in the Orphan-house at Halle, with notes by Michaelis's father.<sup>1</sup>

MILLAR (JOHN), professor of law in the university of Glasgow, was born in 1735, in the parish of Shotts, in Lanarkshire. He received his grammar-education at the school of Hamilton, whence he was removed, at the age of

<sup>1</sup> Biog. Brit.—Ath. Ox. vol. II.—Dibdin's Classics.—Kennett's MSS. apud Lansd. in Brit. Mus. transcribed in *Restituta*, vol. I. p. 50.—Wood's *Annals*.

eleven, to the university of Glasgow. He was designed for the church, but having early conceived a dislike to that profession, and turned his attention to the study of the law, he was invited by lord Kames to reside in his family, and to superintend, in the quality of preceptor, the education of his son, Mr. George Drummond Home. Lord Kames found in young Millar a congenial ardour of intellect, a mind turned to philosophical speculation, a considerable fund of reading, and what above all things he delighted in, a talent for supporting a metaphysical argument in conversation, with much ingenuity and vivacity. The tutor of the son, therefore, became the companion of the father: and the two years before Millar was called to the bar, were spent, with great improvement on his part, in acquiring those enlarged views of the union of law with philosophy, which he afterwards displayed with uncommon ability in his academical lectures on jurisprudence. At this period he contracted an acquaintance with David Hume, to whose metaphysical opinions he became a convert, though he materially differed from him upon political topics. In 1760 Mr. Millar began to practise at the bar, and was regarded as a rising young lawyer, when he thought proper to become a candidate for the vacant professorship of law at Glasgow, and supported by the recommendation of lord Kames and Dr. Adam Smith, he was appointed in 1761, and immediately began to execute its duties. The reputation of the university, as a school of jurisprudence, rose from that acquisition, and although, says lord Woodhouselee, the republican prejudices of Mr. Millar gave his lectures on politics and government a character justly considered as repugnant to the well-tempered frame and equal balance of our improved constitution; there were few who attended those lectures without at least an increase of knowledge. He lectured in English, and spoke fluently with the assistance of mere notes only. By this method his lectures were rendered full of variety and animation, and at the conclusion of each he was accustomed to explain the difficulties and objections that had presented themselves to his pupils, in a free and familiar conversation. In 1771, he published a treatise on "The Origin of the Distinction of Ranks," in which he shews himself a disciple of the school of Montesquieu, and deals much in that sort of speculation which Mr. Dugald Stewart, in his *Life of Smith*, called theoretical or conjectural history. This,

work however was well received by the public, and has gone through several editions. His inquiries into the English government; which made an important part of his lectures, together with a zealous attachment to what he thought the genuine principles of liberty, produced in 1787 the first volume of an "Historical View of the English Government," in which he traces the progressive changes in the property, the state of the people, and the government of England, from the settlement of the Saxons to the accession of the house of Stuart. In this work we observe the same spirit of system, and the same partiality to hypothetical reasoning, as in the former: though resting, as may be supposed, on a more solid foundation of facts: and the less dangerous in its tendency, as being every where capable of scrutiny from actual history. It is impossible, however, to peruse this, or his other works, without meeting with much valuable information, and facts placed in those new lights which excite inquiry, and ultimately promote truth. Mr. Millar's researches were by no means confined to politics, law, or metaphysics. His acquaintance with the works of imagination, both ancient and modern, was also very extensive, and his criticisms were at once ingenious and solid, resulting from an acute understanding and a correct taste. He died May 30, 1801, at the age of sixty-nine, leaving behind him several manuscripts, from which, in 1803, were printed, in two volumes, his posthumous works, consisting of an historical view of the English government from the accession of the house of Stuart, and some separate dissertations connected with the subject.<sup>1</sup>

MILLER (JAMES), a political and dramatic writer, the son of a clergyman who possessed two livings of considerable value in Dorsetshire, was born in 1703, and received his education at Wadham college, in Oxford. His natural genius and turn for satire led him, by way of relaxation from his more serious studies, to apply some portion of his time to the Muses; and, during his residence at the university, he composed great part of a comedy, called the "Humours of Oxford;" some of the characters in which being either designed for, or bearing a strong resemblance to, persons resident in Oxford, gave considerable umbrage, created the author many enemies, and pro-

<sup>1</sup> Life, prefixed to the fourth edition of his "Origin and Distinction of Ranks."—Lord Woodhouselee's *Life of Kames*.

bably laid the foundation of the greatest part of his misfortunes through life. On quitting the university, he entered into holy orders, and obtained immediately the lectureship of Trinity Chapel in Conduit-street, and was appointed preacher at the private chapel at Roehampton in Surrey.

The emoluments of his preferment, however, being not very considerable, he was encouraged, by the success of his first play, above mentioned, to have recourse to dramatic writing. This step being thought inconsistent with his profession, produced some warm remonstrances from a prelate on whom he relied for preferment, and who, finding him resolute, withdrew his patronage. Our author greatly aggravated his offence afterwards by publishing a ridiculous character, in a poem, which was universally considered as intended for the bishop. He then proceeded with his dramatic productions, and was very successful; until he happened to offend certain play-house critics, who from that time regularly attended the theatre to oppose any production known to be his, and finally drove him from the stage. About this time he had strong temptations to employ his pen in the whig interest; but, being in principle a high church-man, he withstood these, although the calls of a family were particularly urgent, and all hopes of advancement in the church at an end. At length, however, the valuable living of Upcerne was given him by Mr. Carey of Dorsetshire, and his prospects otherwise began to brighten, when he died April 23, 1744, at his lodgings in Cheyne-walk, Chelsea, before he had received a twelve-month's revenue from his new benefice, or had it in his power to make any provision for his family. As a dramatic writer, Baker thinks he has a right to stand in a very estimable light; yet the plays he enumerates are now entirely forgotten. Besides these, he wrote several political pamphlets, particularly one called "Are these things so?" which was much noticed. He was author also of a poem called "Harlequin Horace," a satire, occasioned by some ill-treatment he had received from Mr. Rich, the manager of Covent-Garden theatre; and was likewise concerned, together with Mr. Henry Baker, F. R. S., in a complete translation of the comedies of Moliere, printed together with the original French, and published by Mr. Watts. After his death was published by subscription a volume of his "Sermons," the profits of which his widow applied to the satisfaction of his creditors.

and the payment of his debts; an act of justice by which she left herself and family almost destitute of the common necessities of life.

As a man, says Baker, Mr. Miller's character may partly be deduced from the foregoing relation of his life. He was firm and stedfast in his principles, ardent in his friendships, and somewhat precipitate in his resentments. In his conversation he was sprightly, chearful, and a great master of ready repartee, till towards the latter part of his life, when a depression of circumstances threw a gloom and hypochondria over his temper, which got the better of his natural gaiety and disposition.<sup>1</sup>

MILLER (PHILIP), a celebrated gardener and botanist, was born in 1691. His father was gardener to the company of apothecaries at Chelsea, and the son succeeded him in that office in 1722. His great skill in cultivation was soon evinced in a paper, communicated by himself to the Royal Society in 1728, and printed in the 35th volume of the Philosophical Transactions, on "a method of raising some exotic seeds," which had been judged almost impossible to be raised in England; and two years afterwards, he made known, for the first time, the present popular mode of causing bulbous plants to flower in water. In 1730 he published anonymously, a thin folio, accompanied with twenty-one coloured plates, after the drawings of Van Huysum, entitled "A Catalogue of trees, shrubs, plants, and flowers, both exotic and domestic, which are prepared for sale in the gardens near London." The preface is signed by a society of gardeners, amongst whom the name of Miller appears. The work is much more than a mere catalogue, the generic characters being given in English, and many horticultural and œconomical remarks subjoined.

In 1731 appeared the first edition of the "Gardener's Dictionary," in folio, the most celebrated work of its kind, which has been often translated, copied, and abridged, and may be said to have laid the foundation of all the horticultural taste and knowledge in Europe. It went through eight editions in England, during the life of the author, the last being dated 1768. This last, which forms a very thick folio volume; follows the nomenclature and style of Linnaeus; the earlier ones having been written on Tourne-

<sup>1</sup> Biog. Dram.—Cibber's Lives.

fortian principles. A much more ample edition has been published within a few years, making four large volumes, under the care of the rev. Prof. Martyn. In this all the modern botanical discoveries are incorporated with the substance of the eighth edition. Linnæus justly predicted "Non erit Lexicon hortulanorum, sed botanicorum," and it has certainly been the means of extending the taste for scientific botany, as well as horticulture. This work had been preceded, in 1724, by "The Gardener's and Florist's Dictionary," 2 vols. 8vo, and was soon followed by "The Gardener's Kalender," a single 8vo volume, which has gone through numerous editions. One of these, in 1761, was first accompanied by "A short introduction to a knowledge of the science of Botany," with five plates, illustrative of the Linnæan system. Miller had been trained in the schools of Tournefort and of Ray, and had been personally acquainted with the great English naturalist, of which he was always very proud. No wonder, therefore, if he proved slow in submitting to the Linnæan reformation and revolution, especially as sir Hans Sloane, the Mecænas of Chelsea, had not given them the sanction of his approbation. At length more intelligent advisers, Dr. Watson and Mr. Hudson, overcame his reluctance, and, his eyes being once opened, he soon derived advantage from so rich a source. He became a correspondent of Linnæus, and one of his warmest admirers. Although it does not appear that he had any direct communication with Micheli, he was chosen a member of the botanical society of Florence, which seems to indicate that they were known to each other, and probably communicated through Sloane and Sherard, as neither was acquainted with the other's language. Miller maintained an extensive communication of seeds with all parts of the world. His friend Houston sent him many rarities from the West Indies, and Miller but too soon inherited the papers of this ingenious man, amongst which were some botanical engravings on copper. Of these he sent an impression to Linnæus; and such of them as escaped accidents, afterwards composed the "*Reliquiæ Houstonianæ*."

In 1755 our author began to publish, in folio numbers, his "*Figures of Plants*," adapted to his dictionary. These extended to three hundred coloured plates, making, with descriptions and remarks, two folio volumes, and were completed in 1760. They comprehend many rare and



beautiful species, there exhibited for the first time. The commendable design of the writer was to give one or more of the species of each known genus, all from living plants; which as far as possible he accomplished. His plates have more botanical dissections than any that had previously appeared in this country. Miller was a fellow of the Royal Society, and enriched its Transactions with several papers. The most numerous of these were catalogues of the annual collections of fifty plants, which were required to be sent to that learned body, from Chelsea garden, by the rules of its foundation. These collections are preserved in the British Museum, and are occasionally resorted to for critical inquiries in botany. He wrote also on the poison ash, or *Toxicodendrum*, of America, which he believed to be the Japanese varnish tree of Kämpfer; a position controverted by Mr. Ellis, who appears to have been in the right, and this may account for a certain degree of ill humour betrayed by Mr. Miller in the course of the dispute.

Miller continued to attend to his duties and his favourite pursuits to an advanced age, but was obliged at length, by his infirmities, to resign the charge of the garden. He died soon after, at Chelsea, December 18, 1771, in his eighty-first year, and was interred in the burying-ground in the King's road, with his wife, by whom he had, if we mistake not, several children. One of them, Mr. Charles Miller, who spent some time in the East Indies, where he acquired a handsome fortune, made some experiments on the cultivation of wheat, an account of which was given by Dr. Watson to the Royal Society. They were intended to shew the wonderful produce to be obtained by division and transplantation; and have often been repeated. An account of the island of Sumatra, by Mr. C. Miller, is printed in vol. LXVIII. of the Philosophical Transactions. The sister of Philip Miller married Ehret, and left one son. In the course of his residence at Chelsea, Miller collected, principally from the garden, an ample herbarium, which was purchased by sir Joseph Banks.<sup>1</sup>

MILLER (THOMAS), a very worthy and intelligent bookseller, and well known to men of literary curiosity for upwards of half a century, at his residence at Bungay in Suffolk, was born at Norwich, Aug. 14, 1732. He was apprenticed to a grocer, but his fondness for reading in-

<sup>1</sup> Pulteney's Bot. Sketches.—Rees's Cyclopædia by Sir J. E. Smith.

duced him, on commencing business for himself, to apportion part of his shop for the bookselling business, which at length engrossed the whole of his attention, time, and capital; and for many years he enlarged his stock so as to make it an object of importance with collectors in all parts of the kingdom, who were not more pleased with his judicious selection of copies, than the integrity with which he transacted business. About 1782 he published a catalogue of his collection of books, engraved portraits, and coins, which for interest and value exceeded at that time any other country collection, except, perhaps, that of the late Mr. Edwards of Halifax. Mr. Miller was a great reader, and possessing an excellent memory, he acquired that fund of general knowledge, particularly of literary history, which not only rendered him an instructive and entertaining companion, but gave a considerable value to his opinions of books, when consulted by his learned customers. At a period of life, when unfortunately he was too far advanced for such an undertaking, he projected a history of his native county, Suffolk, and circulated a well-written prospectus of his plan. His habits of industrious research, and natural fondness for investigating topographical antiquities, would have enabled him to render this a valuable contribution to our stock of county histories; but, independent of his age, his eye-sight failed him soon after he had made his design known, and he was obliged to relinquish it. In 1799 he became quite blind, but continued in business until his death, July 25, 1804. There is a very fine private portrait of Mr. Miller, engraved at the expense of his affectionate son, the very eminent bookseller in Albemarle-street, who lately retired from business, carrying with him the high esteem and respect of his numerous friends and brethren. In 1795, when it became a fashion among tradesmen in the country to circulate provincial half-pennies, Mr. Miller sen. had a die cast; but an accident happening to one of the blocks, when only twenty-three pieces were struck off, he, like a true antiquary, declined having a fresh one made. This coin (which is very finely engraved, and bears a strong profile likeness of himself) is known to collectors by the name of "The Miller half-penny." He was extremely careful into whose hands the impressions went; and they are now become so rare as to produce at sales from three to five guineas.<sup>1</sup>

<sup>1</sup> Nichols's Bowyer.—Private information.

MILLER (EDWARD), Mus. D. younger brother of the preceding, was apprenticed to his father's business, that of a paviour, in Norwich, but his dislike of the occupation became so great, that he absconded, and came to London. Soon afterwards he placed himself under the tuition of the celebrated Dr. Burney, with whom he continued in habits of intimacy and correspondence throughout his life. In 1756 he went to reside at Doncaster in Yorkshire, where he followed his profession with great reputation, and was organist of the church fifty-one years. He took his degree of doctor of music at Cambridge in 1786. Dr. Miller's company was much sought after, as he was an agreeable, well-bred man, and his conversation abounded in anecdote and apt quotation. His only failing was an occasional absence of mind, which led him into several ludicrous mistakes that will long be remembered in the neighbourhood of Doncaster.

The latter years of his life were clouded by domestic calamities. He had a promising family of three daughters, who all died of consumptive complaints when they attained the age of maturity; of his two sons, one was lost by shipwreck on board the Halsewell Indiaman. His only surviving son is a popular preacher among the methodists, with whom his talents, zeal, piety, and charity, have made him deservedly beloved. Dr. Miller died at Doncaster, Sept. 12, 1807.

Dr. Miller's professional knowledge was very extensive, particularly in the theory of music; and his publications have been much valued. Among these are "The Institutes of Music," intended to teach the ground-work of the science; and "The Elements of Thorough Bass and Composition." But the most popular of his works was the "Psalms of David," set to music and arranged for every Sunday throughout the year. This, which was expressly intended for the use of churches and chapels, met with very great encouragement from all ranks of the clergy, and the subscription, before publication, amounted to near five thousand copies. It is now regularly used in a great proportion of places of public worship. Dr. Miller also was somewhat of a poet, and somewhat of an antiquary. His first attempt in the former character was entitled "The Tears of Yorkshire, on the death of the most noble the Marquis of Rockingham." He informs us himself, that so much was the marquis beloved, that 600 copies of this lite-

rary trifle were sold in the course of a few hours, on the day of his interment in York minster. As an antiquary he published, two years before his death, "The History and Antiquities of Doncaster," 4to, in which he was assisted by many learned friends in that neighbourhood; but even with their help it bears many marks of advanced years and infirmities.<sup>1</sup>

MILLES (JEREMIAH), an English divine and antiquary, was the grandson of the rev. Isaac Milles, rector of High Clear in Hampshire, probably by his second son Jeremiah. His eldest son was Dr. THOMAS Milles, bishop of Waterford and Lismore, of whom it may be necessary to give some account, as Mr. Harris the editor and continuator of Ware has admitted a few mistakes, calling him Mills, and stating that he was the son of Joseph Mills. He was educated at Wadham college, Oxford, where he took the degree of B. A. in 1692, and that of M. A. in 1695. He was ordained by bishop Hough. In 1704 he took the degree of B. D. and in 1706 was appointed Greek professor of Oxford. In 1707 he attended the earl of Pembroke, lord lieutenant of Ireland, into that kingdom, and by him was promoted to the see of Waterford and Lismore. He died at Waterford May 13, 1740. He published a few controversial tracts; enumerated by Harris, but is best known by his valuable edition of the works of St. Cyril, published at Oxford in 1703, folio.

Bishop Milles left his fortune to his nephew, Jeremiah, who was born in 1714, and educated at Eton school, when he entered of Queen's college, Oxford, as a gentleman commoner, and took his degrees of M. A. in 1735, and B. and D. D. in 1747, on which occasion he went out grand compounder. He was collated by his uncle to a prebend in the cathedral of Waterford, and to a living near that city, which he held but a short time, choosing to reside in England. Here he married Edith, a daughter of archbishop Potter, by whose interest he obtained the united rectories of St. Edmund the King and St. Nicholas Acon in Lombard-street, with that of Merstham, Surrey, and the sinecure rectory of West Terring, in Sussex. To Merstham he was inducted in 1745. From the chantorship of Exeter he was promoted to the deanery of that cathedral, in 1762; on the advancement of Dr. Lyttelton to the see of Carlisle,

<sup>1</sup> Gent. Mag. vol. LXXVII.—Private information.

whom he also succeeded as president of the society of antiquaries in 1765. He had been chosen a fellow of this society in 1741, and of the Royal Society in 1742. His speech, on taking upon him the office of president of the Society of Antiquaries, was prefixed to the first volume of the *Archæologia*. In other volumes of that work are some papers communicated by him, one of which, "Observations on the Wardrobe Account for the year 1483, wherein are contained the deliveries made for the coronation of king Richard III. and some other particulars relative to the history," was answered by Mr. Walpole, afterwards lord Orford, in a paper or essay, very characteristic of his lordship's ingenuity and haughty petulance. In the early part of his life, Dr. Milles had made ample collections for a history of Devonshire, which are noticed by Mr. Gough in his *Topography*. He was also engaged in illustrating the Danish coinage, and the Domesday Survey, on both which subjects, it is thought, he left much valuable matter. His worst attempt was to vindicate the authenticity of Rowley's poems, in an edition which he printed in 1782, 4to. After what Tyrwhitt and Warton had advanced on this subject, a grave answer to this was not necessary; but it was the writer's misfortune to draw upon himself the wicked wit of the author of "*An Archæological Epistle*," and the more wicked irony of George Steevens in the *St. James's Chronicle*. The dean died Feb. 13, 1784, and was buried in the church of St. Edmund, which, as well as his other preferments, he retained until his death, with the exception of the rectory of West Tarring, which he resigned to his son Richard. His character is very justly recorded on his monument, as one conspicuous for the variety and extent of his knowledge, and for unremitted zeal and activity in those stations to which his merit had raised him; nor was he in private life less distinguished for sweetness of disposition, piety, and integrity.<sup>1</sup>

MILLOT (CLAUDE FRANCIS XAVIER), a late French historian, was born at Besançon, in March 1726, and belonged, for some time, to the order of Jesuits. He was one of those who were appointed to preach, and continued so to do after he had quitted that society. But the weakness of his voice, his timidity, and the embarrassed manner of his

<sup>1</sup> Nichols's *Bowyer*.—Lord Orford's *Works*, vol. II.—*Life of the Rev. Isaac Milles*, by bishop Milles, 1721, 8vo.—*Ware's Ireland* by Harris.

delivery, obliged him to relinquish that duty. The marquis of Felino, minister of the duke of Parma, founded a professorship of history, and Millot, through the interest of the duke of Nivernois, was appointed to it. A revolt having arisen among the people of Parma, while he was there, in consequence of some innovations of the minister, Millot very honourably refused to quit him. It was represented that by so doing he risked his place. "My place," he replied, "is to attend a virtuous man who is my benefactor, and that office I am determined not to lose." After having held this professorship, with great reputation for some time, he returned into France, and was appointed preceptor to the duke D'Enghien. He was still employed in this duty in 1785, when he was removed by death, at the age of fifty-nine. Millot was not a man who shone in conversation; his manner was dry and reserved, but his remarks were generally able and judicious. D'Alembert said of him, that he never knew a man of so few prejudices, and so few pretensions. His works are carefully drawn up, in a pure, natural, and elegant style. They are these: 1. "Elements of the History of France, from Clovis to Louis XV." 3 vols. 12mo; an abridgment made with remarkable judgment in the selection of facts, and great clearness in the divisions and order. 2. "Elements of the History of England, from the time of the Romans to George II." This work has the same characteristic merits as the former. 3. "Elements of Universal History," 9 vols. 12mo. It has been unjustly said, that this is pirated from the general history of Voltaire. The accusation is without foundation; the ancient part is perfectly original, and the modern is equally remarkable for the selection of facts, and the judicious and impartial manner in which they are related. 4. "History of the Troubadours," 3 vols. 12mo. This work was drawn up from a vast collection of materials made by M. de St. Palaye, and, notwithstanding the talents of the selector, has still been considered as uninteresting. 5. "Political and military Memoirs towards the History of Louis XIV. and XV. composed of original documents collected by Adrian Maurice, duke of Noailles, mareschal of France," 6 vols. 12mo. There are extant also, by Millot, "Discourses on Academical Subjects," and, "Translations of some select ancient Orations, from the Latin Historians." All these are written in French. Notwithstanding a few objections that have been made to

him, as being occasionally declamatory, there is no doubt that Millot is a valuable historian, and his elements of French and English history have been well received in this country in their translations.<sup>1</sup>

MILNER (JOHN), a learned English divine, the second son of John Milner of Skircoat, near Halifax in Yorkshire, was born probably in Feb. 1627-8, as he was baptised on the 10th of that month. After being educated at the grammar-school of Halifax, he was sent at fourteen years of age to Christ's college, Cambridge, where he took the degrees of B. A. and M. A. at the regular periods.<sup>1</sup> He was first curate of Middleton in Lancashire, but was forced thence, on sir George Booth's unsuccessful attempt to restore king Charles II. a little before the fight at Worcester. After this he retired to the place of his nativity, where he lived till 1661, when Dr. Eake, then vicar of Leeds, and his brother-in-law, gave him the curacy of Beeston, in his parish. In 1662 he took the degree of B. D. and the same year was made minister of St. John's in Leeds. He was elected vicar of Leeds in 1673, and in 1681 was chosen prebendary of Ripon. In 1688, not being satisfied about the revolution, he removed from his vicarage, and was deprived of all his preferments; on which he retired to St. John's college, Cambridge, where he spent the remainder of his days, continuing a nonjuror till his death, which happened in St. John's college, Feb. 16, 1702,<sup>2</sup> in his seventy-fifth year. He left an only son, THOMAS Milner, M. A. vicar of Bexhill in Sussex, who proved a great benefactor to Magdalen college, Cambridge. Dr. Gower, lady Margaret's professor at Cambridge, gave the following character of Mr. John Milner to Mr. Thoresby: بنده  
 "Great learning and piety made him really a great man; he was eminent in both, and nothing but his humility and modesty kept him from being more noted for being so. I had the happiness of much of his conversation; but still desired more. He was a blessing to the whole society, by the example he gave in every thing good. He died beloved, and much lamented here, and his memory is honourable and precious among us, and will long continue so."

His works are, 1. "Conjectanea in Isaiam ix. 1, 2. Item in parallela quædam veteris ac novi testamenti, in quibus versionibus LXX interpretum cum textu Hebræo concilia-

<sup>1</sup> Dict. Hist.

tio," &c. Lond. 1673, 4to. Dr. Castel, the Arabian professor, called this "a most excellent essay, wherein the author shewed incredible reading and diligence, in perusing so many copies, versions, and various lections, with the best interpreters of sacred writ." 2. "A collection of the Church History of Palestine, from the birth of Christ, to the beginning of the empire of Diocletian," Lond. 1688, 4to. 3. "A short Dissertation concerning the four last Kings of Judah," Lond. 1689, 4to. This was occasioned by Joseph Scaliger's "*Judicium de Thesi Chronologica*," &c. 4. "De Nethinim sive Nethinæis, &c. et de iis qui se Corban Deo nominabant, disputatiuncula, adversus Steuch. Eugubinum, Card. Baronium," &c. Camb. 1690, 4to. 5. "An Answer to the vindication of a Letter from a person of quality in the North, concerning the profession of John, late Bishop of Chichester," Lond. 1690, 4to. 6. "A Defence of the Profession of John (Lake) lord bishop of Chichester, made upon his death-bed, concerning passive obedience, and the new oaths; with some passages of his lordship's life," Lond. 1690, 4to. 7. "A Defence of archbishop Usher against Dr. Cary and Dr. Is. Vossius, with an Introduction concerning the uncertainty of Chronology, and an Appendix touching the signification of the words, &c. as also the men of the great Synagogue," Camb. 1694, 8vo. 8. "A Discourse of Conscience, &c. with reflexions upon the author of Christianity not mysterious," &c. Lond. 1697, 8vo. 9. "A View of the Dissertation upon the epistles of Phalaris, Themistocles, &c. lately published by the rev. Dr. Bentley. Also, of the examination of that Dissertation by the hon. Mr. Boyle," *ibid.* 1698, 8vo. 10. "A brief Examination of some passages in the Chronological part of a Letter written to Dr. Sherlock, in his vindication. In a letter to a friend." 11. "A further Examination of the Chronological part of that Letter. In a second letter to a friend." 12. "An Account of Mr. Locke's religion, out of his own writings, and in his own words: together with observations, and a two-fold appendix," Lond. 1700, 8vo. 13. "Animadversions upon Mons. Le Clerc's Reflections upon our Saviour and his Apostles, &c. primitive fathers, &c." Camb. 1702. He left also several manuscripts enumerated in our principal authority, on subjects of chronology, biblical criticism, &c.<sup>1</sup>

<sup>1</sup> Watson's Halifax.—Thoresby's Vicaria Leodensis, p. 114, &c.—Wilford's Memorials.



MILNER (JOSEPH), a pious and learned divine and ecclesiastical historian, was born in the neighbourhood of Leeds in Yorkshire, Jan<sup>y</sup> 2, 1744, and was educated at the grammar school of his native place, where he made 'great proficiency in Greek and Latin, in which he was assisted by a memory of such uncommon powers, that his biographer, the present dean of Carlisle, says that he never saw his equal, among the numerous persons of science and literature with whom he has been acquainted. This faculty which Mr. Milner possessed, without any visible decay, during the whole of his life, gained him no little reputation at school, where his master, the rev. Mr. Moore, often availed himself of his memory in cases of history and mythology, and used to say, "Milner is more easily consulted than the Dictionaries or the Pantheon, and he is quite as much to be relied on." Moore, indeed, told so many and almost incredible stories of his memory, that the rev. Mr. Murgatroyd, a very respectable clergyman, at that time minister of St. John's church in Leeds, expressed some suspicion of exaggeration. Mr. Moore was a man of the strictest veracity, but of a warm temper. He instantly offered to give satisfactory proof of his assertions. "Milner," said he, "shall go to church next Sunday, and without taking a single note at the time, shall write down your sermon afterward. Will you permit us to compare what he writes with what you preach?" Mr. Murgatroyd accepted the proposal with pleasure, and was often heard to express his astonishment at the event of this trial of memory. "The lad," said he, "has not omitted a single thought or sentiment in the whole sermon; and frequently he has got the very words for a long way together."

About the age of thirteen, there were few of young Milner's years equally skilled in Latin and Greek, and none who were to be compared to him in the accurate and extensive knowledge of ancient history. His love of the study of history shewed itself as soon as ever he could read, and he employed his leisure hours in reading, as a weakly constitution, and early disposition to asthma, rendered him utterly incapable of mixing with his schoolfellows in their plays and diversions. This passion for the study of history continued strong for many years, and was his favourite amusement and relaxation to the last. With such acquirements, at so early an age, it cannot be thought wonderful if while among his poorer and more ignorant neighbours,

he went by the name of the "learned lad," his school-master should feel some degree of vanity in producing such a scholar; but his regard for him was more sincere than mere vanity could have produced, and Mr. Moore now meditated in what way he could be able to send his pupil to the university, where talents like his might have a wider range, and lead to the honours he merited. In this benevolent plan he seemed at first to be obstructed by the death of Mr. Milner's father, who had been unsuccessful in business, and had little to spare from the necessary demands of his family\*; but this event seemed rather to quicken Mr. Moore's zeal in favour of his pupil, and as the latter had begun to teach grown-up children of both sexes, in some opulent families in Leeds, &c. there seemed a general disposition to forward the plan of sending him to the university. At the moment when the purses of the wealthy were ready to be opened in favour of this scheme, the tutor of Catherine hall, Cambridge, an old acquaintance of Mr. Moore, wrote to him to the following effect: "The office of Chapel-clerk with us will soon be vacant; and if you have any clever lad, who is not very rich, and whom you would wish to assist, send him to us." Mr. Moore instantly communicated this proposal to several of the liberal gentlemen above alluded to, who all cheerfully concurred in it, and young Milner was thus enabled to go to Catherine-hall in 1762, in his eighteenth year.

Here his biographer expresses his surprise that Mr. Milner should have obtained so high a situation as he did in the mathematical and philosophical list of honours; and the more so, as he most certainly had no peculiar relish for those studies. He was the third *senior optime*; but, perhaps he applied to these studies in order to be qualified for the honours bestowed on classical learning, in which he was more familiar. The chancellor's two gold medals for the best proficient in classical learning, were announced, and none but senior optimes could be candidates. He became, therefore, in 1766, in which year he took his bachelor's degree, one of a list of candidates uncommonly numerous and able, and the two prizes were adjudged to Dr.

\* Old Mr. Milner used to tell the following anecdote with a good deal of humour: "Once on a Saturday evening, I surprised my wife, by sending home a Greek book for my son Jo-

seph, instead of a joint of meat for the succeeding Sunday's dinner. It was too true," added he, "that I could not send both!"—Life by Dr. Milner.

Law, the late bishop of Elphin, and to Joseph Milner. Several members of the university are still alive, who well remember the general surprise caused by the success of the latter; and how his humorous and spirited translations of Terence and Plutarch, shown by the examiners to their friends, were handed about through the colleges, and excited general admiration.

He would have now gladly remained at the university, and increased his literary reputation, so happily begun, but there was no opportunity of electing him fellow at Catherine-hall, and he was already somewhat in debt. During his first year's residence at Cambridge, he had lost by a premature death, his affectionate schoolmaster, Mr. Moore; and the management of his slender finances was transferred from the hands of Mr. Moore to those of a careless and dissipated person. Mr. Milner was not old enough for deacon's orders, and it became absolutely necessary that he should look out for some employment. He accordingly became assistant in a school, and afterwards in the cure of his church, to the rev. Mr. Atkinson of Thorp-Arch, near Tadcaster. Here, we are told, he completed an epic poem, begun at Catherine-hall, entitled "Davideis," or Satan's various attempts to defeat the purpose of the Almighty, who had promised that a Saviour of the world should spring from king David. The MS. is still in existence. His biographer pronounces it "a fine monument of the author's learning, taste, genius, and exuberant imagination." He submitted it to Dr. Hurd, who sent him a very complimentary letter; but he laid the poem aside, and it has not been thought proper to publish it.

When he had obtained deacon's orders, he applied for the place of head-master of the grammar-school at Hull, and having obtained it, was soon after chosen afternoon lecturer in the principal church in that town. Under his auspices, the school, which had decayed through the negligence of his immediate predecessors, soon acquired and retained very considerable celebrity, and as the master's salary rose in proportion to the increase of scholars, his income now, on the whole, amounted to upwards of 200*l.* a year. The first use he made of this great change of circumstances was to discharge those duties that arose from the situation of his father's family. His pious affection instantly led him to invite his mother (then living at Leeds in poverty) to Hull, where she became the manager of his

house. He also sent for two indigent orphans, the children of his eldest brother, and took effectual care of their education. At this time his youngest brother, Isaac, whose prospects of advancement in learning were ruined by his father's death, was now humbly employed in the woollen manufactory at Leeds. From this situation his brother Joseph instantly removed him, and employed him as his assistant in teaching the lower boys of his crowded school at Hull. By his brother's means also, he was sent to Queen's college, Cambridge, in 1770, of which he is now master, professor of mathematics, and dean of Carlisle. Of the affection between those brothers, the survivor thus speaks, "Perhaps no two brothers were ever more closely bound to each other. Isaac, in particular, remembers no earthly thing without being able to connect it, in some way, tenderly with his brother Joseph. During all his life he has constantly aimed at enjoying his company as much as circumstances permitted. The dissolution of such a connection could not take place without being severely felt by the survivor. No separation was ever more bitter and afflicting; with a constitution long shattered by disease, he never expects to recover from THAT wound."

Mr. Milner's labours as a preacher were not confined to the town of Hull. He was curate for upwards of seventeen years, of North Ferriby, about nine miles from Hull, and afterwards vicar of the place. At both he became a highly popular and successful preacher, but for some years, met with considerable opposition from the upper classes, for his supposed tendency towards methodism. His sentiments and mode of preaching had in fact undergone a change, which produced this suspicion, for the causes and consequences of which we must refer to his biographer. It may be sufficient here to notice, that he at length regained his credit by a steady, upright, persevering, and disinterested conduct, and just before his death, the mayor and corporation of Hull, almost unanimously, chose him vicar of the Holy Trinity church, on the decease of the rev. T. Clarke. Mr. Milner died Nov. 15, 1797, in the fifty-fourth year of his age, and perhaps the loss of no man in that place has ever been lamented with more general or unfeigned regret. His scholars, almost without exception, loved and revered him. Several gentlemen, who had been his pupils many years before, shewed a sincere regard for their instructor, by erecting at their own expence, an elegant monument (by Bacon) to his memory in the high church of Hull.

Mr. Milner's principal publications are, 1. "Some passages in the Life of William Howard," which has gone through several editions; 2. An Answer to Gibbon's Attack on Christianity; 3. "Essays on the Influence of the Holy Spirit." But his principal work is his ecclesiastical history, under the title of a "History of the Church of Christ," of which he lived to complete three volumes, which reach to the thirteenth century. A fourth volume, in two parts, has since been edited from his MSS. by his brother Dr. Isaac Milner, reaching to the sixteenth century, and a farther continuation may be expected from the same pen. Since his death also, two volumes of his practical sermons have been published, with a life of the author by his brother, from which we have selected the above particulars. To his "History of the Church," we have often referred in these volumes, as it appears to us of more authority in many respects than that of Mosheim; and whatever difference of opinion there may be as to the view Mr. Milner takes of the progress of religion, he appears to have read more and penetrated deeper into the history, principles, and writings of the fathers and reformers, than any preceding English historian.<sup>1</sup>

MILTON (JOHN), the most illustrious of English poets, was by birth a gentleman, descended from the proprietors of Milton, near Thame in Oxfordshire, one of whom forfeited his estate in the contests between the houses of York and Lancaster. His grand-father was under-ranger of the forest of Shotover in Oxfordshire, and being a zealous Roman catholic, disinherited his son, of the same name, for becoming a protestant. This son, when thus deprived of the family property, was a student at Christchurch, Oxford, but was now obliged to quit his studies, and going to London became a scrivener. That he retained his classical knowledge appears from his son addressing him in one of his most elaborate Latin poems; he was also a great proficient in music, a voluminous composer, and, in the opinion of Dr. Burney, "equal in science, if not genius, to the best musicians of his age." He married a lady of the name of Custon, of a Welsh family. By her he had two sons, John the poet, Christopher, and Anne. Anne became the wife of Mr. Edward Phillips, a native of Shrewsbury, who was secondary to the crown office in

<sup>1</sup> Life, as above.

chancery. Christopher, applying himself to the study of the law, became a benchet of the Inner Temple, was knighted at a very advanced period of life, and raised by James II. first to be a baron of the Exchequer, and afterwards one of the judges of the Common-pleas. During the rebellion he adhered to the royal cause, and effected his composition with the republicans by the interest of his brother. In his old age he retired from the fatigues of business, and closed, in the country, a life of study and devotion.

John Milton was born at his father's house in Breadstreet, Cheapside, Dec. 9, 1608. From his earliest years his father appears to have discerned and with great anxiety cultivated his talents. He tells us himself that his father destined him when he was yet a child to the study of polite literature, and so eagerly did he apply, that from his twelfth year, he seldom quitted his studies till the middle of the night; this, however, he adds, proved the first cause of the ruin of his eyes, in addition to the natural weakness of which, he was afflicted with frequent headaches. Some part of his early education was committed to the care of Mr. Thomas Young, a puritan minister; and he was also placed for some time at St. Paul's school, then under the direction of Mr. Alexander Gill, with whose son, Alexander, Milton seems to have contracted a warm and lasting friendship. In February 1625, when in his seventeenth year, he was entered a pensioner at Christ's college, Cambridge, where he had for his tutor Mr. William Chappell, afterwards Bishop of Cork and Ross. Of his conduct and the treatment which he experienced in his college, much has been made the subject of dispute. The most serious charge brought against him is, that he was expelled, for which there seems no reasonable foundation whatever. The register of the college proves that he regularly kept his terms, and as regularly took both his degrees. A charge of less consequence, that he had once received corporal punishment, seems scarcely worth the pains that have been bestowed in refuting it, if, according to the latest of his zealous apologists, no injury to his reputation would be the necessary result of its admission. It is allowed, however, to be probable that he might offend the governors of his college by the dislike, early instilled into his mind by his tutor Young, of the discipline of the church, or the plan of education then observed. Whatever may be in

this, he passed seven years at the university, and after taking his master's degree, retired to his father's house, at Horton in Buckinghamshire.

During these seven years of college residence, his genius appeared in various attempts not unworthy of the future author of "Comus" and "Paradise Lost." He was a poet when he was only ten years old, and his translation of the 136th psalm evinces his progress in poetic expression at the early age of fifteen. He renounced his original purpose of entering the church, for which he assigns as a reason, "that coming to some maturity of years, he had perceived what tyranny had pervaded it, and that he who would take orders, must subscribe slave, and take an oath withal, which, unless he took with a conscience that could retch; he must either strain, perforce, or split his faith; I thought it better to prefer a blameless silence before the office of speaking, bought and begun with servitude and forswearing." These expressions have been supposed to allude to the articles of the church; but, as far as we know of Milton's theology, there was none of those articles to which he had any objection. It seems more reasonable therefore to conclude, that he considered subscription as involving an approbation of the form of church government, which, we know, was his abhorrence.

He spent five years at his father's house at Horton, and during this time exhibited some of the finest specimens of his genius. The "Comus," in 1634, and the "Lycidas," in 1637, were written at Horton; and there is strong internal proof that the "L'Allegro" and "Il Penseroso" were also composed here. The Mask of Comus was acted before the earl of Bridgwater, the president of Wales, in 1634, at Ludlow-castle; and the characters of the lady and her two brothers were represented by the lady Alice Egerton, then about thirteen years of age, and her two brothers, lord Brackley and Thomas Egerton, who were still younger. The story of this piece is said to have been suggested by the circumstance of the lady Alice having been separated from her company in the night, and having wandered for some time by herself in the forest of Haywood, as she was returning from a distant visit to meet her father. This admirable drama was set to music by Lawes, and first published by him in 1637, and, in the dedication to lord Brackley, he speaks of the work as not openly acknowledged by the author. The author surely had little

to fear; it would be difficult to discover an age barbarous enough to refuse the highest honours to the author of a work so truly poetical. The "Lycidas" was written, as there is reason to believe, at the solicitation of the author's old college, to commemorate the death of Mr. Edward King, one of its fellows, a man of great learning, piety, and talents, who was shipwrecked in his passage from Chester to Ireland. It formed part of a collection of poems, published on this melancholy occasion, in 1638, at the university press; and its being thus printed in a *collection*, may perhaps diminish the wonder expressed by one of Milton's biographers, that a poem, breathing such hostility to the clergy of the Church of England, and menacing their leader with the axe, should be permitted to issue from the university press. There is no other way of accounting for this than by supposing that it had not been read before it went to press. "Lycidas" has been severely criticised by Dr. Johnson, and but feebly supported by Milton's other biographers.

Of the "L'Allegro," and "Il Penseroso," the precise time of writing cannot be positively ascertained. They made their first appearance in a collection of our author's poems, published by himself in 1645; but there is reason from internal evidence to infer, that they were written in the interval between the composition of "Comus" and that of "Lycidas," consequently while he lived at Horton. Of these two noble efforts of the imagination, the opinion of the public is uniform; every man that reads them, reads them with pleasure.

In 1638, on the death of his mother, he obtained his father's leave to travel, and about the same time a letter of instructions from sir Henry Wotton, then provost of Eton, but who had resided at Venice as ambassador from James I. He went first to Paris, where, by the favour of lord Scudamore, he had an opportunity of visiting Grotius, at that time residing at the French court as ambassador from Christina of Sweden. From Paris he passed into Italy, of which he had with particular diligence studied the language and literature; and, though he seems to have intended a very quick perambulation of the country, he staid two months at Florence, where he was introduced to the academies, and received with every mark of esteem. Among other testimonies may be mentioned the verses addressed to him by Carlo Dati, Francini, and others, which



prove that they considered a visit from Milton as no common honour. From Florence he went to Sienna, and from Sienna to Rome, where he was again received with kindness by the learned and the great. Holstenius, the keeper of the Vatican library, who had resided three years at Oxford, introduced him to cardinal Barberini; and he, on one occasion, at a musical entertainment, waited for him at the door, and led him by the hand into the assembly. Here it is conjectured that Milton heard the accomplished and enchanting Leonora Baroni sing, a lady whom he has honoured with three excellent Latin epigrams. She is also supposed to have been celebrated by Milton in her own language, and to have been the object of his love in his Italian sonnets. While at Rome, Selvaggi praised Milton in a distich, and Salsilli in a tetrastic, on which he put some value by printing them before his poems. The Italians, says Dr. Johnson, were gainers by this literary commerce; for the encomiums with which Milton repaid Salsilli, though not secure against a stern grammarian, turn the balance indisputably in Milton's favour.

From Rome, after a residence of two months, he went to Naples, in company with a hermit, who introduced him to Menso, marquis of Villa, who had been before the patron of Tasso, and who showed every mark of attention to Milton, until the latter displeased him by certain sentiments on the subject of religion. In return, however, for a few verses addressed to him by the marquis, in which he commends him for every thing but his religion, Milton sent him a Latin poem, which must have raised a high opinion of English elegance and literature. It ought indeed never to be forgot, that in the whole course of this tour, Milton procured respect for the English wherever he went; nor does it appear to be less memorable that he rarely found his superior among the learned men of the continent, who considered his country as only just emerging from barbarism.

He was now to have visited Sicily and Greece, but intelligence from England changed his purpose. "As I was desirous," he says, "to pass into Sicily and Greece, the melancholy intelligence of the civil war recalled me; for I esteemed it dishonourable for me to be lingering abroad, even for the improvement of my mind, when my fellow-citizens were contending for their liberty at home." He therefore came back to Rome, though the merchants in-

formed him of plots laid against him by the English Jesuits; for his free sentiments on religion; but he had sense enough to judge that there was no danger, and therefore kept on his way, and acted as before, neither obtruding nor shunning conversation. He now staid two months more at Rome, and went on to Florence without molestation. From Florence he visited Lucca, and afterwards went to Venice, whence he travelled to Geneva, and there became acquainted with John Diodati and Frederic Spanheim, two learned professors of divinity. From Geneva he passed through France, and came home after an absence of a year and three months.

For some time after his arrival, he employed himself in the business of education, a circumstance on which some have dilated with unnecessary prolixity, as if there had been any thing degrading in the character or employment of a schoolmaster. Dr. Johnson has observed that this is the period of his life from which all his biographers seem inclined to shrink. Milton himself says, that he hastened home (and his haste, after all, was not great) because he esteemed it dishonourable to be lingering abroad while his fellow-citizens were contending for their liberty. This seems to imply a promise of joining them in their endeavours; but as, instead of this, he sets up a school immediately on his arrival, his biographers are puzzled to account for his conduct, and yet desirous of defending it. What can be said in his favour has been better said by Johnson than by any of his apologists, and in fewer words; "His father was alive; his allowance was not ample; and he supplied its deficiencies by an honest and useful employment." And we shall find that he very soon joined his fellow-citizens, and contributed his share to the controversies of the times.

As the mode of education which he introduced in his school has been given up by all his biographers, it may be sufficient here only to notice briefly that his purpose was to teach things more than words. Not content with the common school authors, he placed in the hands of boys from ten to fifteen years of age, such writers as were capable of giving information in some of the departments of science. Even in the selection of these he was unfortunate, as his most zealous advocates are willing to allow: the only part of his method which deserves general imitation, was the care with which he instructed his scholars in

religion. Every Sunday was spent upon theology; of which he dictated a system to them founded on the principles of the Genevan divines. He also read and probably commented on a chapter in the Greek Testament. His first school was at his lodgings in St. Bride's church-yard, but as the number of his scholars increased, he removed to a house in Aldersgate-street.

The time, however, was now come when, as Johnson says, he was to lend "his breath to blow the flames of contention." In 1641 he published a treatise of "Reformation," in two books, against the established church; and soon after one, "Of Prelatical Episcopacy," against the learned Usher, who had written a confutation of "Smectymnuus," which was intended as an answer to bishop Hall's "Humble Remonstrance," in defence of Episcopacy. His next work was "The Reason of Church Government urged against Prelacy," 1642. In this book, says Johnson, he discovers, not with ostentatious exultation, but with calm confidence, his high opinion of his own powers; and promises to undertake something, he yet knows not what, that may be of use and honour to his country. "This," says Milton, "is not to be obtained but by devout prayer to the eternal Spirit that can enrich with all utterance and knowledge, and sends out his Seraphim with the hallowed fire of his altar, to touch and purify the lips of whom he pleases. To this must be added, industrious and select reading, steady observation, and insight into all seemingly and generous arts and affairs; till which in some measure be compast, I refuse not to sustain this expectation." From a promise like this, adds Johnson, at once fervid, pious, and rational, might be expected the "Paradise-Lost." He published the same year two more pamphlets on the same question, with which the controversy appears to have ended, and episcopacy was soon afterwards overwhelmed by the violent means for which the press had long prepared.

About the time that the town of Reading was taken by the earl of Essex, Milton's father came to reside in his house, and his school increased. In 1643, his domestic comfort was disturbed by an incident which he had hoped would have rather promoted it. This was his marriage to Mary, the daughter of Richard Powell, esq. a magistrate in Oxfordshire, and a loyalist. The lady was brought to London, but did not remain above a month with her hus-

band, when under pretence of a visit to her relations, she wholly absented herself, and resisted his utmost and repeated importunities to return. His biographers inform us that the lady had been accustomed to the jovial hospitality of the loyalists at her father's house, and that after a month's experience of her new life, she began to sigh for the gaieties she had left, &c. Whether this will sufficiently account for her conduct; our readers may consider. Milton, however, appears to have felt the indignity, and determined to repudiate her for disobedience; and finding no court of law able to assist him, published some treatises to justify his intentions; such as "The Doctrine and Discipline of Divorce;" "The Judgment of Martin Bucer, concerning Divorce," &c. In these he argued the point with great ingenuity, but made few converts, and the principal notice taken of these writings came in a very unfortunate shape. The Westminster assembly of divines procured that the author should be called before the House of Lords, who did not, however, institute any process on the matter; but in consequence of this attack, the presbyterian party forfeited his favour, and he ever after treated them with contempt.

As in these writings on divorce, he had convinced himself of the rectitude of his principles, his next step was to carry them into practice, by courting a young woman of great accomplishments, the daughter of one Dr. Davis, or Davies. This alarmed the parents of his wife, who had now another reason for wishing a reconciliation, namely, the interest of Milton with the predominant powers, to whom they had become obnoxious by their loyalty. It was contrived, therefore, that his wife should be at a house where he was expected to visit, and should surprize him with her presence and her penitence. All this was successfully arranged: the lady played her part to admiration, and Milton not only received her with his wonted affection, but extended his protection to her family in the most generous manner. He was now obliged to take a larger mansion, and removed to Barbican. In 1644, he published his "Tractate on Education," explaining the plan already mentioned, which he had attempted to carry into execution in his school. His next publication was his "Areopagitica, or a speech for the liberty of unlicensed printing;" a treatise which at least served to expose the hypocrisy of the usurping powers, during whose

reign the liberty of the press was as much restrained as in any period of the monarchy, nor perhaps at any time was Milton's unbounded liberty less relished.

Though his controversial, and other engagements, had for some time suspended the exertion of his poetical talents, yet he did not suffer his character as a poet to sink into oblivion, and in 1645, he published his juvenile poems in Latin and English, including, for the first time, the "Allegro" and "Penseroso." In 1646, Milton's wife produced her first child, and in the following year, in which his father died, the family of the Powells returned to their own mansion, and his house was resigned once more to literature. In this house, in which his second daughter Mary was born, he did not continue long, but exchanged it for one of smaller dimensions in High Holborn. He is not known to have published any thing afterwards till the king's death, when finding that measure condemned by the Presbyterians, he wrote a treatise to justify it. Of all Milton's political works this reflects least credit on his talents, or his principles. Even those who have been most disposed to vindicate him against all censure, and to represent him invulnerable both as a politician and a poet, seem to shrink from the task of defending him in this instance, and candidly tell us, that they meet with an insuperable difficulty in the very title of the book; "*The Tenure of Kings and Magistrates*; proving, that it is lawful, and hath been held so through all ages, for *any who have the power*, to call to account a tyrant or wicked king: and after due conviction, to depose and put him to death, if the ordinary magistrate have neglected or denied to do it." Here, therefore, the right to punish kings belongs to *any who have the power*, and their having the *power* makes it *lawful*, a doctrine so monstrous as to be given up by his most zealous advocates, as "a fearful opening for mischief:" but it was, in truth, at that time, what Milton intended it to be, a justification, not of the people of England, for they had no hand in the king's murder, but of the army under Ireton and Cromwell. That Milton was also at this time under the strong influence of party-spirit, appears from his attack on the Presbyterians in this work, the avowed ground of which is their inconsistency. When, however, we examine their inconsistency, as he has been pleased to state it, it amounts to only this, that they contributed in common with the Independents and

other sectaries and parties, to dethrone the king; but wished to stop short of his murder. Every species of opposition to what they considered as tyranny in the king, they could exert, but they thought it sufficient to deprive him of power, without depriving him of life.

His next publication was, "Observations upon the articles of Peace, which the earl of Ormonde had concluded at Kilkenney, on Jan. 17, 1648-9, in the king's name, and by his authority, with the popish Irish rebels," &c. The purport of this also was to render the royal cause more odious by connecting it with the Irish massacre; and that the sentiments of the nation might become yet more completely republican, he now employed himself in composing "A History of England." Of this, however, he wrote only six books, which bring it no lower down than to the battle of Hastings. It presents a perspicuous arrangement of the fabulous, and less interesting part of our history; but, as he never resumed the task, it is impossible to say in what way he could have rendered the events of more recent times subservient to his purpose. His regicide performance evidently shews that his ideas of our constitution are totally at variance with the opinions of the most enlightened of our present writers; and he probably found that even in the favourite republic now established, there was but little that suited with the order of things he had projected.

The immediate cause, however, of the interruption given to his "History," was his being appointed Latin secretary to the new council of state, which was to supply all the offices of royalty. He had scarcely accepted this appointment, when his employers called upon him to answer the famous book entitled "Icon Basiliké, or the portraiture of his sacred majesty in his solitudes and sufferings." This was then understood to be the production of Charles I. and was published unquestionably with the view to exhibit him to the people in a more favourable light than he had been represented by those who brought him to the block. It probably too was beginning to produce that effect, as the government thought it necessary to employ the talents of Milton to answer it, which he did in a work entitled "Iconoclastes," or Image-breaker. In this he follows the common opinion, that the king was the writer, although he sometimes seems to admit of doubts, and makes his answer a sort of review and vindication of all the proceedings against

the court. This has been praised as one of the ablest of all Milton's political tracts, while it is at the same time confessed that it did not in the least diminish the popularity of the "Icon," of which 48,500 are said to have been sold, and whether it was the production of the king or of bishop Gauden, it must have harmonized with the feelings and sentiments of a great proportion of the public. The story of Milton's inserting a prayer taken from Sidney's "Arcadia," and imputing the use of it to the king as a crime, appears to have no foundation; but we know not how to vindicate this and other petty objections to the king's character, from the charge of personal animosity.

Milton's next employment was to answer the celebrated Salmasius, who, at the instigation of the exiled Charles II. had written a defence of his father and of monarchy. Salmasius was an antagonist worthy of Milton, as a general scholar, but scarcely his equal in that species of political talent which rendered Milton's services so important to the new government. Salmasius's work was entitled "*Defensio Regia*," and Milton's "*Defensio pro populo Anglicano*," which greatly increased Milton's reputation abroad, and at home we may be certain would procure him no small share of additional favour. That his work includes a very great portion of controversial bitterness, may be attributed either to the temper of the times, or of the writer, as the reader pleases; but the former was entirely in his favour, and his triumph was therefore complete. Of Salmasius's work, the highest praise has been reserved to our own times, in which the last biographer of Milton has compared it to Mr. Burke's celebrated book on the French revolution.

Milton's eye-sight, which had been some time declining, was now totally gone; but, greatly felt as this privation must have been to a man of studious habits, his intellectual powers suffered no diminution. About this time (1652), he was involved in another controversy respecting the "*Defensio pro populo Anglicano*," in consequence of a work published at the Hague, entitled "*Regii sanguinis clamor ad cælum adversus parridas Anglicanos*," written by Peter du Moulin, but published by, and under the name of, Alexander Morus, or More. This produced from Milton, his "*Defensio secunda pro populo Anglicano*," and a few replies to the answers of his antagonists. In this second "*Defensio*," written in the same spirit as the

preceding, is introduced a high panegyric upon Cromwell, who had now usurped the supreme power with the title of Protector. It seems acknowledged that his biographers have found it very difficult to justify this part of his conduct. They have, therefore, had recourse to those conjectural reasons which shew their own ingenuity, but perhaps never existed in the mind of Milton. Their soundest defence would have been to suppose Milton placed in a choice of evils, a situation which always admits of apology. It is evident, however, that he had now reconciled himself to the protector-king, and went on with his business as secretary, and, among other things, is supposed to have written the declaration of the reasons for a war with Spain. About this time (1652) his first wife died in childbed, leaving him three daughters. He married again, not long after, Catherine, the daughter of a captain Woodcock, of Hackney, who died within a year in child-birth, and was lamented by him in a sonnet, which Johnson terms "poor," but others "pleasing and pathetic." To divert his grief he is said now to have resumed his "History of England," and to have made some progress in a Latin-dictionary. This last appears to have engaged his attention occasionally for many years after, for he left three folios of collections, that were probably used by subsequent lexicographers, but could not of themselves have formed a publication.

He had praised Cromwell as the only person who could allay the contentions of parties, and the time was now come when the nation was to lose this, protecting genius. Another Cromwell was not to be found, and general anarchy seemed approaching. Milton, somewhat alarmed; but not wholly dispirited with this state of things, took up his pen to give advice on certain urgent topics, and having as much dread of presbyterianism as of royalty, he published two treatises, one, "Of the civil power in ecclesiastical causes," and the other, "Considerations touching the likeliest means to remove hirelings out of the church." In both these he shewed his sentiments to be unaltered on the subjects of civil and ecclesiastical government; and he urged them yet farther in "The present means and brief delineation of a free Commonwealth," and "The ready and easy way to establish a free Commonwealth." In this last his inconsistencies have been justly exposed by one of his recent biographers. "With the strongest prepossession of a party-zealot, he deserts his general principle for the attainment of his par-



ticular object: and thinks that his own opinions ought to be enforced in opposition to those of the majority of the nation.\* Aware also that a frequent change of the governing body might be attended with inconvenience and possible danger, he decides against frequent parliaments, and in favour of a permanent council. Into such inconsistencies was he betrayed by his animosity to monarchy, and his bigoted attachment to whatever carried the name of a republic." These pamphlets were answered both in a sportive and serious way, but neither probably gave him much uneasiness. His last effort in the cause of republicanism was entitled "Brief notes" on a loyal sermon preached by Dr. Matthew Griffith, one of the late king's chaplains: and with this terminated his political controversies. \*

Charles II. was now advancing, with the acclamations of the people, to the throne, and Milton, it was natural to suppose, might expect his resentment: for some time, therefore, he secreted himself, but on the issuing of the act of oblivion, his name was not found among the exceptions, and he appeared again in public. Various reasons have been assigned for this lenity, but the most probable was the interest of his friends Andrew Marvell, sir Thomas Clarges, and especially sir William Davenant, whom Milton had once rescued from a similar danger. The only notice taken of him was by the House of Commons, who ordered his "Iconoclastes" and "Defence of the people of England" to be burnt by the hands of the hangman; and it appears that he was once, and for a short time, in custody, but on what pretext is not known.

In 1662 he resided in Jewin-street, and from this he removed to a small house in the Artillery-walk, adjoining Bunhill-fields, where he continued during the remaining part of his life. While living in Jewin-street, he married his third wife, Elizabeth Minshull, the daughter of a gentleman of Cheshire. He was now employed on "Paradise Lost," to which alone, of all his works, he owes his fame. Whence he drew the original design has been variously conjectured, but nothing very satisfactory has been produced. It was at a very early period that he meditated an epic poem, but then thought of taking his subject from the heroic part of English history. At length "after long choosing, and beginning late," he fixed upon "Paradise Lost:" a design so comprehensive, that it could, says Dr. Johnson, be justified only by success. We may refer to

that eminent critic, and his other biographers, for a regular examination of the beauties and defects of this immortal poem, as well as for many particulars relative to the times and mode in which he composed. These it would have been delightful to trace, had our information been as accurate as it is various; but, unhappily, every step in Milton's progress has been made the subject of angry controversy, and they who can take any pleasure in the effusions of critical irritation, may be amply gratified in the more recent lives of Milton.

The "Paradise Lost" was first published in 1667: and much surprize and concern have been discovered at the small pecuniary benefit which the author derived from this proud display of his genius. It must, in our view of the matter, and considering only the merit and popularity of the poem, seem deplorable that the copyright of such a composition should be sold for the sum of five pounds, and a contingent payment, on the sale of 2600 copies, of two other equal sums, making in all fifteen pounds, as the whole pecuniary reward of a poem which has never been equalled. It will not greatly diminish our wonder at this paltry sum if we add, upon the authority of his biographers, that this fifteen pounds purchased the bookseller's right only to the several editions for which they were paid, and that Milton's widow sold the irreveritable copyright to the same bookseller, Samuel Simmons, for eight pounds. Here is still only a sum of twenty-three pounds derived from the work, to the author and his family. In defence of the bookseller, however, we are referred to the risk he ran from the publication of a work in all respects new, and written by a man under peculiar circumstances: and to the state of literary curiosity and liberality so different from what prevail in our own days. This is specious, and must be satisfactory for want of information respecting the usual prices of literary labour, which we cannot now easily acquire. We have seen a manuscript computation by the late John Whiston the bookseller, which would be valuable, as coming from a good judge of the article, if, unfortunately, he had been correct in the outset: but as he represents Jacob Tonson giving the author 30*l.* for the first edition, and 10*l.* more when it should come to a second, we know all this to be erroneous, and that the author's family had disposed of the whole before the work became Tonson's property. This, however, he calls "a generous

price, as copies then sold;" and if this be true, we cannot suppose for a moment, that a scholar could in that age indulge any hopes of being rewarded by the public. In Milton's case we hope he had no dependance on it, for the true way to ascertain how very paltry the sum was which he received, is by comparing it with his property, which, at his death, amounted to 3000*l*.

In 1671, Milton published his "*Paradise Regained*," written on the suggestion of Elwood, the quaker, who had been one of his amanuenses. Elwood, after reading the "*Paradise Lost*," happened to say, "Thou hast said much here on *Paradise Lost*, but what hast thou to say of *Paradise Found*?" This poem was probably regarded by the author as the theological completion of the plan commenced in "*Paradise Lost*," and he is said to have viewed it with strong preference; but in this last opinion few have been found to coincide. Its inferiority in point of grandeur and invention is very generally acknowledged, although it is not by any means unworthy of his genius. About the same time appeared his "*Samson Agonistes*," a drama, composed upon the ancient model, and abounding in moral and descriptive beauties, but never intended or calculated for the stage.

To that multiplicity of attainments, and extent of comprehension, that entitle this great author to our veneration, may be added, says Johnson, a kind of humble dignity, which did not disdain the meanest services to literature. The epic poet, the controvertist, and politician, having already descended to accommodate children with a book of elements, now, in the last years of his life, composed a book of Logic, for the initiation of students in philosophy: and published, in 1672, "*Artis Logicæ plenior institutio ad Petri Rami methodum concinnata*." In the following year he ventured once more to meddle with the controversies of the times, and wrote "*A Treatise of true Religion, &c. and the best means to prevent the Growth of Popery*." The latter was become the dread of the nation, and Milton was among the most zealous of its opponents. The principle of toleration which he lays down is, agreement in the sufficiency of the scriptures, which he denies to the Papists, because they appeal to another authority. In the same year Milton published a second edition of his youthful poems, with his "*Tractate on Education*," in one volume, in which he included some pieces not comprehended

in the edition of 1645. In 1674 he gave the world his familiar letters, and some college exercises, the former with the title of "*Epistolarum Familiarum Liber unus*," and the latter with that of "*Prolusiones quædam oratoriæ in Collegio Christi habitæ*." He is also said, but upon doubtful authority, to have translated into English the declaration of the Poles, on their elevating John Sobieski to their elective throne. With more probability he has been reckoned the author of "*A brief History of Muscovy*," which was published about eight years after his death. With this work terminated his literary labours; for the gout, which had for many years afflicted him, was now hastening his end. He sunk tranquilly under an exhaustion of the vital powers on the 8th of November, 1674, when he had nearly completed his sixty-sixth year. His remains were carried from his house in Bunhill-fields to the church of St. Giles, Cripplegate, with a numerous and splendid attendance, and deposited in the chancel near those of his father. No monument marked the tomb of this great man, but one was erected to his memory in Westminster Abbey, in 1737, at the expence of Mr. Benson, one of the auditors of the impost. His bust has since been placed in the church where he was interred, by the late Samuel Whitbread, esq.

In the July preceding his death, Milton had requested the attendance of his brother Christopher, and in his presence made a disposition of his property by a formal declaration of his will. This mode of testament, which is called *nuncupative*, was set aside, on a suit instituted by his daughters. By this nuncupative will he had given all his property to his widow, assigning nothing to his daughters but their mother's portion, which had not yet been paid. On this account, and from exacting from his children some irksome services, such as reading to him in languages which they did not understand, a necessity resulting from his blindness and his indigence, he has been branded as an unkind father. But the nuncupative will, discovered some years since, shews him to have been amiable, and injured in that private scene, in which alone he has generally been considered as liable to censure, or rather, perhaps, as not entitled to affection. In this will, published by Mr. Warton, and in the papers connected with it, we find the venerable parent complaining of "*unkind children*," as he calls them, for leaving and neglecting him because he was blind; and we see him compelled,

by their injurious conduct, to appeal against them even to his servants. By the deposition of one of those servants, it is certain, that his complaints were not extorted by slight wrongs, or uttered by capricious passion on trivial provocations: that his children, with the exception of the youngest, would occasionally sell his books to the dunghill women, as the witness calls them. That these daughters were capable of combining with the maid-servant, and of advising her to cheat her master, and their father, in her marketings; and that one of them, Mary, on being told that her father was married, replied, "that was no news; but if she could hear of his death, that would be something."

Of the three daughters of Milton, Anne, the eldest, married a master-builder, and died with her first child in her lying-in. Mary, the second, died in a single state: and Deborah, the youngest, married Abraham Clarke, a weaver in Spitalfields. She had seven sons and three daughters; but of these she left, at her decease, only Caleb, who, marrying in the East Indies, had two sons, whose history cannot be traced; and Elizabeth, who married Thomas Foster, of the same business with her father, and had by him three sons and four daughters, who all died young and without issue. Mrs. Foster died in poverty and distress, on the ninth of May, 1754. This was the lady for whose benefit "Comus" was played in 1750, and she had so little acquaintance with diversion or gaiety, that she did not know what was intended when a benefit was offered her. The profits of the night were only 130*l.*; yet this, as Dr. Johnson remarks, was the greatest benefaction that "Paradise Lost" ever procured the author's descendants.

Milton was in youth so eminently beautiful that he was called the lady of his college. His hair, which was of a light brown, parted at the foretop, and hung down upon his shoulders, according to the picture which he has given of Adam. He was rather below the middle size, but vigorous and active, fond of manly sports, and even skilful in the exercise of the sword. His domestic habits, as far as they are known, were those of a severe student. He was remarkably temperate both in eating and drinking. In his youth, as we have noticed, he studied late at night; but afterwards changed his hours, and became a very early riser. The course of his day was best known after he lost his sight. When he first rose, he heard a chapter in the Hebrew Bible, and then studied till twelve; then took

some exercise for an hour; then dined, then played on the organ, and sung or heard another sing; studied to the hour of six, and entertained his visitors till eight; then supped, and after a pipe of tobacco and a glass of water went to bed. To his personal character there seems to have been little to object. He was unfortunate in his family, but no part of the blame rested with him. His temper, conduct, morals, benevolence, were all such as ought to have procured him respect. His religion has been a fertile subject of contest among his biographers. He is said to have been in early life a Calvinist, and when he began to hate the presbyterians, to have leaned towards Arminianism. Whatever were his opinions, no sect could boast of his countenance; for after leaving the church he never joined in public worship with any of them.<sup>1</sup>

MIMNERMUS, an ancient Greek poet, was born either at Colophon, according to Strabo, or according to others at Smyrna, some time in the sixth century B. C. Strabo informs us that he was a musician, as well as a writer of elegies, which was his chief pursuit: and Nanno, the lady who passes for his mistress, is recorded to have got her livelihood by the same profession. There are but few fragments of his poems remaining, yet enough to shew him an accomplished master in his own style. His temper seems to have been as truly poetical as his writings, wholly bent on love and pleasure, and averse to the cares of common business. He appears to have valued life only as it could afford the means of pleasure. By some he is said to have been the inventor of the pentameter, but various specimens of that verse of older date are still extant. Mimnermus's fragments are printed by Brunck, in his "Analecta," and in the "Gnomici Poetæ."<sup>2</sup>

MINDERER (RAYMOND), a physician of Augsburg, of the chemical sect, lived in the early part of the seventeenth century. He was eminent as a military physician, in which capacity he served several campaigns, and also rose to high reputation and practice in the courts of Vienna and Munich, where he was consulted by the principal nobility. He published the result of his experience relative to the diseases of armies, in the German language; and this work was translated into Latin, with the title of "*Medicina*

<sup>1</sup> Life of Milton by Dr. Johnson,—and Dr. Symonds, &c. &c. &c.

<sup>2</sup> Strabo.—Fabric. Bibl. Græc.—Athenæum, vol. II.—Burney's Hist. of Music.—Saxii Onomast.

*Militaris, seu, Liber Castrensis, euporista et facillè parabilia Medicamenta continens,*" Vienna, 1620, 8vo. This work was several times reprinted, and was also translated into English in 1674. He was likewise author of the following works: "*De Pestilentia Liber unus,*" *ibid.* 1608; "*Alœdarium Marocostinum,*" *ibid.* 1616, and afterwards republished; "*De Calcantho, seu Vitriolo, ejusque qualitate, virtute, et viribus,*" 1617; "*Threnodia Medica, seu, Planctus Medicinæ lugentis,*" 1619. His chemical reputation is evinced by the connection of his name in the shops, even at this day, with the neutral salt, the acetate of ammonia, which is called *Mindererus' spirit.*<sup>1</sup>

**MINELLIUS** (JOHN), a Dutch grammarian, born at Rotterdam about 1625, was occupied for the chief part of his life in teaching the learned languages, and died about 1683. He published editions of Terence, Sallust, Virgil, Horace, Florus, Valerius Maximus, and most of the classics, with short notes, rather for the aid of mere school-boys, than of any kind of utility to the learned. Most of these editions are also printed in a very incorrect manner, at least the republications of them, in this and other countries.<sup>2</sup>

**MINOT** (LAURENCE), an ancient English poet, who flourished in the fourteenth century, but appears to have been unknown to Leland, Bale, Pits, and Tanner, was lately discovered by Tyrwhitt, and edited by Mr. Ritson in 1794, 8vo. The discovery was owing to a remarkable circumstance. Some former possessor of the manuscript in which his poems are contained had written his name, Richard Chawser, on one of the supernumerary leaves. The compiler of the Cotton catalogue, printed at Oxford in 1696, converted this signature into Geoffrey Chaucer, and therefore described the volume in these words, "*Chaucer. Exemplar emendatè scriptum.*" Mr. Tyrwhitt, whilst he was preparing his edition of the *Canterbury Tales*, consulted this manuscript, and thus discovered the poems of Laurence Minot. The versification of this poet is uncommonly easy and harmonious for the period in which he lived, and an alliteration, as studied as that of Pierce Plowman, runs through all his varieties of metre. He has not the dull prolixity of many early authors; nor do we find

<sup>1</sup> Eloy Dict. Hist. de Médecine.—Rees's Cyclopædia.

<sup>2</sup> Moreri.—Heumann's Via ad Hist. Lit.—Saxii Onomast.

in his remains those pictures of ancient times and manners, from which early writers derive their greatest value. In the easy flow of his language he certainly equals Chaucer; but here the merit of Laurence Minot ends, although Mr. Ritson endeavours to carry it much farther.<sup>1</sup>

MINUCIUS FELIX (MARCUS), a father of the primitive church, flourished in the third century. He is said to have been an African by birth, but little is known of his history, except that he was a proselyte to Christianity, resided at Rome, and followed the profession of a lawyer. He is now known by his excellent dialogue, entitled "Octavius." At what time he wrote it is a contested point, but as he appears to have imitated Tertullian, and to have been copied by Cyprian in his treatise "*De idolorum vanitate*," it may probably be referred to the reign of the emperor Caracalla. The speakers in this dialogue are Cæcilius, a heathen, and Octavius, a Christian; and Minucius, as their common friend, is chosen to moderate between the two disputants. Octavius is made to encounter the arguments of Cæcilius, and maintains the unity of God, asserts his providence, vindicates the manners of Christians, and partly attempts to explain their tenets, and partly refers a more ample consideration of them to some future opportunity of discourse. It is a learned, elegant, and ingenious performance, although critical objections may be made to the form of the dialogue, and to some of the sentiments. This work was, for a considerable time, attributed to Arnobius; but in 1560, Francis Baldwin, a learned lawyer, published it at Heidelberg, in 8vo, and made the discovery in a preliminary dissertation, that Minucius was its true author. It has, since that time, gone through many editions, of which the best is that printed at Cambridge in 1712, with the dissertation of Baldwin prefixed, and "*Commodiani Instructiones adversus Gentium Deos*," added in the way of appendix. We have likewise an excellent translation of it, with notes and illustrations, published by sir D. Dalrymple, lord Hailes, in 1781, from the preface to which part of the above account is taken.<sup>2</sup>

MIRABAUD (JOHN BAPTIST), a learned man, who held the place of perpetual secretary to the French academy, was born in Provence in 1674, and lived to the age of

<sup>1</sup> Ritson's edit.—*Crit. Rev.* and *Brit. Crit.* for 1797.

<sup>2</sup> Cave, vol. I.—Lord Hailes's preface.—Lardner's Works.—Saxii Onomast.



eighty-six. He is chiefly known, as an author, by 1. "A translation of Tasso's Jerusalem delivered," which has gone through several editions, but has since been superseded by a better, written by M. le Brun. Mirabaud took upon him, rather too boldly, to retrench or alter what he thought displeasing in his author. 2. "A translation of the Orlando Furioso," which has the same faults. He wrote also a little tract entitled "Alphabet de la Fée Gracieuse," 1734, 12mo. His eulogium at the academy was drawn up by M. de Buffon, and is full of high encomiums.<sup>1</sup>

MIRABEAU (HONORÉ GABRIEL, comte de), well known both by his writings, and the active part he took in bringing about the French revolution, was born in 1749, of a noble family. Throughout life he displayed a spirit averse to every restraint, and was one of those unhappy geniuses in whom the most brilliant talents serve only as a scourge to themselves and all around them. It is told by his democratical panegyrists, as a wonderful proof of family tyranny, under the old government, that not less than sixty-seven lettres de cachet had been obtained by Mirabeau the father\* against this son, and others of his relatives. It proves at least as much, what many anecdotes confirm, that, for his share of them, the son was not less indebted to his own ungovernable disposition, than to the severity of his parent. The whole course of his youth was passed in this manner. Extravagance kept him always poor; and this species of paternal interference placed him very frequently in prison. It may be supposed also, that the part taken by the government in these unpleasant admonitions, did not tend to attach young Mirabeau to that system. The talents of Mirabeau led him frequently to employ his pen, and his publications form the chief epochs of his life. His first publication was, 1. "Essai sur le Despotisme," "An Essay on Despotism," in 8vo. Next,

<sup>1</sup> Dict, Hist.

\* His father, Victor Riquetti, marquis of Mirabeau, was a political writer, and one of the sect of the economists. His first literary work, entitled "L'Ami des Hommes," published in 1755, in three volumes, contains many useful ideas on rural and political economy, and at one time was such a favourite in France as to procure him the epithet of "Mirabeau l'ami des hommes." He afterwards wrote in favour of provincial admini-

strations, and published "Théorie de l'Impôt;" but many of the principles advanced here were thought so dangerous that he was for a short time imprisoned in the Bastille. He died in 1790, at the commencement of the revolution. His writings were published collectively in eight volumes 12mo, with the exception of one, entitled "Hommes à célébrer," in two volumes 8vo, which his friend Father Boscovich printed at Bassano.

in one of his confinements, he wrote, 2. a work "*On Lettres de Cachet*," 2 vols. 8vo. 3. "*Considerations sur l'ordre de Cincinnati*," 8vo; a remonstrance against the order of Cincinnati, proposed at one time to be established in America. The public opinion in America favoured this remonstrance, and it proved effectual. 4. His next work was in favour of the Dutch, when Joseph II. demanded the opening of the Scheldt, in behalf of the Brabançons. It is entitled, "*Doutes sur la liberté de l'Escaut*," 8vo.- 5. "*Lettre à l'empereur Joseph II. sur son règlement concernant l'Emigration*," a pamphlet of forty pages, in 8vo. 6. "*De la Caisse d'Escompte*," a volume in 8vo, written against that establishment. 7. "*De la Banque d'Espagne*," 8vo; a remonstrance against establishing a French bank in Spain. A controversy arising on this subject, he wrote again upon it. 8. Two pamphlets on the monopoly of the water company in Paris. Soon after writing these he went to Berlin, which was in 1786, and was there when Frederic II. died. On this occasion also he took up his pen, and addressed to his successor a tract entitled, 9. "*Lettre remise à Frederic Guillaume II. roi regnant de Prusse, le jour de son avènement au trône*." This contained, says his panegyrist, "non pas des éloges de lui, mais des éloges du peuple; non pas des vœux pour lui, mais des vœux pour le peuple; non pas des conseils pour lui, mais des conseils pour le bonheur du peuple."

Mirabeau was still at Berlin when he heard of the assembly of notables convened in France, and then foretold that it would soon be followed by a meeting of the states. At this period he published a volume against the stockjobbing, then carried to a great height, entitled, 10. "*Denonciation de l'agiotage au roi, et à l'assemblée des notables*," 8vo. A *lettre de cachet* was issued against him in consequence of this publication, but he eluded pursuit, and published a pamphlet as a sequel to the book. His next work was against M. Necker. 11. "*Lettre à M. de Creteille, sur l'administration de M. Necker*," a pamphlet in 8vo. 12. A volume, in 8vo, against the Stadtholdership; "*Aux Bataves, sur le Stadthouderat*." 13. "*Observations sur la maison de force appelée Bicêtre*," an 8vo pamphlet. 14. Another tract, entitled "*Conseils à un jeune prince qui sent la nécessité de refaire son education*." 15. He now proceeded to a larger and more arduous work than any he had yet published, on the Prussian monarchy under

Frederic the Great, "*De la Monarchie Prussienne sous Frédéric le Grand*," 4 vols. 4to, or eight in 8vo. In this work he undertakes to define precisely how a monarchy should be constituted. When the orders were issued for convening the states-general, Mirabeau returned into Provence, and at the same time published, 16. "*Histoire secrète de la cour de Berlin*," two volumes of letters on the secret history of the court of Berlin. This work was condemned by the parliament of Paris, for the unreserved manner in which it delivered the characters of many foreign princes. As the elections proceeded, he was chosen at once for Marseilles, and for Aix; but the former being a commercial town, which seemed to require a representative particularly conversant in such business, Mirabeau made his choice for Aix.

In consequence of this appointment he went to Paris. The part he took there was active, and such as tended in general to accelerate all the violences of the revolution. He now published periodically, 17. his "*Lettres à ses commettans*," Letters to his constituents, which form, when collected, 5 vols. 8vo. It is supposed that the fatal measure of the junction of the three orders into one national assembly, was greatly promoted by these letters. The public events of these times, and the part taken in them by Mirabeau, are the subject of general history. He lived to see the constitution of 1789 established, but not to see its consequences, the destruction of the monarchy, the death of the king, and the ruin of all property. He was accused, as well as the duke of Orleans, of hiring the mob which attacked Versailles on the 5th and 6th of October, 1789; but with him was also acquitted by the tribunal of the Châtelet. The dominion of his eloquence in the national assembly had long been absolute, and on the 29th of January 1791, he was elected president. At the latter end of March, in the same year, he was seized by a fever, and died on the second of April. The talents of Mirabeau will not be doubted; the use he made of them will be long lamented, and would probably have been regretted by himself, had he lived only a few months longer; unless we may believe that with a secret attachment to monarchical government, he would have been able to exert an influence sufficient to prevent the excesses which followed his death.<sup>1</sup>

<sup>1</sup> Discours preliminaire, prefixed to his Works.

## MIRANDULA. See PICUS.

MIRÆUS (AUBERTUS), a learned German, was born at Brussels in 1573; and was first almoner and librarian of Albert, archduke of Austria. He was an ecclesiastic, and laboured all his life for the good of the church and of his country. He died in 1640. His works are, 1. "*Elogia illustrium Belgii scriptorum*," 1609, 4to. 2. "*Opera Historica et Diplomatica*." This is a collection of charters and diplomas, relating to the Low Countries. The best edition is that of 1724, 4 vols. in folio, by Foppens, who has made notes, corrections, and additions to it. 3. "*Rerum Belgicarum Chronicon*;" useful for the history of the Low Countries. 4. "*De rebus Bohemicis*," 12mo. 5. "*Bibliotheca Ecclesiastica*." 6. "*Vita Justi Lipsii*," &c. Penetration, and exactness in facts and citations, are usually esteemed the characteristics of this writer.<sup>1</sup>

MISSON (FRANCIS MAXIMILIAN), a distinguished lawyer, whose pleadings before the parliament of Paris in favour of the reformers, bear genuine marks of eloquence and ability, retired into England after the repeal of the edict of Nantes, where he became a strenuous assertor of the protestant religion. In 1687 and 1688, he went on his travels into Italy, in quality of governor to an English nobleman. An account of the country, and of the occurrences of the time in which he remained in it, was published at the Hague, in 3 vols. 12mo, under the title of "*A New Voyage to Italy*." L'abbe du Fresnoy, speaking of this performance, observes, "that it is well written; but that the author has shewn himself too credulous, and as ready to believe every insinuation to the disadvantage of the Roman catholics, as they generally are to adopt whatever can reflect disgrace upon the protestants." The translation of this work into the English language has been enlarged with many additions: the original has been several times reprinted. Addison, in his preface to his remarks on the different parts of Italy, says, that "Mons. Misson has written a more correct account of it, in general, than any before him, as he particularly excelled in the plan of the country, which he has given us in true and lively colours." He published, after his arrival in England, "*The Sacred Theatre at Cevennes*, or an account of Prophecies and Miracles performed in that part of Lan-

<sup>1</sup> Moreri.—Dict. Hist.

guædoc:" this was printed at London in 1707; and, according to the Roman catholic writers, is full of fanaticism and ridiculous stories. He also left behind him "The Observations and Remarks of a Traveller," in 12mo, published at the Hague, by Vanderburen. He died at London, Jan. 16, 1721.<sup>1</sup>

MISSY. See DE MISSY.

MITCHELL (SIR ANDREW), knight of the bath, and a distinguished ambassador at the court of Berlin, was the only child of the rev. William Mitchell, formerly of Aberdeen, but then one of the ministers of St. Giles's, commonly called the high church of Edinburgh. The time of his birth is not specified, but he is said to have been married in 1715, when very young, to a lady who died four years after in child-birth, and whose loss he felt with so much acuteness, as to be obliged to discontinue the study of the law, for which his father had designed him, and divert his grief by travelling, amusements, &c. This mode of life is said to have been the original cause of an extensive acquaintance with the principal noblemen and gentlemen in North Britain, by whom he was esteemed for sense, spirit, and intelligent conversation. Though his progress in the sciences was but small, yet no person had a greater regard for men of learning, and he particularly cultivated the acquaintance of the clergy, and professors of the university of Edinburgh. About 1736 he appears to have paid considerable attention to mathematics under the direction of the celebrated Maclaurin; and soon after began his political career, as secretary to the marquis of Tweeddale, who was appointed minister for the affairs of Scotland in 1741. He became also acquainted with the earl of Stair, and it was owing to his application to that nobleman that Dr. (afterwards sir John) Pringle, was in 1742 appointed physician to the British ambassador at the Hague.

Though the marquis of Tweeddale resigned the place of secretary of state, in consequence of the rebellion in 1745, yet Mr. Mitchell still kept in favour. He had taken care, during that memorable period, to keep up a correspondence with some eminent clergymen in Scotland, and from time to time communicated the intelligence he received; which assiduity was rewarded with a seat in the House of Commons in 1747, as representative for the burghs of

<sup>1</sup> Moreri.—Dict. Hist.

Bamff, Elgin, Cullen, Inverurie, and Kintore. In 1751 he was appointed his majesty's resident at Brussels, where, continuing two years, he in 1753 came to London, was created a knight of the bath, and appointed ambassador extraordinary and plenipotentiary at the court of Berlin. There, by his polite behaviour, and a previous acquaintance with marshal Keith, he acquired sufficient influence with his Prussian majesty to detach him from the French interest. This event involved the court of France in the greatest losses, arising not only from vast subsidies to the courts of Vienna, Petersburg, and Stockholm, but also from the loss of numerous armies. Sir Andrew generally accompanied the great Frederick through the course of his several campaigns, and when, on the memorable 12th of August, 1759, the Prussian army was totally routed by count Soltikoff, the Russian general, it was with difficulty that he could be prevailed upon to quit the king's tent, even while all was in confusion.

From a very recent writer, we have some account of his mode of living and general conduct while at Berlin, which was highly honourable to his sense and spirit. When he first arrived at Berlin, he had occasioned some perplexity to those who invited him to their houses, for he played no game of chance, so that his hosts constantly said to each other, "What shall we do with this Englishman, who never plays at cards?" In a short time, however, the contest was, who should leave the card-table to enjoy the conversation of sir Andrew Mitchell, whose understanding, they discovered, was no less admirable than the virtues of his character. His bon-mots came into circulation, and were long retailed. Thiebault has recorded a few which, as he says, explain rather his principles than his understanding. On one occasion that three English mails were due, the king said to him, at the levee, "Have you not the spleen, Mr. Mitchell, when the mail is thus delayed?"—"No, Sire, *not* when it is delayed, but often enough when it arrives duly." This alludes to his being frequently dissatisfied with his own court. During the seven years' war, in which, as we have already noticed, he constantly served immediately under Frederic, the English government had promised Frederic to send a fleet to the Baltic, for the protection of commerce, and to keep off the Swedes and Russians; but as this fleet never made its appearance, the Swedes were enabled to transport their army without in-

terruption to Pomerania, together with all the necessaries for its support, and the Russians conveyed provisions for their troops by sea, and laid siege to Colberg, &c. All this could not fail to give umbrage to Frederic, and he incessantly complained to sir Andrew, who found himself embarrassed what reply to make. At length the ambassador, who had before been daily invited to dine with the king, received no longer this mark of attention; the generals, meeting him about the king's hour of dinner, said to him, "It is dinner-time, M. Mitchell."—"Ah! gentlemen," replied he, "no fleet, no dinner!" This was repeated to Frederic, and the invitations were renewed. Frederic in his fits of ill-humour was known to exercise his wit even at the expence of his allies; and the English minister at home expressed to sir Andrew Mitchell a wish that he would include some of these splenetic effusions in his official dispatches. Sir Andrew, however, in reply, stated the distinction between such kind of intelligence, and that which properly belonged to his office; and the application was not repeated, by which he was saved from the disgrace, for such he considered it, of descending to the littlenesses of a mere gossip and tale-bearer. We shall only add one more repartee of sir Andrew Mitchell, because, if we mistake not, it has been repeated as the property of other wits. After the affair of Port Mahon, the king of Prussia said to him, "You have made a bad beginning, M. Mitchell. What! your fleet beaten, and Port Mahon taken in your first campaign! The trial in which you are proceeding against your admiral Byng is a bad plaster for the malady. You have made a pitiful campaign of it; this is certain."—"Sire, we hope, with God's assistance, to make a better next year."—"With *God's* assistance, say you, Sir? I did not know you had such an ally."—"We rely much upon him, though he costs us less than our other allies."

In 1765, sir Andrew came over to England for the recovery of his health, which was considerably impaired, and after spending some time at Tunbridge Wells, returned in March 1766 to Berlin, where he died Jan. 28, 1771. The court of Prussia honoured his funeral with their presence, and the king himself, from a balcony, is said to have beheld the procession with tears.<sup>1</sup>

<sup>1</sup> St. James's Chronicle, Feb. 1771.—Thiebault's Original Anecdotes of Frederic II. vol. II. p. 27, &c.

MITCHELL (JOSEPH), was the son of a stone-cutter in North-Britain, and was born about 1684. Cibber tells us that he received an university education while he remained in that kingdom, but does not specify where. He quitted his own country, however, and repaired to London, with a view of improving his fortune. Here he got into favour with the earl of Stair and sir Robert Walpole; on the latter of whom he was for great part of his life almost entirely dependent. He received, indeed, so many obligations from that open-handed statesman, and, from a sense of gratitude which seems to have been strongly characteristic of his disposition, was so zealous in his interest, that he was distinguished by the title of "Sir Robert Walpole's poet." Notwithstanding this valuable patronage, his natural dissipation of temper, his fondness for pleasure, and eagerness in the gratification of every irregular appetite, threw him into perpetual distresses, and all those uneasy situations which are the inevitable consequences of extravagance. Nor does it appear that, after having experienced, more than once, the fatal effects of those dangerous follies, he thought of correcting his conduct at a time he had it in his power: for when, by the death of his wife's uncle, several thousand pounds devolved to him, instead of discharging those debts which he had already contracted, he lavished the whole away, in the repetition of his former follies. As to the particulars of his history, there are not many on record, for his eminence in public character not rising to such an height as to make the transactions of his life important to strangers, and the follies of his private behaviour inducing those who were intimate with him, rather to conceal than publish his actions, there is a cloud of obscurity hanging over them, which is neither easy, nor indeed much worth while, to withdraw from them. His genius was of the third or fourth rate, yet he lived in good correspondence with most of the eminent wits of his time \*, particularly with Aaron Hill, who on a particular occasion finding himself unable to relieve him by pecuniary assistance, presented him with the profits and reputation also of a successful dramatic piece, in one act,

\* His correspondence with Thomson must be excepted. Cibber informs us that as soon as "Winter" was published, Thomson presented a copy to Mitchell, who gave him his opinion of it in the following couplet:

"Beauties and faults so thick lie  
scatter'd here,  
Those I could read, if these were  
not so near."

To this Thomson answered,



entitled "The Fatal Extravagance." It was acted and printed in Mitchell's name; but he was ingenuous enough to undeceive the world with regard to its true author, and on every occasion acknowledged the obligations he lay under to Hill. The dramatic pieces, which appear under this gentleman's name are, 1. "The Fatal Extravagance, a tragedy," 1721, 8vo. 2. "The Fatal Extravagance, a tragedy, enlarged," 1725, 12mo. 3. "The Highland Fair, ballad opera," 1731, 8vo. The latter of these is really Mitchell's, and is not without merit. This author died Feb. 6, 1738; and Cibber gives the following character of him: "He seems to have been a poet of the third rate; he has seldom reached the sublime; his humour, in which he more succeeded, is not strong enough to last; his versification holds a state of mediocrity; he possessed but little invention; and if he was not a bad rhimester, he cannot be denominated a fine poet, for there are but few marks of genius in his writings." His poems were printed 1729, in 2 vols. 8vo.<sup>1</sup>

MITTARELLI (JOHN BENEDICT), a learned monk and historian of the order of the Camaldoli, was born at Venice Sept. 10, 1708, and after a course of study, during which he distinguished himself by arduous application, and acquired the fame of great learning, he became, in 1732, professor of philosophy and theology in the monastery of St. Michael at Venice. Being also appointed master of the novices, he remained in that office until 1747, when he removed to Faenza, as chancellor of his order. Here he first began to form the plan and collect materials for his celebrated work, the "*Annales Camaldulenses*," in which he had the assistance of father Anselm Costadoni. In 1756 he was chosen abbé of his order in the state of Venice, and became, of course, head of the monastery of St. Michael. In 1764 he was appointed general of his order, and went to Rome, where he was received with every mark of respect by pope Clement XIII. He died at St. Michael's Aug. 14, 1777. His annals were published

"Why all not faults, injurious Mitchell? why

\* Appears one beauty to thy blasted eye?

Damnation worse than thine, if worse can be,

Is all I ask and all I want from thee."

Upon a friend's remonstrating to Mr. Thomson, that the expression of "blasted eye" would look like a personal reflection, as Mitchell really had that misfortune, he changed the epithet, perhaps not much for the better, into *blasting*.

CIBBER'S Life of Thomson.

<sup>1</sup> Biog. Dram.—Cibber's Lives.

in 1773, under the title of "*Annales Camaldulenses ordinis S. Benedicti ab anno 907 ad annum 1764, &c.*" Venice, 9 vols. fol. His other works were, 1. "*Memorie del monistero della santissima Trinita in Faenza*," Faenza, 1749. 2. "*Ad scriptores rerum Italicarum Cl. Muratorii accessiones historicæ Faventinæ*," &c. Venice, 1771. 5. "*De litteratura Faventinorum, sive de viris doctis, et scriptoribus urbis Faventinæ (Faenza), appendix ad accessiones hist. Faventinas*," Venice, 1775. 6. "*Bibliotheca codicum manuscriptorum monasterii S. Michaelis Veneriarum, cum appendice librorum impressorum seculi XV.*" *ibid.* 1779, fol.<sup>1</sup>

MOINE (FRANCIS LE), an ingenious French painter, born at Paris about 1688, was the pupil of Galloche. Though born without the least traces of a genius for painting, it is incredible what lengths his perseverance, and continual reflections on the theory and practice of his art, carried him. His manner of designing was never correct, but it was pleasing; and the heads of his women remarkably graceful. His best pictures are, the nativity at S. Roche; a transfiguration; the flight into Egypt; a St. John in the desert at St. Eustace's; the assumption of the virgin, in fresco, at St. Sulpice; the conversion of St. Paul at St. Germain-des-Près; the apotheosis of Hercules at Versailles, the saloon of which he was four years in painting, and, for reward, the king granted him a pension of 3000 livres. The end of his days was tarnished by the crime of suicide, which he committed in a melancholy fit June 4, 1737, aged 49 years.<sup>2</sup>

MOINE (STEPHEN LE), a very learned French minister of the Protestant religion, was born at Caen in 1624. He became extremely skilled in the Greek, Latin, and Oriental tongues, and professed divinity with high reputation at Leyden, in which city he died in 1689. Several dissertations of his are printed together, and entitled "*Varia sacra*," in 2 vols. 4to; besides which, he wrote other works.<sup>3</sup>

MOINE (PETER LE), a French poet, born at Chaumon in Bassigny in 1602, was admitted into the society and confidence of the Jesuits, and is said to have been the first Jesuit of France who acquired any fame by writing poetry in his native language. He was not, however, a poet of the first order; he was rather a college student, possessed

<sup>1</sup> Fabroni Vitæ Italor. vol. V.—Dict. Hist.

<sup>2</sup> Argenville, vol. IV.

<sup>3</sup> Moreri.—Dict. Hist.

of an ardent imagination, but devoid of taste; who, instead of restraining the hyperbolical flights of his genius, indulged them to the utmost. His greatest work was "*Saint Louis, ou la Couronne reconquise sur les Infidelles*," an epic poem, in eighteen books. Boileau being asked his opinion of him, answered, "that he was too wrong-headed to be much commended, and too much of a poet to be strongly condemned." He wrote many other poems of a smaller kind, and several works in prose, on divinity, and other subjects. He died at Paris, the 22d of Aug. 1672.<sup>1</sup>

MOIVRE. See DE MOIVRE.

MOKET (RICHARD), warden of All Souls college, Oxford, was born in 1578 in Dorsetshire, and educated first at Brasenose college, whence in 1599 he was elected a fellow of All Souls, being then four years standing in the degree of B. A. Afterwards he took his master's degree, and entered into holy orders. He became domestic chaplain to archbishop Abbot, and in Dec. 1610 was instituted to the rectory of St. Clement's, Eastcheap, which he resigned in December following. In 1611 he was made rector of St. Michael, Crooked-lane, but resigned it in June 1614, in consequence of having been in April preceding, elected warden of All Souls, on which occasion he took his degree of D. D. He held afterwards the rectory of Monks Risborow, in the county of Buckingham, and of Newington, near Dorchester, in Oxfordshire. He was one of the king's commissioners in ecclesiastical affairs, and died July 5, 1618, in the fortieth year of his age. Wood seems to insinuate that his death was hastened by the treatment his work received. This was a folio published at London in 1616, containing a Latin translation of the Liturgy, Catechisms, 39 articles, ordination book, and doctrinal points extracted from the homilies, to which he added, also in Latin, a treatise "*de politia ecclesiæ Anglicanæ*." The design of this publication was to recommend the formularies and doctrines of the Church of England to foreign nations; but, according to Wood, there was such a leaning towards "Calvin's Platform," that the work was not only called in, but ordered to be publicly burnt. Heylin, who speaks highly of the author's character and good intentions, thinks that the true cause of this work being so disgraced was, that in translating the 20th article, he omitted the first

<sup>1</sup> Moreri.—Dict. Hist.

clause concerning the power of the church to decree rites and ceremonies, &c. His treatise "*De Politia*" was reprinted at London in 1683, 8vo, but the former edition we conceive is of rare occurrence, as we do not find it in the Bodleian or Museum catalogues.<sup>1</sup>

MOLA (PETER FRANCIS), an eminent painter, was, according to some, born at Coldra, and to others, at Lugano, 1609. He was at first the disciple of Cesari d'Arpino, but formed a style of his own, selected from the principles of Albani and Guercino. He never indeed arrived at the grace of the former, but he excelled him in vigour of tint, in variety of invention, in spirited and resolute execution. He had studied colour with intense application at Venice, and excelled in fresco and in oil. Of the many pictures with which he enriched the churches and palaces of Rome, that of Joseph recognised by his brothers, on the Quirinal, is considered as the most eminent. If Mola possessed a considerable talent for history, he was a genius in landscape: his landscape every where exhibits in the most varied combination, and with the most vigorous touch, the sublime scenery of the territory in which he was born. His predilection for landscape was such, that in his historic subjects it may often be doubted which is the principal, the actors or the scene; a fault which may be sometimes imputed to Titian himself. In many of Mola's gallery-pictures, the figures have been ascribed to Albano. He reared three disciples, Antonio Gherardi of Rieti, who after his death entered the school of Cortona, and distinguished himself more by facility than elegance of execution; Gia. Batista Boncuore of Rome, a painter at all times of great effect, though often somewhat heavy; and Giovanni Bonati of Ferrara, called Giovannino del Pio, from the protection of that cardinal, who painted three altar-pieces of consideration at Rome, but died young. Mola died in 1665, aged fifty-six. He had a brother, JOHN BAPTIST, who was born in 1620, and also learned the art of painting in the school of Albani. He proved a very good painter in history, as well as in landscape; but was far inferior to his brother, in style, dignity, taste, and colouring. In his manner he had more resemblance to the style of Albani, than to that of his brother; yet his figures are rather hard and dry, and want the mellowness of the

<sup>1</sup> Heylin's *Life of Laud*, p. 79—*Ath. Ox.* vol. I.—*Wood's Colleges and Halls*.

master. However, there are four of his pictures in the Palazzo Salviati, at Rome, which are universally taken for the hand of Albani.<sup>1</sup>

MOLESWORTH (ROBERT), viscount Molesworth of Swodes in Ireland, an eminent statesman and polite writer, was descended from a family, anciently seated in the counties of Northampton and Bedford in England; but his father having served in the civil wars in Ireland, settled afterwards in Dublin, where he became an eminent merchant, and died in 1656, leaving his wife pregnant with this only child, who raised his family to the honours they now enjoy. He was born in Dec. at Dublin, and bred in the college there; and engaged early in a marriage with a sister of Richard earl of Bellamont, who brought him a daughter in 1677. When the prince of Orange entered England in 1688, he distinguished himself by an early and zealous appearance for the revolution, which rendered him so obnoxious to king James, that he was attainted, and his estate sequestered by that king's parliament, May 2, 1689. But when king William was settled on the throne, he called this sufferer, for whom he had a particular esteem, into his privy council; and, in 1692, sent him envoy extraordinary to the court of Denmark. Here he resided above three years, till, some particulars in his conduct disoblighing his Danish majesty, he was forbidden the court. Pretending business in Flanders, he retired thither without any audience of leave, and came from thence home: where he was no sooner arrived, than he drew up "An Account of Denmark;" in which he represented the government of that country as arbitrary and tyrannical. This piece was greatly resented by prince George of Denmark, consort to the princess, afterwards queen Anne; and Scheel, the Danish envoy, first presented a memorial to king William, complaining of it, and then furnished materials for an answer, which was executed by Dr. William King. From King's account it appears, that Molesworth's offence in Denmark was, his boldly pretending to some privileges, which, by the custom of the country, are denied to every body but the king; as travelling the king's road, and hunting the king's game: which being done, as is represented, in defiance of opposition, occasioned the

<sup>1</sup> Pilkington, by Fuseli.—Strutt's Dict.—Argenville, vols. II. and IV.—Dict. Hist. in which it is denied that John Baptist was the brother of Peter Francis.

rupture between the envoy and that court. If this allegation have any truth, the fault lay certainly altogether on the side of Molesworth; whose disregard of the customs of the country to which he was sent, cannot be defended.

In the mean time his book was well received by the public, reprinted thrice (and as lately as 1758), and translated into several languages. The spirit of it was particularly approved by the earl of Shaftesbury, author of the "Characteristics;" who from thence conceived a great esteem for him, which afterwards ripened into a close friendship. Molesworth's view in writing the "Account of Denmark," is clearly intimated in the preface, where he plainly give us his political, as well as his religious creed. He censures very severely the clergy in general, for defending the revolution upon any other principles than those of resistance, and the original contract, which he maintains to be the true and natural basis of the constitution; and that all other foundations are false, nonsensical, rotten, derogatory to the then present government, and absolutely destructive to the legal liberties of the English nation. As the preservation of these depends so much upon the right education of youth in the universities, he urges, also, in the strongest terms, the absolute necessity of purging and reforming those, by a royal visitation: so that the youth may not be trained up there, as he says they were, in the slavish principles of passive obedience and *jus divinum*, but may be instituted after the manner of the Greeks and Romans, who in their academies recommended the duty to their country, the preservation of the law and public liberty: subservient to which they preached up moral virtues, such as fortitude, temperance, justice, a contempt of death, &c. sometimes making use of pious cheats, as Elysian fields, and an assurance of future happiness, if they died in the cause of their country; whereby they even deceived their hearers into greatness. This insinuation, that religion is nothing more than a pious cheat, and an useful state-engine, together with his pressing morality as the one thing necessary, without once mentioning the Christian religion, could not but be very agreeable to the author of the "Characteristics." In reality, it made a remarkably strong impression on him, as we find him many years after declaring, in a letter to our author, in these terms: "You have long had my heart, even before I knew you personally. For the holy and truly pious man, who re-

vealed the greatest of mysteries : he who, with a truly generous love to mankind and his country, pointed out the state of Denmark to other states, and prophesied of things highly important to the growing age : he, I say, had already gained me as his sworn friend, before he was so kind as to make friendship reciprocal, by his acquaintance and expressed esteem. So that you may believe it no extraordinary transition in me, from making you in truth my oracle in public affairs, to make you a thorough confidant in my private." This private affair was a treaty of marriage with a relation of our author ; and though the design miscarried, yet the whole tenor of the letters testifies the most intimate friendship between the writers.

Molesworth served his country in the House of Commons in both kingdoms, being chosen for the borough of Swodes in Ireland, and for those of Bodmyn, St. Michael, and East Retford in England ; his conduct in the senate being always firm and steady to the principles he embraced. He was a member of the privy-council to queen Anne, till the latter end of her reign ; when, party running high, he was removed from the board in Jan. 1713. This was upon a complaint against him from the lower house of convocation, presented Dec. 2, by the prolocutor, to the House of Peers, charging him with speaking these words, in the hearing of many persons : " They that have turned the world upside down, are come hither also ;" and for affronting the clergy in convocation, when they presented their address to lord chancellor Phipps. Steele's " Crisis" was written partly in vindication of Molesworth, and severely animadverted upon by Swift in his " Public Spirit of the Whigs." But as Molesworth constantly asserted, and strenuously maintained the right of succession in the house of Hanover, George I. on the forming of his privy-council in Ireland, made him a member of it, Oct. 9, 1714, and the next month a commissioner of trade and plantations. His majesty also advanced him to the peerage of Ireland in 1716, by the title of Baron of Philipstown, and viscount Molesworth of Swodes. He was fellow of the Royal Society ; and continued to serve his country with indefatigable industry, till the two last years of his life : when, perceiving himself worn out with constant application to public affairs, he passed these in a studious and learned retirement. His death happened on May 22, 1725, at his seat at Breckenstown, in the county of Dublin. He had

a seat also in England, at Edlington, near Tickill, in Yorkshire. By his will he devised 50*l.* towards building a church at Philipstown. He had by his wife seven sons and four daughters; one of whom, Mary, married to Mr. Monk, an Irish gentleman, acquired some reputation as the authoress of poems published after her death, in 1715, by her father, under the title of "*Marinda, Poems and Translations upon several occasions.*" See MONK hereafter.

Besides his "*History of Denmark,*" he wrote an "*Address to the House of Commons\**," for the encouragement of agriculture; "*Considerations for promoting Agriculture,*" Dublin, 1723; and "*A Letter relating to the Bill of Peerage,*" 1719. He translated "*Franco-Gallia,*" a Latin treatise of the civilian Hottoman, giving an account of the free state of France, and other parts of Europe, before the loss of their liberties. The second edition of this work, with additions, and a new preface by the translator, came out in 1721, 8vo. He is likewise reputed the author of several tracts, written with great force of reason and masculine eloquence, in defence of his ideas of the constitution of his country, and the common rights of mankind: and it is certain, that few men of his fortune and quality were more learned, or more highly esteemed by men of learning. In the printed correspondence between Locke and Molyneux, there are letters which shew the high regard those gentlemen had for him.<sup>1</sup>

MOLIERE (JOHN BAPTIST, POCQUELIN DE), the celebrated comic writer of France, whose original name was Pocquelin, was born at Paris about 1620. He was both son and grandson to valets de chambres on one side, and *tapisseries* on the other, to Louis XIII. and was designed for the latter business, that of a domestic upholsterer, whose duty was to take care of the furniture of the royal apartments. But the grandfather being very fond of the boy, and at the same time a great lover of plays, used to take him often with him to the hôtel de Bourgogne; which presently roused up Moliere's natural genius and taste for dramatic representations, and created in him such a disgust to

\* See some remarks on this in Swift's "*Arguments against enlarging the power of bishops in letting leases.*"—Works, vol. V. edit. by Mr. Nichols, 1801, p. 287. Swift addressed the Drapier's Letter V. to lord Molesworth. See vol. IX. But Swift's opinion of him was not uniform. See vol. XVI. p. 227.

<sup>1</sup> Biog. Brit.—Lodge's Peerage.—Park's edition of the Royal and Noble Authors, vol. V. where are notices of the two succeeding peers of the same family.



his intended employment, that at last his father consented to let him study under the Jesuits, at the college of Clermont. During the five years that he resided here, he made a rapid progress in the study of philosophy and polite literature, and, if we mistake not, acquired even now much insight into the varieties of human character. He had here also an opportunity of contracting an intimate friendship with Chapelle, Bernier, and Cyrano. Chapelle, with whom Bernier was an associate in his studies, had the famous Gassendi for his tutor, who willingly admitted Moliere to his lectures, as he afterwards also admitted Cyrano. When Louis XIII. went to Narbonne, in 1641, his studies were interrupted: for his infirm father, not being able to attend the court, Moliere was obliged to go there to supply his place. This, however, he quitted on his father's death; and his passion for the stage, which had induced him first to study, revived more strongly than ever. Some have said, that he for a time studied the law, and was admitted an advocate. This seems doubtful; but, if true, he soon yielded to those more lively pursuits which made him the restorer of comedy in France, and the coadjutor of Corneille, who had rescued the tragic Muse from barbarism. The taste, indeed, for the drama, was much improved in France, after cardinal de Richelieu granted a peculiar protection to dramatic poets. Many little societies now made it a diversion to act plays in their own houses; in one of which, known by the name of "The illustrious Theatre," Moliere entered himself; and it was then, in conformity to the example of the actors of that time, that he changed his name of Pocquelin for that of Moliere, which he retained ever after. What became of him from 1648 to 1652 we know not, this interval being the time of the civil wars, which caused disturbances in Paris; but it is probable, that he was employed in composing some of those pieces which were afterwards exhibited to the public. La Bejart, an actress of Champagne, waiting, as well as he, for a favourable time to display her talents, Moliere was particularly kind to her; and as their interests became mutual, they formed a company together, and went to Lyons in 1653, where Moliere produced his first play, called "L'Etourdi," or the Blunderer, and appeared in the double character of author and actor. This drew almost all the spectators from the other company of comedians, which was settled in that town; some

of which company joined with Moliere, and followed him to Beziers in Languedoc, where he offered his services to the prince of Conti, who gladly accepted them, as he had known him at college, and was among the first to predict his brilliant career on the stage. He now received him as a friend; and not satisfied with confiding to him the management of the entertainments which he gave, he offered to make him his secretary, which the latter declined, saying, "I am a tolerable author, but I should make a very bad secretary." About the latter end of 1657, Moliere departed with his company for Grenoble, and continued there during the carnival of 1658. After this he went and settled at Rouen, where he staid all the summer; and having made some journeys to Paris privately, he had the good fortune to please the king's brother, who, granting him his protection, and making his company his own, introduced him in that quality to the king and queen-mother. That company began to appear before their majesties and the whole court, in Oct. 1658, upon a stage erected on purpose, in the hall of the guards of the Old Louvre; and were so well approved, that his majesty gave orders for their settlement at Paris. The hall of the Petit Bourbon was granted them, to act by turns with the Italian players. In 1663, Moliere obtained a pension of a thousand livres: and, in 1665, his company was altogether in his majesty's service. He continued all the remaining part of his life to give new plays, which were very much and very justly applauded: and if we consider the number of works which he composed in about the space of twenty years, while he was himself all the while an actor, and interrupted, as he must be, by perpetual avocations of one kind or other, we cannot fail to admire the quickness, as well as fertility of his genius; and we shall rather be apt to think with Boileau, "that rhyme came to him," than give credit to some others, who say he "wrote very slowly."

His last comedy was "*Le malade imaginaire*," or *The Hypochondriac*; and it was acted for the fourth time, Feb. 17, 1673. Upon this very day Moliere died; and the manner of his death, as it was first reported, must have been extraordinary, if true. The chief person represented in "*Le malade imaginaire*," is a sick man, who, upon a certain occasion, pretends to be dead. Moliere represented that person, and consequently was obliged, in one of his scenes, to act the part of a dead man. The report,

therefore, was that he expired in that part of the play, and the poets took hold of this incident to show their wit, in a variety of jeux d'esprit, as if it had been a legitimate subject for jesting. The only decent lines on this occasion were the following, evidently written by some person of a graver character :

“ Roscius hic situs est tristi Molierus in urna,  
Cui genus humanum ludere, ludus erat.  
Dum ludit mortem, mors indignata jocantem  
Corripit, & mimum fingere sæva negat.”

But, according to the best accounts, Moliere was indisposed before the performance of the play. His wife, and Baron the actor, urged him to take some care of himself, and not to perform that day. “ And what then,” said he, “ is to become of my poor performers? I should reproach myself if I neglected them a single day.”—The exertions which he made to go through his part, produced a convulsion, followed by a vomiting of blood, which suffocated him some hours after, in the fifty-third year of his age. The king was so extremely affected with the loss of him, that, as a new mark of his favour, he prevailed with the archbishop of Paris not to deny his being interred in consecrated ground. As Moliere had gained himself many enemies, by ridiculing the folly and knavery of all orders of men, and particularly by exposing the hypocrites of the ecclesiastical order, and the bigots among the laity, in his celebrated comedy, the “ Tartuffe\*,” they therefore took the advantage of this play, to stir up Paris and the court against its author; and if the king had not interposed, he had then fallen a sacrifice to the indignation of the clergy. The king, however, stood his friend now he was dead; and the archbishop, through his majesty’s intercession, permitted him to be buried at St. Joseph’s, which was a chapel of ease to the parish church of St. Eustace.

It is related that Moliere read his comedies to an elderly female servant, named Laforet, and when he perceived that the passages which he intended to be humorous and laughable had no effect upon her, he altered them. He

\* This comedy was suppressed by the interest of the ecclesiastics, after it had been acted a few nights, although at the same time, a very profane farce was permitted to have a long run. When Louis XIV. expressed to the

prince of Condé, his wonder at the different fates of these two pieces, and asked the reason of it, the prince answered; “ In the farce, religion only is ridiculed; but Moliere, in the ‘Tartuffe,’ has attacked even the priests.”

required the players also to bring their children to the rehearsals, that he might form his opinion of different passages from the natural expressions of their emotions. Moliere, who diverted himself on the theatre by laughing at the follies of mankind, could not guard against the effects of his own weakness. Seduced by a violent passion for the daughter of La Bejart, the actress, he married her, and was soon exposed to all the ridicule with which he had treated the husbands who were jealous of their wives. Happier in the society of his friends, he was beloved by his equals, and courted by the great. Marshal de Vivonne, the great Condé, and even Lewis XIV. treated him with that familiarity which considers merit as on a level with birth. These flattering distinctions neither corrupted his understanding nor his heart. A poor man having returned him a piece of gold which he had given him by mistake, "In what a humble abode," he exclaimed, "does Virtue dwell! Here, my friend, take another." When Baron informed him of one of his old theatrical companions whom extreme poverty prevented from appearing, Moliere sent for him, embraced him, and to words of consolation added a present of twenty pistoles and a rich theatrical dress. When he was in the height of his reputation, Racine, who was just then come from Languedoc, and was scarcely known in Paris, went to see him, under pretence of consulting him about an ode which he had just finished. Moliere expressed such a favourable opinion of the ode, that Racine ventured to shew him his first tragedy, founded on the martyrdom of Theagenes and Chariclea, as he had read it in the Greek romance: Moliere, who had an honest consciousness of superiority, which exalted him above envy, was not sparing either of praise or of counsel. His liberality carried him still farther: he knew that Racine was not in easy circumstances, and therefore lent him a hundred louis-d'ors; thinking it a sufficient recompence to have the honour of producing a genius to the public, which, he foresaw, would one day be the glory of the stage.

The French have very justly placed Moliere at the head of all their comic authors. There is, indeed, no author, in all the fruitful and distinguished age of Lewis XIV. who has attained a higher reputation, or who has more nearly reached the summit of perfection in his own art, according to the judgment of all the French critics. Voltaire boldly pronounces him to be the most eminent comic poet of any

age or country ; nor, perhaps, is this the decision of mere partiality ; for, upon the whole, who deserves to be preferred to him ? When Louis XIV. insisted upon Boileau's telling him who was the most *original* writer of his time, he answered, Moliere ! Moliere is always the satirist only of vice or folly. He has selected a great variety of ridiculous characters peculiar to the times in which he lived, and he has generally placed the ridicule justly. He possessed strong comic powers ; he is full of mirth and pleasantry ; and his pleasantry is always innocent. His comedies in verse, such as his "Misanthrope" and "Tartuffe," are a kind of dignified comedy, in which vice is exposed, in the style of elegant and polished satire. His verses have all the flow and freedom of conversation, yet he is said to have passed whole days in fixing upon a proper epithet or rhyme. In his prose comedies, though there is abundance of ridicule, yet there is never any thing to offend a modest ear, or to throw contempt on sobriety and virtue. Together with those high qualities, Moliere has also some defects, which Voltaire, though his professed panegyrist, candidly admits. He is acknowledged not to be happy in the unravelling of his plots. Attentive more to the strong exhibition of characters, than to the conduct of the intrigue, his unravelling is frequently brought on with too little preparation, and in an improbable manner. In his verse comedies, he is sometimes not sufficiently interesting, and too full of long speeches ; and in his risible pieces in prose, he is censured for being too farcical. Few writers, however, if any, ever possessed the spirit, or attained the true end of comedy, so perfectly, upon the whole, as Moliere. His "Tartuffe," in the style of grave comedy, and his "Avare," in the gay, are accounted his two capital productions.

At the time of his death, Moliere was intended for a vacant place in the French academy. More than a century afterwards the academicians placed his bust in their hall, the gift of D'Alembert, and from the many inscriptions proposed, the following was adopted :

"Rien ne manque a sa gloire, il manquoit a la notre."

And when the place of his interment was lately pulled down, his remains were removed to the garden of the Museum, and placed among the honorary monuments there, in 1799.

Of the numerous editions of Moliere, the French bibliographers point out, as the best, that by Bret, 1773, 6 vols. 8vo, with the engravings of the younger Moreau, and a splendid one by Didot, 1792, 6 vols. 4to.<sup>1</sup>

MOLIERES (JOSEPH PRIVAT DE), born in 1677, of a noble and ancient family at Tarascon, entered among the fathers of the oratory, and was pupil to Malebranche. Quitting the oratory, after that celebrated philosopher's death, he devoted himself wholly to physic and mathematics, in which he acquired great skill, and was appointed professor of philosophy at the royal college in 1723, and afterwards member of the academy of sciences, in 1729. His principal work is "Philosophical Lectures," 4 vols. 12mo, in which he explains the laws, mechanism, and motions of the celestial vortices, in order to demonstrate the possibility and existence of them in the system of the Plenum; his system is that of Descartes, but corrected by Newton's principles. He also left "Mathematical Lectures," 12mo, very incorrectly printed; and "La premiere partie des Elémens de Géométrie," 12mo. In his temper he shewed very little of the philosopher. In the maintenance of his principles he could bear no contradiction; and when some of his positive assertions provoked the smiles of the academicians, he fell into violent passions, and on one occasion this irritation was so great, as to bring on a fever, of which he died, May 12, 1742. In other respects his character was amiable; but, like some other mathematicians, he was liable in his studies to such absence of mind, as to appear almost wholly insensible to surrounding objects, and this infirmity becoming known, he was made the subject of depredations. A shoe-black, once finding him profoundly absorbed in a reverie, contrived to steal the silver buckles from his shoes, replacing them with iron ones. At another time, while at his studies, a villain broke into the room in which he was sitting, and demanded his money; Molieres, without rising from his studies, or giving any alarm, coolly shewed him where it was, requesting him, as a great favour, that he would not derange his papers.<sup>2</sup>

MOLINA (LEWIS), born of a noble family at Cuença, entered the Jesuits' order, 1553, at the age of eighteen, and taught theology with reputation during twenty years in the university of Eboræ. He died October 12, 1660, at

<sup>1</sup> Moreri.—Dict. Hist.—Warton's Essay on Pope.—Blair's Lectures.

<sup>2</sup> Moreri.—Dict. Hist.

Madrid, aged sixty-five. His principal works are, Commentaries on the first part of the Summary of St. Thomas, in Latin, a large treatise "De Justitia et Jure," a book on "The Concordance of Grace and Free-will," printed at Lisbon, 1588, 4to; in Latin, which ought to have at the end an appendix, printed in 1589. It is an apology from Molina against those who called some propositions in his book heretical, and this last work was what divided the Dominicans and the Jesuits into Thomists, and Molinists, and raised the famous disputes about grace and predestination. Molina's object was to shew that the operations of divine grace were entirely consistent with the freedom of human will; and he introduced a new kind of hypothesis to remove the difficulties attending the doctrines of predestination and liberty, and to reconcile the jarring opinions of Augustinians, Thomists, Semi-Pelagians, and other contentious divines. Molina affirmed, that the decree of predestination to eternal glory was founded upon a previous knowledge and consideration of the merits of the elect; that the grace from whose operation these merits are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances, in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious. The kind of prescience, denominated in the schools *scientia media*, is that foreknowledge of future contingents, that arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence which these circumstances and objects must have on their actions.

In order to put an end to these contentions, pope Clement VIII. instituted the celebrated congregation De Auxiliis, in 1597; but after several assemblies of counsellors and cardinals, in which the Dominicans and Jesuits disputed contradictorily during nine years before the pope and the court of Rome, the affair was still undecided. Pope Paul V. under whom these disputes had been continued, at length published a decree, Aug. 31, 1607, forbidding the parties to defame or censure each other, and enjoining the superiors of both orders to punish those severely who should disregard this prohibition.<sup>1</sup>

<sup>1</sup> Dupin.—Mosheim.

MOLINÆUS. See MOULIN.

MOLINET (CLAUDE DU), regular canon and procurator-general of the congregation of St. Genevieve, and one of the most learned antiquaries of the seventeenth century, was born in 1620, at Châlons sur Marne, of a noble and ancient family. He collected a large cabinet of curiosities, and placed the library of St. Genevieve at Paris in the state which has rendered it so celebrated. He died September 2, 1687, aged sixty-seven. His principal works, are, an edition of the "Epistles of Stephen, bishop of Tournay," with learned notes; "History of the Popes by Medals," from Martin V. to Innocent XI. 1679, folio, Latin; "Reflexions sur l'origine et l'antiquité des Chanoines séculiers et réguliers," 4to; "Dissertation sur la Mitre des Anciens;" another "Dissertation sur une Tête d'Isis," &c.; "Le Cabinet de la Bibliothèque de Ste. Geneviève," 1692, folio, a curious book. He was the author also of some dissertations in the literary Journals, and left several MSS. on subjects of history and antiquities. He was a man of vast research; but, as his countrymen say, he was "plus rempli d'erudition que de critique," and certainly in some cases took little pains to discriminate between the true and the fabulous.<sup>1</sup>

MOLINOS (MICHAEL), a Spanish priest, and by some reckoned the founder of the sect of Quietists, was born in the diocese of Saragossa in 1627, and appears to have resided mostly at Rome, where his ardent piety and devotion procured him a considerable number of disciples of both sexes. In 1675 he published his "Spiritual Guide," written in Spanish, which was honoured with the encomiums of many eminent personages, and was republished in Italian in several places, and at last at Rome in 1681. It was afterwards translated into French, Dutch, and Latin (the last by professor Franke at Halle in 1687), and passed through several editions in France, Holland, and Italy. It was at Rome, however, where its publication in 1681 alarmed the doctors of the church. The principles of Molinos, which, Mosheim remarks, have been very differently interpreted by his friends and enemies, amount to this, that the whole of religion consists in the perfect tranquillity of a mind removed from all external and finite things, and centered in God, and in such a pure love of the Su-

<sup>1</sup> Biog. Univ. art. Dumolinet.—Moréri.—Dict. Hist.



preme Being, as is independent of all prospect of interest or reward ; or, in other words, " the soul, in the pursuit of the supreme good, must retire from the reports and gratifications of sense, and, in general, from all corporeal objects, and, imposing silence upon all the motions of the understanding and will, must be absorbed in the Deity." Hence the denomination of *Quietists* was given to the followers of Molinos ; though that of *Mystics*, which was their vulgar title, was more applicable, and expressed their system with more propriety, the doctrine not being new, but rather a digest of what the ancient mystics had advanced in a more confused manner. For this, however, Molinos was first imprisoned in 1685, and notwithstanding he read a recantation about two years afterwards, was sentenced to perpetual imprisonment, from which he was released by death in 1696. Madame Guyon was among the most distinguished of his disciples, and herself no inconsiderable supporter of the sect of Quietists.<sup>1</sup>

MOLLOY (CHARLES, esq.), descended from a very good family in the kingdom of Ireland, was born in the city of Dublin, and received part of his education at Trinity college there, of which he afterwards became a fellow. At his first coming to England he entered himself of the Middle Temple, and was supposed to have had a very considerable hand in the writing of a periodical paper, called "Fog's Journal," and afterwards to have been the principal writer of another well-known paper, entitled "Common Sense." All these papers give testimony of strong abilities, great depth of understanding, and clearness of reasoning. Dr. King was a considerable writer in the latter, as were lords Chesterfield and Lyttelton. Our author had large offers made him to write in defence of sir Robert Walpole, but these he rejected : notwithstanding which, at the great change in the ministry in 1742, he was entirely neglected, as well as his fellow-labourer Amherst, who conducted "The Craftsman." Mr. Molloy, however, having married a lady of fortune, was in circumstances which enabled him to treat the ingratitude of his patriotic friends with the contempt it deserved. He lived many years after this period, dying so lately as July 16, 1767. He was buried at Edmonton, July 20. He also wrote three dramatic pieces, 1. "Perplexed Couple," 1715,

<sup>1</sup> Mosheim, where are more particulars of the history and system of Molinos.

12mo. 2. "The Coquet," 1718, 8vo. 3. "Half-pay Officers," 1720, 12mo. None of which met with any very extraordinary success.

Harris, in his edition of Ware's "Writers of Ireland," mentions another CHARLES MOLLOY, a native of the King's County, and a lawyer, of the Inner Temple, who wrote "De Jure Maritimo et Navali, or a Treatise of Affairs Maritime, and of Commerce," first published at London in 1676, and still known by many republications, the last of which was in 1769, 2 vols. 8vo. He died under fifty years of age, in 1690, at his house in Crane-court, Fleet-street. Harris gives some account also of a FRANCIS MOLLOY, of King's County, professor of divinity in the college of St. Isidore at Rome, who wrote "Sacra Theologia," Rome, 1666, 8vo; "Grammatica Latino-Hibernica compendiata," ibid. 1677, 12mo. Edward Llyud, who has made an abstract of this in his "Archæologia Britannica," says that it was the most complete Irish grammar then extant, although imperfect as to syntax, &c. He says also, what is less credible, that Molloy was not the author of it; although the latter puts his name to it, and speaks of it in the preface as his own work. Molloy's other work is entitled "Lucerna Fidelium," Rome, 1676, 8vo, which although the title is in Latin, is written in Irish, and contains an explanation of the Christian religion according to the faith of the church of Rome.<sup>1</sup>

MOLYN (PETER). See TEMPESTA.

MOLYNEUX (WILLIAM, esq.) an excellent mathematician and astronomer, was born April 17, 1656, at Dublin, where his father, a gentleman of good family and fortune, lived\*. Being of a tender constitution, he was educated under a private tutor at home, till he was near fifteen, and then placed in the university of Dublin, under the care of Dr. Palliser, afterwards archbishop of Cashell. He distinguished himself here by the probity of his manners as

\* His family were all lovers of learning. His father, Samuel, had an office in the court of exchequer, was master-gunner of Ireland (an employment which he held many years), and published "Practical Problems concerning the doctrine of Projects designed for great Artillery and Mortar Pieces." It was printed on copper-plates, and collected from a larger

treatise on gunnery, written by him. He died about two years before his son, in 1696. His grandfather, Daniel, was Ulster king at arms, whom sir James Ware calls "venerandæ antiquitatis cultor." He finished "Meredith Hammer's Chronicle of Ireland," but for whatever reason, the second part only was published.

<sup>1</sup> Biog. Dram.—Harris's Ware.—Lysons's Environs, vol. II.

well as by the strength of his parts ; and, having made a remarkable progress in academical learning, and particularly in the new philosophy, as it was then called, he proceeded at the regular time to his bachelor of arts degree. After four years spent in this university, he came to London, and was admitted into the Middle Temple in June 1675. He staid there three years, and applied himself to the study of the laws of his country, as much as was necessary for one who was not designed for the profession of the law ; but the bent of his genius, as well as inclination, lying strongly to philosophy and mathematics, he spent the greatest part of his time in these inquiries, which, from the extraordinary advances newly made by the Royal Society, were then chiefly in vogue.

Thus accomplished, he returned to Ireland in June 1678, and shortly after married Lucy, daughter of sir William Domville, the king's attorney-general. Being master of an easy fortune, he continued to indulge himself in prosecuting such branches of moral and experimental philosophy as were most agreeable to his fancy ; and astronomy having the greatest share, he began, about 1681, a literary correspondence with Flamsteed, the king's astronomer, which he kept up for several years. In 1683, he formed a design of erecting a philosophical society at Dublin, in imitation of the royal society at London ; and, by the countenance and encouragement of sir William Petty, who accepted the office of president, they began a weekly meeting that year, when our author was appointed their first secretary. The reputation of his parts and learning, which by means of this society became more known, recommended him, in 1684, to the notice and favour of the duke of Ormond, then lord lieutenant of Ireland ; by whose influence he was appointed that year, jointly with sir William Robinson, surveyor-general of his majesty's buildings and works, and chief engineer. In 1685, he was chosen fellow of the royal society at London ; and that year, for the sake of improving himself in the art of engineering, he procured an appointment from the Irish government, to view the most considerable fortresses in Flanders. Accordingly he travelled through that country and Holland, and some part of Germany and France ; and carrying with him letters of recommendation from Flamsteed to Cassini, he was introduced to him, and other eminent astronomers, in the several places through which he passed.

Soon after his return from abroad, he printed at Dublin, in 1686, his "*Sciothericum telescopium*," containing a description of the structure and use of a telescopic dial invented by him: another edition of which was published at London in 1700, 4to. On the publication of sir Isaac Newton's "*Principia*" the following year, 1687, our author was struck with the same astonishment as the rest of the world; but declared also, that he was not qualified to examine the particulars. Halley, with whom he constantly corresponded, had sent him the several parts of this inestimable treasure, as they came from the press, before the whole was finished, assuring him, that he looked upon it as the utmost effort of human genius.

In 1688, the philosophic society at Dublin was broken up and dispersed by the confusion of the times. Mr. Molyneux had distinguished himself, as a member of it, from the beginning, by several discourses upon curious subjects; some of which were transmitted to the royal society at London, and afterwards printed in the "*Philosophical Transactions*." In 1689, among great numbers of other Protestants, he withdrew from the disturbances in Ireland, occasioned by the severities of Tyrconnel's government; and, after a short stay in London, fixed himself with his family at Chester. In this retirement he employed himself in putting together the materials he had some time before prepared for his "*Dioptrics*," in which he was much assisted by Flamsteed; and, in August 1690, went to London to put it to the press, where the sheets were revised by Halley, who, at our author's request, gave leave for printing, in the appendix, his celebrated theorem for finding the foci of optic glasses. Accordingly the book came out, 1692, in 4to, under the title of "*Dioptrica nova: a Treatise of Dioptrics*, in two parts; wherein the various Effects and Appearances of Spherical Glasses, both Convex and Concave, single and combined, in Telescopes and Microscopes, together with their usefulness in many concerns of Human Life, are explained." He gave it the title of "*Dioptrica nova*," not only because it was almost wholly new, very little being borrowed from other writers, but because it was the first book that appeared in English upon the subject. This work contains several of the most generally useful propositions for practice demonstrated in a clear and easy manner, for which reason it was many years much used by the artificers: and the second part is very

entertaining, especially in his history which he gives of the several optical instruments, and of the discoveries made by them. The dedication of the "Dioptrics" being addressed to the royal society, he takes notice, among other improvements in philosophy, by building it upon experience, of the advances that had been lately made in logic by the celebrated John Locke.

Before he left Chester, he lost his lady, who died soon after she had brought him a son. Illness had deprived her of her eye-sight twelve years before, that is, soon after she was married; from which time she had been very sickly, and afflicted with extreme pains of the head. As soon as the public tranquillity was settled in his native country, he returned home; and, upon the convening of a new parliament in 1692, was chosen one of the representatives for the city of Dublin. In the next parliament, in 1695, he was chosen to represent the university there, and continued to do so to the end of his life; that learned body having, before the end of the first session of the former, conferred on him the degree of doctor of laws. He was likewise nominated, by the lord-lieutenant, one of the commissioners for the forfeited estates, to which employment was annexed a salary of five hundred pounds a-year; but looking upon it as an invidious office, and not being a lover of money, he declined it. In 1698, he published "The Case of Ireland stated, in relation to its being bound by Acts of Parliament made in England:" in which he is supposed to have delivered all, or most, that can be said upon this subject, with great clearness and strength of reasoning. This piece (a second edition of which, with additions and emendations, was printed in 1720, 8vo.) was answered by John Cary, merchant of Bristol, in a book called, "A Vindication of the Parliament of England, &c.," dedicated to the lord-chancellor Somers, and by Atwood, a lawyer. Of these Nicolson remarks that "the merchant argues like a counsellor at law, and the barrister strings his small wares together like a shop-keeper." What occasioned Molyneux to write the above tract, was his conceiving the Irish woollen manufactory to be oppressed by the English government; on which account he could not forbear asserting his country's independency. He had given Mr. Locke a hint of his thoughts upon this subject, before it was quite ready for the press, and discussed his sentiments upon the fundamental principle on which his a . . .

ment was grounded; in answer to which that gentleman, intimating that the business was of too large an extent for the subject of a letter, proposed to talk the matter over with him in England. This, together with a purpose which Molyneux had long formed, of paying that great man \*, whom he had never yet seen, a visit, prevailed with him to cross the water once more, although he was in a very infirm state of health, in July this year, 1698; and he remained in England till the middle of September. But the pleasure of this long-wished-for interview, which he intended to have repeated the following spring, seems to have been purchased at the expence of his life; for, shortly after, he was seized with a severe fit of his constitutional distemper, the stone, which occasioned such retchings as broke a blood-vessel, and two days after put a period to his life. He died October 11, 1698, and was buried at St. Audoen's church, Dublin, where there is a monument and Latin inscription to his memory. Besides the "*Sciotheticum telescopicum*," and the "*Dioptrica nova*," already mentioned, he published the following pieces in the "*Philosophical Transactions*." 1. "Why four convex-glasses in a telescope shew objects erect," No. 53. 2. "Description of Lough Neagh, in Ireland," No. 158. 3. "On the Connaught worm," No. 168. 4. "Description of a new hygrometer," No. 172. 5. "On the cause of winds and the change of weather, &c." No. 177. 6. "Why bodies dissolved swim in menstrua specifically lighter than themselves," No. 181. 7. "On the Tides," No. 184. 8. "Observations of Eclipses." No. 164—185. 9. "Why celestial objects appear greatest near the horizon." No. 187. 10. "On the errors of Surveyors, arising from the variation of the Magnetic-needle," No. 230.<sup>1</sup>

MOLYNEUX (SAMUEL) son of the above, was born at Chester in July 1689, and educated with great care by his father, according to the plan laid down by Locke upon that subject. When his father died, he was committed to the care of his uncle Dr. Thomas Molyneux, an excellent

\* We have an instance of a singular coincidence of opinion between Locke and Molyneux. Molyneux had a high opinion of sir Richard Blackmore's poetic vein: "All our English poets, except Milton," says he in a letter to

Locke, "have been mere ballad-makers in comparison of him." And Locke, in his answer, says, "I find, with pleasure, a strange harmony throughout, between your thoughts and mine."

<sup>1</sup> Biog. Brit.—Harris's Ware.—Martin's Biog. Philos.

scholar and physician at Dublin, and also an intimate friend of Mr. Locke; who executed his trust so well, that Mr. Molyneux became afterwards a most polite and accomplished gentleman, and was made secretary to his late majesty George II. when he was prince of Wales. Astronomy and optics being his favourite study, as they had been his father's, he projected many schemes for the advancement of them, and was particularly employed, in the years 1723, 1724, and 1725, in perfecting the method of making telescopes; one of which, of his own making, he had presented to John V. king of Portugal. In the midst of these thoughts, being appointed a commissioner of the admiralty, he became so engaged in public affairs, that he had not leisure to pursue these inquiries any farther; and gave his papers to Dr. Robert Smith, professor of astronomy at Cambridge, whom he invited to make use of his house and apparatus of instruments, in order to finish what he had left imperfect. Mr. Molyneux dying soon after, in the flower of his age, Dr. Smith lost the opportunity; yet, supplying what was wanting from Mr. Huygens and others, he published the whole in his "Complete Treatise of Optics."

The preceding William Molyneux had also a brother, THOMAS, who was born in Dublin, and educated partly in the university there, and partly at Leyden and Paris. Returning home, he became professor of physic in the university of Dublin, fellow of the college of physicians, physician to the state, and physician-general to the army. He had also great practice, and in 1730 was created a baronet. He died Oct. 19, 1733. He had been a fellow of the royal society of London, and several of his pieces are published in the Transactions. He published, separately, "Some Letters to Mr. Locke," Lond. 1708, 8vo.<sup>1</sup>

MOLZA (FRANCIS-MARIA), an eminent Italian and Latin poet, was born of a noble family at Modena, in 1489; and, after being educated at Rome, where he made extraordinary proficiency in the Greek and Latin languages, and even in the Hebrew, he was recalled to Modena, where, in 1512, he married, and intended to settle. The fame, however, of Leo X's court, led him about four years after, back to Rome, where he formed an acquaintance with many eminent scholars; but appears to have paid more attention to the cultivation of his taste than his morals, as he formed

<sup>1</sup> Biog. Brit.—Ware's Ireland.

a licentious connexion with a Roman lady, in consequence of which he received a wound from the hand of an unknown assassin, which had nearly cost him his life. Even when, on the death of Leo X. he left Rome, he did not return to his family, but went to Bologna, where he became enamoured of Camilla Gonzaga, a lady of rank and beauty, and a warm admirer of Italian poetry. His life after this appears to have been wholly divided between poetry and dissipation; and he died of the consequences of the latter, in 1544. His Italian and Latin poems were for many years published in detached forms until 1749, when Serassi produced an entire edition at Bergamo.<sup>1</sup>

MOLZA (TARQUINIA), grand-daughter to the preceding, by Camillo, his eldest son, was born at Modena in 1542. She was instructed in the classics, in Hebrew, and in the belles lettres, became an adept in some of the abstruser branches of science, and was a proficient in music; and with all these, was distinguished by the graces and amiable qualities of her sex. She was married, in 1560, to Paul Porrino, but never had any children; and after his death, in 1578, she passed her life in literary retirement at Modena, where she died in 1617. Her writings, consisting of Latin and Italian poems, translations from Plato, and other classics, were printed in the Bergamo edition of her grandfather's works. This lady was the subject of numerous eulogies from contemporary writers; but the most extraordinary honour that she received, was that of being presented with the citizenship of Rome, by the senate and people of that city, in a patent reciting her singular merits, and conferring upon her the title of Unica. The honour is extended to the whole noble family of Molza.<sup>2</sup>

MOMBRIITIUS, or MOMBRIZIO (BONINUS), a native of Milan, who flourished in the fifteenth century, obtained considerable reputation for some Latin poems, particularly one on "The Passion," but his most celebrated work was a collection of the "Lives of the Saints," not a confused and credulous compilation, but which exceeded all preceding works of the kind, by the pains he took to distinguish truth from fable. This he was enabled to do by a judicious examination of all the existing authorities,

<sup>1</sup> Tiraboschi.—Roscoe's Leo X.—Gen. Dict.

<sup>2</sup> Gen. Dict.—Moreri.—Tiraboschi.



and by availing himself of many MSS. which he discovered in public libraries, and carefully collated. In some instances he has admitted supposed for real facts, but in such a vast collection, a few mistakes of this kind are pardonable, especially as he brought to light much information not before made public. This work, which is of uncommon rarity and great price, is entitled "*Sanctuarium, sive vitæ Sanctorum*," 2 vols. fol. without date or place, but supposed to have been printed at Milan about 1479. Some copies want the last leaf of signature Nnnn, but even with that defect bear a very high price.<sup>1</sup>

MONANTHEUIL (HENRY DE), an able mathematical and medical writer, was born at Rheims about 1536, of a family which possessed the estate of Monantheuil in the Vermandois, in Picardy. He was educated at Paris in the college de Presles, under Ramus, to whose philosophical opinions he constantly adhered. Having an equal inclination and made equal progress in mathematics and medicine, he was first chosen professor of medicine, and dean of that faculty, and afterwards royal professor of mathematics. While holding the latter office he had the celebrated De Thou and Peter Lamoignon among the number of his scholars. During the troubles of the League, he remained faithful to his king, and even endangered his personal safety by holding meetings in his house, under pretence of scientific conversations, but really to concert measures for restoring Paris to Henry IV. He died in 1606, in the seventieth year of his age. His works are, 1. "*Oratio pro mathematicis artibus*," Paris, 1574, 4to. 2. "*Admonitio ad Jacobum Peletarium de angulo contactus*," *ibid.* 1581, 4to. 3. "*Oratio pro suo in Regiam cathedram ritu*," *ibid.* 1585, 8vo. 4. "*Panegyricus dictus Henrico IV. statim à felicissima et auspicatissima urbis restitutione*," &c. *ibid.* 1594, translated into French in 1596. 5. "*Oratio qua ostenditur quale esse debeat collegium professorum regionum*," &c. *ibid.* 1596, 8vo. 6. "*Commentarius in librum Aristotelis περί των μηχανικων*," Gr. and Lat. *ibid.* 1599, 4to. 7. "*Ludus Iatromathematicus*," &c. *ibid.* 1597, 8vo, and 1700. 8. "*De puncto primo Geometriæ principio liber*," Leyden, 1600, 4to. This was at one time improperly attributed to his son, Thierry. 9. "*Problematis omnium quæ à 1200 annis inventa sunt nobilissimi demonstratio*," Paris,

<sup>1</sup> Tiraboschi.—Moreri.—Brunet's *Manuel du Libraire*.

1600. He left some other works, both MS. and printed, of less consequence.<sup>1</sup>

MONARDES (NICHOLAS), a Spanish physician, was born at Seville in the early part of the sixteenth century. He received his education at the university of Alcalá de Henarez, and settled in practice at Seville, where he died in 1578. The first of his writings related to a controverted question, and was entitled "*De secunda vena in Pleuritide inter Græcos et Arabes concordia*," Hispal. 1539. This was followed by a tract, "*De Rosa et partibus ejus; de succi Rosarum temperatura*," &c. But his reputation was chiefly extended by his work, in the Spanish language, concerning the medicinal substances imported from the new world, entitled "*Dos Libros de las cosas que se traen de las Indias Occidentales, que sirven al uso de Medicina*," Sevilla, 1565. It was reprinted in 1569 and 1580, and to the latter edition a third book was added. Charles l'Ecluse, or Clusius, translated this work into Latin, with the title of "*Simplicium Medicamentorum ex novo orbe delatorum, quorum in Medicina usus est, Historia*," Antw. 1574, and improved it by his annotations, and by the addition of figures. This work was also translated into Italian, French, and English, the latter by Frampton, 1580, 4to. Although the descriptions are inaccurate, the work had at least the merit of exciting the public attention to medicines heretofore little known. Monardes also published three works in Spanish, which were translated into Latin by l'Ecluse, with the title of "*Nicolai Monardi Libri tres, magna Medicinæ secreta et varia Experimenta continentes*," Lugd. 1601. The first of these relates to the lapis bezoardicus; the second, to the use and properties of steel, which he was the first after Rhazes to recommend as a deobstruent, according to Dr. Freind; and the third, to the efficacy of snow. His name is perpetuated by the botanical genus *Monarda*, in the class diandria of Linnæus.<sup>2</sup>

MONBODDO. See BURNET, JAMES.

MONCALVO. See CACCIA.

MONCKTON (SIR PHILIP, knt.), was the son of sir Francis Monckton, knt. of Cavil Hall, and of Newbold, both in the East-riding of Yorkshire, and descended from an

<sup>1</sup> Nicéron, vol. XV.—Moreri.—Eloy, Dict. Hist. de Médecine.—Gen. Dict.—Saxii Onomast.

<sup>2</sup> Antonio Bibl. Hisp.—Moreri.—Eloy, Dict. Hist. de Médecine.—Rees's Cyclopædia.

ancient family in that county, who possessed the lordship of Monckton before the place was made a nunnery, which was in the 20th Edward II. (1326). Sir Philip was born at Heck, near Howden, in Yorkshire, and was high sheriff for that county in the 21st Charles II. (1669). He served for some time in parliament for Scarborough, and had been knighted in 1643. His loyalty to Charles I. brought him under the cognizance of the usurpers, and for his loyal services he underwent two banishments, and several imprisonments during the course of the civil war; his grandfather, father, and himself, being all at one time sequestered by Cromwell. In consideration of these services and sufferings, king Charles II. in 1653, wrote a letter to him in his own hand (which was delivered by major Waters) promising that if it pleased God to restore him, he should share with him in his prosperity, as he had been content to do in his adversity; but he afterwards experienced the same ingratitude as many of his father's friends, for when he waited on the lord chancellor Clarendon with a recommendation from the earl of Albemarle for some compensation for his services, he was treated with the utmost insolence, and dismissed with marked contempt. Sir Philip had been a prisoner in Belvoir castle, and was released on col. Rossiter's letter to the lord general Fairfax in his favour. He fought at the several battles of Hessey Moor, Marston Moor, Aderton Moor, and at Rowton Heath, near Chester, where he was wounded in his right arm, and was forced to manage his horse with his teeth whilst he fought with his left, when he was again wounded and taken prisoner. He was likewise at the siege of Pontefract castle, and at York. He married miss Eyre, of an ancient family, of Hassop, in Derbyshire. His manuscripts are now in the possession of his descendant, the lord viscount Galway.<sup>1</sup>

MONCKTON (HON. ROBERT), great grandson of the preceding, and a major-general in the army, was born about 1728, and was the son of John Monckton, the first viscount Galway, and baron of Killard, by his wife the lady Elizabeth Manners, daughter to John second duke of Rutland. He was sent with a detachment to Nova Scotia in 1755, and served under general Wolfe against Quebec. He dislodged a body of the enemy from the point of Levi, and formed a plan for landing the troops near the heights

<sup>1</sup> Lodge's Peerage.—Private information.

of Abraham, and assisted in the execution for conducting the right wing at the battle of Quebec, where he was dangerously wounded. He received the thanks of the House of Commons, and afterwards went to New York, where he recovered of his wounds. He was also at the taking of Martinico, and was sometime governor of Portsmouth, where Fort Monckton was so called in honour of him. He died in 1782, leaving the character of a brave, judicious, and humane officer. In his account of the taking of Martinico in 1762, he mentions an attack made by the French troops from Morne Garnier on some of our posts, in which they were repulsed, and such was the ardour of our troops, that they passed the ravine with the enemy, seized their batteries, and took post there. It is also said that on this occasion the English party had no colours with them when they took possession of the batteries, and supplied the want of them by a shirt and a red waistcoat. From the many instances which have been given of General Monckton's liberality, the following may be selected as deserving to be remembered. When the troops were sent to Martinico, general Amherst took away the usual allowance of baugh and forage-money. General Monckton, knowing the difficulties which subaltern officers have to struggle with in the best situation, felt for their distress, and in some degree to make it up to them, ordered the negroes which were taken, to be sold, and the money divided among the subalterns. On finding that it would not produce them five pounds a-piece, he said he could not offer a gentleman a less sum, and made up the deficiency, which was about 500*l.* out of his own pocket. He kept a constant table of forty covers for the army, and ordered that the subalterns chiefly should be invited, saying, he had been one himself; and if there was a place vacant, he used to reprimand his aid-de-camp.<sup>1</sup>

MONCONYS (BALTHASAR), a celebrated traveller, was the son of the lieutenant-criminel of Lyons. After having studied philosophy and mathematics in his native city and in Spain, he visited the East in order to seek for the books of Mercurius Trismegistus and Zoroaster; but finding nothing to detain him, returned to France, and was esteemed by the learned, particularly the amateurs of chemistry and astrology. He died April 28, 1665. His travels have

<sup>1</sup> Gent. Mag. See Index.—Private information.

been printed under the title of "*Journal de ses voyages en Portugal, Provence, Italie, Egypt, &c. &c. redigé par le sieur de Liergues, son fils,*" Lyons, 1665—6, 3 vols. 4to. They are ill-written, his style being loose and diffuse, but they contain many curious particulars. It appears that he was in England in 1663, as he gives several interesting anecdotes of the court of Charles II. and of the manners of the times. He travelled through various countries as tutor to the sons of noblemen, one of whom, the duke de Chevereuse, was with him in England. Brunet gives the title of what appears to be another work of travels by Monconys, "*Voyage en divers endroits de l'Europe, en Afrique et au Levant,*" Paris (Holland) 1695, 5 vols. 12mo.<sup>1</sup>

MONCRIF (FRANCIS AUGUSTIN PARADIS DE), a member of the French academy, was born at Paris in 1687. He was a very elegant writer, and his works have gone through various editions. His principal performances are, "*An Essay on the necessity and means of Pleasing,*" which is an ingenious book of maxims. He wrote "*Les Ames Rivales,*" an agreeable romance, containing lively and just descriptions of French manners. He was also author of various pieces of poetry, small theatrical pieces, complimentary verses, madrigals, &c. Moncrif died at Paris in 1770, at the age of eighty-three, and left behind him a great character for liberality, and amiable manners.<sup>2</sup>

MONDINO. See MUNDINUS.

MONGAULT (NICOLAS HUBERT), an ingenious and learned Frenchman, and one of the best writers of his time, was born at Paris in 1674. At sixteen he entered into the congregation of the fathers of the oratory, and was afterwards sent to Mans to learn philosophy. That of Aristotle then obtained in the schools, and was the only one which was permitted to be taught; nevertheless Mongault, with some of that original spirit which usually distinguishes men of uncommon abilities from the vulgar, ventured, in a public thesis, which he read at the end of the course of lectures, to oppose the opinions of Aristotle, and to maintain those of Des Cartes. Having studied theology with the same success, he quitted the oratory in 1699; and soon after went to Thoulouse, and lived with Colbert, archbishop of that place, who had procured him a priory

<sup>1</sup> Moreri.—Maty's Review, vol. V. p. 39.

<sup>2</sup> Necrologie des Hommes Célebres, for 1771.—D'Alembert's Hist. des Membres de l'Academie.—Dict. Hist.

in 1698. In 1710 the duke of Orleans, regent of the kingdom, committed to him the education of his son, the duke of Chartres; which important office he discharged so well that he acquired universal esteem. In 1714, he had the abbey Chartreuve given him, and that of Villeneuve in 1719. The duke of Chartres, becoming colonel-general of the French infantry, chose the abbé Mongault to fill the place of secretary-general; made him also secretary of the province of Dauphiny; and, after the death of the regent, his father, raised him to other considerable employments. All this while he was as assiduous as his engagements would permit in cultivating polite literature; and, in 1714, published at Paris, in 6 vols. 12mo, an edition of "Tully's Letters to Atticus," with an excellent French translation, and judicious comment upon them. This work has been often reprinted, and is justly reckoned admirable; for, as Middleton has observed, in the preface to his "Life of Cicero," the abbé Mongault "did not content himself with the retailing the remarks of other commentators, or out of the rubbish of their volumes with selecting the best, but entered upon his task with the spirit of a true critic, and, by the force of his own genius, has happily illustrated many passages which all the interpreters before him had given up as inexplicable." He published also a very good translation of "Herodian," from the Greek, the best edition of which is that of 1745, in 12mo. He died at Paris, Aug. 15, 1746, aged almost seventy-two.

He was a member of the French academy, and of the academy of inscriptions and belles lettres; and was fitted to do honour to any society. In the first volume of the "Memoirs of the Academy of Inscriptions" there are two fine dissertations of his: one "upon the divine honours paid to the governors of the Roman provinces, during the continuance of the republic;" the other, "upon the temple, which Cicero conceived a design of consecrating to the memory of his beloved daughter Tullia, under the title of Fanum."<sup>1</sup>

MONK (GEORGE), duke of Albemarle, memorable for having been the principal instrument in the restoration of Charles II. to his crown and kingdoms, was descended from a very ancient family, and born at Potheridge, in Devonshire, Dec. 6, 1608. He was a younger son; and, no

<sup>1</sup> Moreri.—Dict. Hist.

provision being expected from his father, sir Thomas Monk, whose fortune was reduced, he dedicated himself to arms from his youth. He entered in 1625, when not quite seventeen, as a volunteer under sir Richard Grenville, then at Plymouth, and just setting out under lord Wimbledon on the expedition against Spain. The year after he obtained a pair of colours, in the expedition to the isle of Rhee; whence returning in 1628, he served the following year as ensign in the Low Countries, where he was promoted to the rank of captain. In this station he was present in several sieges and battles; and having, in ten years service, made himself absolute master of the military art, he returned to his native country on the breaking out of the war between Charles I. and his Scottish subjects. His reputation, supported by proper recommendations, procured him the rank of lieutenant-colonel, in which post he served in both the king's northern expeditions; and was afterwards a colonel, when the Irish rebellion took place. In the suppression of this he did such considerable service, that the lords justices appointed him governor of Dublin: but the parliament intervening, that authority was vested in another. Soon after, on his signing a truce with the rebels, by the king's order, September 1643, he returned with his regiment to England; but, on his arrival at Bristol, was met by orders both from Ireland and Oxford, directing the governor of that place to secure him. The governor, however, believing the suspicions conceived against him groundless, suffered him to proceed to Oxford on his bare parole; and there he so fully justified himself to lord Digby, then secretary of state, that he was by that nobleman introduced to the king; but his regiment was given to colonel Warren, who had been his major. As some amends for this, the king made him major-general in the Irish brigade, then employed in the siege of Nantwich, in Cheshire; at which place he arrived just soon enough to share in the unfortunate surprisal of that whole brigade by sir Thomas Fairfax. He was sent to Hull, and thence conveyed in a short time to the Tower of London, where he remained in close confinement till Nov. 13, 1646; and then, as the only means to be set at liberty, he took the covenant, engaged with the parliament, and agreed to accept a command under them in the Irish service. Some have charged him with ingratitude for thus deserting the king, who had been very kind to him during his con-

finement, and in particular had sent him from Oxford 100*l.* which was a great sum for his majesty, then much distressed. It has, however, been pleaded in his favour, that he never listened to any terms made him by the parliamentarians while the king had an army on foot. Whatever strength may be in this apology, it is certain that when his majesty was in the hands of his enemies, he readily accepted of a colonel's commission; and, as he had been engaged against the Irish rebels before, he thought it consistent with the duty he owed, and which he had hitherto inviolably maintained to the king, to oppose them again. He set out for Ireland, Jan. 28, 1646-7, but returned in April on account of some impediments. Soon after, he had the command in chief of all the parliament's forces in the north of Ireland conferred upon him; upon which he went again, and for the following two years performed several exploits worthy of an able and experienced soldier. Then he was called to account for having treated with the Irish rebels; and summoned to appear before the parliament, who, after hearing him at the bar of the house, passed this vote, Aug. 10, 1649, "That they did disapprove of what major-general Monk had done, in concluding a peace with the grand and bloody Irish rebel, Owen Roe O'Neal, and did abhor the having any thing to do with him therein; yet are easily persuaded, that the making the same by the said major-general was, in his judgment, most for the advantage of the English interest in that nation; and, that he shall not be further questioned for the same in time to come." This vote highly offended the major-general, though not so much as some passages in the House, reflecting on his honour and fidelity. He was, perhaps, the more offended at this treatment, as he was not employed in the reduction of Ireland under Oliver Cromwell; who, all accounts agree, received considerable advantage from this very treaty with O'Neal. Monk's friends endeavoured to clear his reputation; his reasons for agreeing with O'Neal were also printed; yet nothing could wipe off the stain of treating with Irish rebels, till it was forgotten in his future fortune.

About this time his elder brother died without issue male; and the family estate by entail devolving upon him, he repaired it from the ruinous condition in which his father and brother had left it. He had scarce settled his private affairs, when he was called to serve against the



Scots (who had proclaimed Charles II.) under Oliver Cromwell; by whom he was made lieutenant-general of the artillery, and had a regiment given him. His services were now so important, that Cromwell left him commander in chief in Scotland, when he returned to England to pursue Charles II. In 1652, he was seized with a violent fit of illness, which obliged him to go to Bath for the recovery of his health: after which, he set out again for Scotland, was one of the commissioners for uniting that kingdom with the new-erected commonwealth, and, having successfully concluded it, returned to London. The Dutch war having now been carried on for some months, lieutenant-general Monk was joined with the admirals Blake and Dean in the command at sea; in which service, June 2, 1653, he contributed greatly by his courage and conduct to the defeat of the Dutch fleet. Monk and Dean were on board the same ship; and, Dean being killed the first broadside, Monk threw his cloak over the body, and gave orders for continuing the fight, without suffering the enemy to know that we had lost one of our admirals. Cromwell, in the mean time, was paving his way to the supreme command, which, Dec. 16, 1653, he obtained, under the title of protector; and, in this capacity, soon concluded a peace with the Dutch. Monk remonstrated warmly against the terms of this peace; and his remonstrances were well received by Oliver's own parliament. Monk also, on his return home, was treated so respectfully by them, that Oliver is said to have grown jealous of him, as if he had been inclined to another interest, but, receiving satisfaction from the general on that head, he not only took him into favour, but, on the breaking out of fresh troubles in Scotland, sent him there as commander in chief. He set out in April 1654, and finished the war by August; when he returned from the Highlands, and fixed his abode at Dalkeith, a seat belonging to the countess of Buccleugh, within five miles of Edinburgh: and here he resided during the remaining time that he stayed in Scotland, which was five years, amusing himself with rural pleasures, and beloved by the people, though his government was more arbitrary than any they had experienced. He exercised this government as one of the protector's council of state in Scotland, whose commission bore date in June 1655. Cromwell, however, could not help distrusting him at times, on account of his popularity; nor was this distrust entirely

without the appearance of foundation. It is certain the king entertained good hopes of him, and to that purpose sent to him the following letter from Colen, Aug. 12, 1655.

“One, who believes he knows your nature and inclinations very well, assures me, that, notwithstanding all ill accidents and misfortunes, you retain still your old affection to me, and resolve to express it upon the first seasonable opportunity; which is as much as I look for from you. We must all patiently wait for that opportunity, which may be offered sooner than we expect: when it is, let it find you ready; and, in the mean time, have a care to keep yourself out of their hands, who know the hurt you can do them in a good conjuncture, and can never but suspect your affection to be, as I am confident it is, towards

Yours, &c.

CHARLES REX.”

However, Monk made no scruple of discovering every step taken by the cavaliers which came to his knowledge, even to the sending the protector this letter; and joined in promoting addresses to him from the army, one of which was received by the protector March 19, 1657, in which year Monk received a summons to Oliver's house of lords. Upon the death of Oliver, Monk joined in an address to the new protector Richard, whose power, nevertheless, he foresaw would be but short-lived; it having been his opinion, that Oliver, had he lived much longer, would scarce have been able to preserve himself in his station. And indeed Cromwell himself began to be apprehensive of that great alteration which happened after his death, and fearful that the general was deeply engaged in those measures which procured it; if we may judge from a letter written by him to general Monk a little before, to which was added the following remarkable postscript: “There be that tell me, that there is a certain cunning fellow in Scotland, called George Monk, who is said to lie in wait there to introduce Charles Stuart; I pray you, use your diligence to apprehend him, and send him up to me.” It belongs to history to relate all the steps which led to the restoration of Charles II. and which were ably conducted by Monk. Immediately after that event, he was loaded with pensions and honours; was made knight of the garter, one of the privy-council, master of the horse, a gentleman of the bed-chamber, first lord-commissioner of the treasury; and soon after created a peer, being made baron Monk of Potheridge, Beauchamp, and Tees, earl of Torrington, and duke of

Albemarle, with a grant of 7000*l.* per annum, estate of inheritance, besides other pensions. He received a very peculiar acknowledgment of regard on being thus called to the peerage; almost the whole house of commons attending him to the very door of the house of lords, while he behaved with great moderation, silence, and humility. This behaviour was really to be admired in a man, who, by his personal merit, had raised himself within the reach of a crown, which he had the prudence, or the virtue, to wave: yet he preserved it to the end of his life: insomuch, that the king, who used to call him his political father, said, very highly to his honour, "the duke of Albemarle demeaned himself in such a manner to the prince he had obliged, as never to seem to overvalue the services of general Monk." During the remainder of his life he was consulted and employed upon all great occasions by the king, and at the same time appears to have been esteemed and beloved by his fellow-subjects. In 1664, on the breaking out of the first Dutch war, he was, by the duke of York, who commanded the fleet, intrusted with the care of the admiralty: and, the plague breaking out the same year in London, he was intrusted likewise with the care of the city by the king, who retired to Oxford. He was, at the latter end of the year, appointed joint-admiral of the fleet with prince Rupert, and distinguished himself with great bravery against the Dutch. In September 1666, the fire of London occasioned the Duke of Albemarle to be recalled from the fleet, to assist in quieting the minds of the people; who expressed their affection and esteem for him, by crying out publicly, as he passed through the ruined streets, that, "if his grace had been there, the city had not been burned." The many hardships and fatigues he had undergone in a military life began to shake his constitution somewhat early; so that about his 60th year he was attacked with a dropsy; which, being too much neglected, perhaps on account of his having been hitherto remarkably healthy, advanced very rapidly, and put a period to his life, Jan. 3, 1669-70, when he was entering his 62d year. He died in the esteem of his sovereign, and his brother the duke of York, as appears not only from the high posts he enjoyed, and the great trust reposed in him by both, but also from the tender concern shewn by them, in a constant inquiry after his state during his last illness, and the public and princely regard paid to his memory after his decease; for, his fu-

neral was honoured with all imaginable pomp and solemnity, and his ashes admitted to mingle with those of the royal blood; he being interred, April 4, 1670, in Henry the VIIIth's chapel at Westminster, after his corpse had lain in state many weeks at Somerset-house.

The duke of Albemarle's character has been variously represented, and some parts of it cannot, perhaps, be defended without an appeal to those principles of policy which are frequently at variance with morality. Hume, however, thinks it a singular proof of the strange power of faction, that any malignity (alluding to such writers as Burnet, Harris, &c.) should pursue the memory of a nobleman, the tenour of whose life was so unexceptionable, and who, by restoring the ancient and legal and free government to three kingdoms plunged in the most destructive anarchy, may safely be said to be the subject in these islands, who, since the beginning of time, rendered the most durable and most essential services to his native country. The means also, by which he achieved his great undertakings, were almost entirely unexceptionable. "His temporary dissimulation," continues Hume, "being absolutely necessary, could scarcely be blameable. He had received no trust from that mongrel, pretended, usurping parliament whom he dethroned; therefore could betray none: he even refused to carry his dissimulation so far as to take the oath of abjuration against the king." Yet Hume allows that in his letter to Sir Arthur Hazelrig (in the Clarendon papers) he is to be blamed for his false professions of zeal for a commonwealth.

This extraordinary man was an author: a light in which he is by no means generally known, and yet in which he did not want merit. After his death, was published, by authority, a treatise which he composed while a prisoner in the Tower: it is called, "Observations upon military and political Affairs, written by the honourable George Duke of Albemarle," &c. London, 1671, small folio. Besides a dedication to Charles II. signed John Heath, the editor, it contains thirty chapters of martial rules, interspersed with political observations, and is in reality a kind of military grammar. We have, besides, "The Speech of general Monk in the House of Commons, concerning the settling the conduct of the Armies of Three Nations, for the Safety thereof;" another delivered at Whitehall, Feb. 21, 1659, to the members of parliament, at their meeting

before the re-admission of their formerly-secluded members; and "Letters relating to the Restoration," London, 1714-15.<sup>1</sup>

MONK (HON. MARY), daughter of Lord Molesworth, and wife to George Monk, esq. was celebrated for her poetical talents. She acquired by her own application a perfect knowledge of the Latin, Italian, and Spanish languages; and, from a study of the best authors, a decided taste for poetical composition. She appears to have written for her own amusement, rather than with any view to publication. Her poems were not printed till after her death, when they were published under the title of "Marinda; Poems and Translations upon several Occasions," London, 1716, 8vo. A dedication to Caroline, princess of Wales, was prefixed to them by lord Molesworth, the father of Mrs. Monk, who speaks of the poems as the production "of the leisure hours of a young woman, who, in a remote country retirement, without other assistance than that of a good library, and without omitting the daily care due to a large family, not only acquired the several languages here made use of, but the good morals and principles contained in those books, so as to put them in practice, as well during her life and languishing sickness, as at the hour of her death; dying not only like a Christian, but a Roman lady, and becoming at once the grief and the comfort of her relations." She died in 1715, at Bath. On her death-bed she wrote some very affecting verses to her husband, which are not printed in her works, but may be found in vol. II. of the "Poems of Eminent Ladies," and in "Cibber's Lives."<sup>2</sup>

MONMOUTH (GEOFFROY). See JEFFREY.

MONNIER (PETER CHARLES LE), an eminent French astronomer and mathematician, was born at Paris, Nov. 23, 1715. His education was chiefly directed to the sciences, to which he manifested an early attachment; and his progress was such that at the age of twenty-one, he was chosen as the co-operator of Maupertuis, in the measure of a degree of the meridian at the polar circle. At the period when the errors in Flamsteed's catalogue of the stars began to be manifest, he undertook to determine anew the positions of the zodiacal stars as being the most useful to

<sup>1</sup> Biog. Brit.—Life by Gumble, 1671, 8vo, and by Skinner, edited by Webster, 2d edition, 1724.—Letters by eminent persons, 1813, 3 vols. 8vo.

<sup>2</sup> Ballard's Memoirs.—Cibber's Lives.—Harris's Ware.

astronomers. In 1743 he traced at St. Sulpice a grand meridian line, in order to ascertain certain solar motions, and also the small variations in the obliquity of the ecliptic. In 1746, he determined, after numerous observations, the great inequalities of Saturn, produced by the action of Jupiter; and his work served as a foundation for the paper of Euler on this subject, which gained the prize at the academy of sciences in 1748. Soon after this, Le Monnier published his "Astronomical Institutions," a work which was so much the more useful, as it was then the only one in France that contained the first principles of astronomy. Having undertaken to determine the errors of the lunar tables, he directed his labours peculiarly to that satellite, which he observed with assiduity during the entire period of eighteen years, at the end of which the same errors should recommence. His principal works, besides the foregoing, are "Lunar Nautical Astronomy," "Tables of the Sun," and "Corrections of those of the Moon." He took great pleasure in astronomical observations, and to him has been ascribed the great improvement that has taken place in France in practical astronomy.

During his long career he was considered among his friends as the soul of astronomy, and made numerous proselytes to this study by his advice, example, and instructions. It is to him we chiefly owe the early progress of two celebrated astronomers, Lalande and Pingré. Le Monnier died in 1799, in the 84th year of his age. He had a brother, LEWIS WILLIAM, a very able experimental philosopher, but who is not to be confounded with an abbé of that name who translated Terence and Persius into French; and who was the author of fables, tales, and epistles. The latter died in 1796.<sup>1</sup>

MONNOYE (BERNARD DE LA), a learned French poet, was born in Dijon, the capital of Burgundy, June 15, 1641. He was a man of parts and learning, had a decided taste for poetry; and, in 1671, had a fair opportunity of displaying his talents. The subject of the prize of poetry, founded by the members of the French academy at this time, was, "The Suppressing of Duelling by Lewis XIV." As this was the first contest of the kind, the candidates were numerous and eager; but la Monnoye succeeded, and had the honour of being the first who won the prize, founded by the French academy; by which he gained a

<sup>1</sup> Hist. de l'Astronomie depuis 1781 jusqu'à 1811, par M. Voiron.

reputation that increased ever after. In 1673, he was a candidate for the new prize, the subject of which was, "The protection with which his Gallic majesty honoured the French academy;" but his poem came too late. He won the prize in 1675, on "The glory of arms and learning under Lewis XIV;" and that also of 1677, on "The Education of the Dauphin." On this occasion, the highest compliment was made him by the abbé Regnier; who said, that "it would be proper for the French academy to elect Mr. de la Monnoye upon the first vacancy, because, as he would thereby be disqualified from writing any more, such as should then be candidates would be encouraged to write." It was indeed said, that he discontinued to write for these prizes at the solicitation of the academy; a circumstance which, if true, reflects higher honour on him than a thousand prizes. He wrote many other successful pieces, and was no less applauded in Latin poetry than in the French. Menage and Bayle have both bestowed the highest encomiums on his Latin poetry. His Greek and Italian poems are likewise much commended by the French critics.

But poetry was not la Monnoye's only province: to a perfect skill in poetry, he joined a very accurate and extensive knowledge of the languages. He was also an acute critic: and no man applied himself with greater assiduity to the study of history, ancient and modern. He was perfectly acquainted with all the scarce books, that had anything curious in them, and was well versed in literary history. He wrote "Remarks on the Menagiana:" in the last edition of which, printed in 1715, in 4 vols. 12mo, are included several pieces of his poetry, and a curious dissertation on the famous book "De tribus Impostoribus." His "Dissertation on Pomponius Lætus," at least an extract of it, is inserted in the new edition of Baillet's "Jugemens des Sçavans," published in 1722, with a great number of remarks and corrections by la Monnoye. He also embellished the "Anti-Baillet of Menage," with corrections and notes. He was a great benefactor to literature, by his own productions, and the assistance which he communicated very freely, upon all occasions, to other authors. Among others, he favoured Bayle with a great number of curious particulars for his "Dictionary," which was liberally acknowledged. He died at Paris, Oct. 15, 1726, in his 88th year.

Mr. de Sallongre published at the Hague "A Collection of Poems by la Monnoye," with his eulogium, to which we owe many of the particulars given above. He also left behind him "A Collection of Letters," mostly critical; several satirical "Dissertations;" three hundred "Select Epigrams from Martial, and other Poets, ancient and modern, in French verse;" and several other works in prose and verse, in French, Latin, and Greek, ready for the press. A collection of his works in 3 vols. 8vo, was published in 1769. He deserved that the French academy should admit into their list a person on whom they had so often bestowed their laurels, and he might, doubtless, have obtained that honour sooner, had he sued for it: but, as he declined such solicitation, he was not elected till 1713, on the death of abbé Regner des Marias. He married Claude Henriot, whom he survived, after living many years with her in the strictest amity; as appears from a copy of his verses, and also from the epitaph he wrote for himself and his wife. He had accumulated a very curious and valuable library; but was obliged, by the failure of the Mississippi scheme, to propose selling it, in order to support his family. This the duke de Villeroi hearing, settled an annual pension of 6000 livres upon him; for which he expressed his gratitude, in a poem addressed to that nobleman. It is said, however, that the duke did it only upon condition, that himself should inherit the library after the death of la Monnoye, who accepted the terms.<sup>1</sup>

MONNOYER. See BAPTIST, JOHN.

MONRO (ALEXANDER, M. D.), an eminent anatomist, and the father of the medical school of Edinburgh, was descended both by his paternal and maternal parents from distinguished families in the north of Scotland. He was born in London, in September 1697, where his father, then a surgeon in the army of king William in Flanders, resided upon leave of absence in the winter. On quitting the army, Mr. Monro settled in Edinburgh; and perceiving early indications of talent in Alexander, he gave him the best instruction which Edinburgh then afforded, and afterwards sent him to London, where he attended the anatomical courses of Cheselden, and while here, laid the foundation of his most important work on the bones. He then pursued his studies at Paris and Leyden, where his

<sup>1</sup> Gen. Dict.—Moreri. [1]



Industry and promising talents recommended him to the particular notice of Boerhaave. On his return to Edinburgh, in the autumn of 1719, he was appointed professor and demonstrator of anatomy to the company of surgeons, the joint demonstrators having spontaneously resigned in his favour, and soon after began also to give public lectures on anatomy, aided by the preparations which he had made when abroad; and at the same time Dr. Alston, then a young man, united with him in the plan, and began a course of lectures on the materia medica and botany. These courses may be regarded as the opening of that medical school, which has since extended its fame, not only throughout Europe, but over the new world. Mr. Monro suggested this plan; and by the following circumstance, probably, contributed to lead his son into a mode of lecturing, which subsequently carried him to excellence. Without the young teacher's knowledge, he invited the president and fellows of the College of Physicians, and the whole company of surgeons, to honour the first day's lecture with their presence. This unexpected company threw the doctor into such confusion, that he forgot the words of the discourse, which he had written and committed to memory. Having left his papers at home, he was at a loss for a little time what to do: but, with much presence of mind, he immediately began to shew some of the anatomical preparations, in order to gain time for recollection; and very soon resolved not to attempt to repeat the discourse which he had prepared, but to express himself in such language as should occur to him from the subject, which he was confident that he understood. The experiment succeeded: he delivered himself well, and gained great applause as a good and ready speaker. Thus discovering his own strength, he resolved henceforth never to recite any written discourse in teaching, and acquired a free and elegant style of delivering lectures.

In the same year, 1720, a regular series of medical instruction was instituted at Edinburgh, through the interest of Dr. Monro's father: these two lectureships were put upon the university establishment, to which were soon after added those of Drs. Sinclair, Rutherford, Innes, and Plummer. This system of medical education was, however, incomplete, without affording some opportunity to the students of witnessing the progress and treatment of diseases, as well as of hearing lectures. A proposal was,

therefore, made to erect and endow an hospital by subscription; and Dr. Monro published a pamphlet, explaining the advantages of such an institution. The royal infirmary was speedily raised, endowed, and established by charter; and the institution of clinical lectures, which were commenced by Dr. Monro on the surgical cases, and afterwards by Dr. Rutherford, in 1748, on the medical cases, completed that admirable system of instruction, upon which the reputation and usefulness of the medical school of Edinburgh have been subsequently founded.

Dr. Monro, who was indefatigable in the labours of his office, soon made himself known to the professional world by a variety of ingenious and valuable publications. His first and principal publication was his "Osteology, or Treatise on the Anatomy of the Bones," which appeared in 1726, and passed through eight editions during his life, and was translated into most of the languages of Europe. To the later editions of this work he subjoined a concise *neurology*, or description of the nerves, and a very accurate account of the lacteal system and thoracic duct.

Dr. Monro was also the father and active supporter of a society, which was established by the professors and other practitioners of the town, for the purpose of collecting and publishing papers on professional subjects, and to which the public is indebted for six volumes of "Medical Essays and Observations by a Society at Edinburgh," the first of which appeared in 1732. Dr. Monro was the secretary of this society; and after the publication of the first volume, when the members of the society became remiss in their attendance, the whole labour of collection and publication was carried on by himself; "insomuch that after this," says his biographer, "scarce any other member ever saw a paper of the five last volumes, except those they were the authors of, till printed copies were sent them by the bookseller." Of this collection, many of the most valuable papers were written by Dr. Monro, on anatomical, physiological, and practical subjects: the most elaborate of these is an "Essay on the Nutrition of the Fœtus," in three dissertations. Haller, speaking of these volumes as highly valuable to the profession, adds, "*Monrous ibi eminent.*"

After the conclusion of this publication, the society was revived, at the suggestion of the celebrated mathematical professor, Colin Maclaurin, and was extended to the ad-

mission of literary and philosophical topics. Dr. **Monro** again took an active part in its proceedings, as one of its vice-presidents, especially after the death of **Maclaurin**, when two volumes of its memoirs, entitled "Essays Physical and Literary," were published, and some materials for a third collected, to which Dr. **Monro** contributed several useful papers. The third was not published during his life. His last publication was an "Account of the Success of Inoculation in Scotland," written originally as an answer to some inquiries addressed to him from the committee of the faculty of physicians at Paris, appointed to investigate the merits of the practice. It was afterwards published at the request of some of his friends, and contributed to extend the practice in Scotland. Besides the works which he published, he left several MSS. written at different times, of which the following are the principal: viz. A History of Anatomical Writers; An Encheiræsis Anatomica; Heads of many of his Lectures; A Treatise on Comparative Anatomy; A Treatise on Wounds and Tumours; and, An Oration de Cuticula. This last, as well as the short tract on comparative anatomy, has been printed in an edition of his whole works, in one volume quarto, published by his son, Dr. **Alexander Monro**, at Edinburgh, in 1781. This tract had been published surreptitiously in 1744, from notes taken at his lectures; but is here given in a more correct form.

In 1759, Dr. Monro resigned his anatomical chair, which he had so long occupied with the highest reputation, to his son, just mentioned; but he still continued to lecture as one of the clinical professors on the cases in the infirmary. His life was also a scene of continued activity in other affairs, as long as his health permitted. For he was not only a member, but a most assiduous attendant, of many societies and institutions for promoting literature, arts, sciences, and manufactures in Scotland; he was also a director of the bank of Scotland, a justice of the peace, a commissioner of high roads, &c. and was punctual in the discharge of all his duties. His character in private life was as amiable and exemplary as it was useful in public. To the literary honours, which he attained at home, were added those of a fellow of the royal society of London, and an honorary member of the royal academy of surgery, at Paris.

[illegible]

Dr. Monro was a man of middle stature, muscular, and possessed of great strength and activity; but was subject for many years to a spitting of blood on catching the least cold, and through his life to frequent inflammatory fevers. After an attack of the influenza, in 1762, he was afflicted with symptoms of a disease of a painful and tedious nature, which continued ever after, until it terminated his existence. This was a fungous ulcer of the bladder and rectum, the distress of which he bore with great fortitude and resignation, and died with perfect calmness, on the 10th of July, 1767, at the age of seventy.

Two of his sons became distinguished physicians: Dr. ALEXANDER, his successor, and who has filled his chair since his death, is well known throughout Europe by his valuable publications. It was not until 1801 that to relieve himself from the fatigues of the professorship, he associated with himself, his son, the third Alexander Monro, who bids fair to perpetuate the literary honours of his family. Dr. DONALD Monro, the other son of the first Alexander, settled as a physician in London, became a fellow of the royal college of physicians, and senior physician to the army. He wrote, besides several smaller medical treatises, "Observations on the Means of preserving the Health of Soldiers," 1780, 2 vols. 8vo; a treatise on medical and pharmaceutical chemistry, and the *Materia Medica*, 1788, 4 vols. 8vo; and the life of his father, prefixed to the edition of his works published by his son, Alexander, 1781, 4to. He died in July 1802, aged seventy one. It is from this life of the first Dr. Monro, that the preceding account is taken.<sup>1</sup>

MONRO (JOHN), an eminent physician, was descended from the ancient family of that name, in the county of Ross, in North Britain; and was born at Greenwich, in the county of Kent, on the 16th of November, 1715, O. S. His grandfather, Dr. Alexander Monro, was principal of the university of Edinburgh, and, just before the revolution in 1688, had been nominated by king James the II, to fill the vacant see of the Orkneys; but the alteration which took place in the church-establishment of Scotland at that period, prevented his obtaining possession of this bishopric; and the friendship which prevailed between him and the celebrated lord Dundee, the avowed opponent

<sup>1</sup> Life as above.—Rees's Cyclopædia.

of king William, added to his being thought averse to the new order of things, exposed him to much persecution from the supporters of the revolution, and occasioned him to retire from Edinburgh to London, whither he brought with him his only son, then a child. James Monro, the son of Dr. Alexander, after taking his academical degrees in the university of Oxford, practised with much success as a physician in London; and, dedicating his studies principally to the investigation of that branch of medicine which professes to relieve the miseries arising from insanity, was elected physician to the hospital of Bridewell and Bethlem.

Dr. John Monro was the eldest son of Dr. James, and was educated at Merchant-Taylor's school in London, whence he was removed in 1723 to St. John's college, Oxford, of which he became a fellow. In 1743, by the favour of sir Robert Walpole, with whom his father lived on terms of friendship, he was elected to one of the travelling fellowships founded by Dr. Radcliffe, and soon after went abroad. He studied physic, first at Edinburgh, and afterwards at Leyden, under the celebrated Boerhaave; after which he visited various parts of Europe. He resided some time at Paris in 1745, whence he returned to Holland; and, after a short stay in that country, he passed through part of Germany into England, carefully observing whatever merited the notice of a man of learning and taste. After quitting Italy he paid a second visit to France, and, having continued some time in that country, returned to England in 1751.

During his absence on the continent, the university of Oxford conferred upon him the degree of doctor of physic, by diploma; and his father's health beginning to decline soon after his arrival in England, he was, in July 1751, elected joint physician with him to Bridewell and Bethlem hospitals, and on his death, which happened in the latter end of 1752, he became sole physician thereof.

From this time he confined his practice entirely to cases of insanity, in which branch of the medical art he attained to a higher degree of eminence than was possessed by any of his predecessors or contemporaries. In 1754, Dr. Battie having published "A Treatise on Madness," wherein he spoke, as Dr. Monro conceived, disrespectfully of the former physicians of Bethlem hospital, he thought it incumbent upon him to take some notice of the publication;

land, in the same year, published a small pamphlet, entitled, "Remarks on Dr. Battie's Treatise on Madness."

His ideas of this dreadful malady, as well as the motives which induced him to compose these remarks, are very concisely and elegantly expressed in the advertisement which is prefixed to the work. "Madness is a distemper of such a nature, that very little of real use can be said concerning it; the immediate causes will for ever disappoint our search, and the cure of that disorder depends on management as much as medicine. My own inclination would never have led me to appear in print; but it was thought necessary for me, in my situation, to say something in answer to the undeserved censures which Dr. Battie has thrown upon my predecessors."

Dr. Monro defines madness to be a "vitiated judgment;" though he declares, at the same time, he "cannot take upon him to say, that even this definition is absolute and perfect." His little work contains the most judicious and accurate remarks on this unhappy disorder; and the character which, in the course of it, he draws of his father, is so spirited, and so full of the warmth of filial affection, as to merit being selected. "To say he understood this distemper beyond any of his contemporaries is very little praise; the person who is most conversant in such cases, provided he has but common sense enough to avoid metaphysical subtleties, will be enabled, by his extensive knowledge and experience, to excel all those who have not the same opportunities of receiving information. He was a man of admirable discernment, and treated this disease with an address that will not soon be equalled; he knew very well, that the management requisite for it was never to be learned but from observation; he was honest and sincere, and though no man was more communicative upon points of real use, he never thought of reading lectures on a subject that can be understood no otherwise than by personal observation: physic he honoured as a *profession*, but he despised it as a *trade*; however partial I may be to his memory, his friends acknowledge this to be true, and his enemies will not venture to deny it."

In 1753, Dr. Monro married Miss Elizabeth Smith, second daughter of Mr. Thomas Smith, merchant, of London, by whom he had six children. The eldest of these, John, was designed for the profession of physic, and had made a considerable progress in his studies, but died, after a short

illness, at St. John's college, Oxford, in 1779, 'in the 25th year of his age.' The loss of his eldest son was severely felt by Dr. Monro, to whom he was endeared by his many amiable qualities and promising abilities; and this loss was aggravated by that of his only daughter, Charlotte, who was carried off in the 22d year of her age, by a rapid consumption, within four years afterwards. She was a young lady, who, to a native elegance of manners, added excellent sense, and an uncommon sweetness of disposition. It is not wonderful, therefore, that her loss should prove a severe blow to a father who loved her with the most lively affection. He was now in his 68th year, and had hitherto enjoyed an uncommon share of good health; but the constant anxiety he was under during his daughter's illness, preyed upon his mind, and brought on a paralytic stroke in January 1783. The strength of his constitution, however, enabled him to overcome the first effects of this disorder, and to resume the exercise of his profession; but his vigour, both of mind and body, began from this time to decline. In 1787, his youngest son, Dr. Thomas Monro (who, on the death of his eldest brother, had applied himself to the study of physic,) was appointed his assistant at Bethlem hospital; and he thenceforward gradually withdrew himself from business, till the beginning of 1791, when he retired altogether to the village of Hadley, near Barnet; and in this retirement he continued till his death, which happened, after a few days illness, on the 27th of December, in the same year, and in the 77th year of his age.

Dr. Monro was tall and handsome in his person, and of a robust constitution of body. Though naturally of a grave cast of mind, no man enjoyed the pleasures of society with a greater relish. To great warmth of temper he added a nice sense of honour; and, though avowedly at the head of that branch of his profession to which he confined his practice, yet his behaviour was gentle and modest, and his manners refined and elegant in an eminent degree. He possessed an excellent understanding, and great humanity of disposition; but the leading features of his character were disinterestedness and generosity; as he has said of *his father*, so may it, with equal truth, be said of *himself*—“physic he honoured as a *profession*, but he despised it as a *trade*.” Never did he aggravate the misery of those who were in want, by accepting what could ill be

spared; whilst he frequently contributed as much by his bounty as his professional skill to alleviate the distress he was forced to witness. It was the remark of a man of acute observation, who knew him intimately, "that he had met with many persons who *affected* to hold money in contempt, but Dr. Monro was the only man he had found who really *did despise it*."

He possessed a very elegant taste for the fine arts in general, and his collection, both of books and prints, was very extensive. He was uncommonly well versed in the early history of engraving; and the specimens he had collected of the works of the first engravers were very select and curious. From these, as well as from the communications of Dr. Monro, the late ingenious Mr. Strutt derived great assistance in the composition of his history of engravers. Though he never appeared as an author, except in the single instance mentioned above, he possessed a mind stored with the beauties of ancient as well as modern literature. Horace and Shakspeare were his favourite authors; and his notes and remarks on the latter were considerable: these he communicated to Mr. Steevens, previous to his publication of the works of our immortal poet; anxious to contribute his mite to the elucidation of those passages which time has rendered obscure. His fondness for reading was great, and proved a considerable resource to him in the evening of life; and fortunately he was able to enjoy his books till within a very few days of his death.

Dr. Monro was buried in the church-yard of Hadley; and, of his children, three only survived him: James, who commanded the ship *Houghton*, in the service of the East India company; Charles; and Thomas, who succeeded him, and still is physician to Bethlem and Bridewell hospitals. Besides these, and his son and daughter, whose deaths are mentioned above, he had a younger son, *Culling*, who died an infant.<sup>1</sup>

MONSON (SIR WILLIAM), a brave English admiral, was the third son of sir John Monson, of South Carlton, in Lincolnshire, and born in 1569. For about two years he studied at Baliol college, Oxford: but, being of an active and martial disposition, he soon grew weary of a contemplative life, and applied himself to the sea-service, in which

<sup>1</sup> Written by one of the editors of the last edition of this Dictionary, from private and authentic information.



he became very expert. In the beginning of queen Elizabeth's war with Spain, he entered on board of ship without the knowledge of his parents; but in 1587 we find he went out commander of a vessel, and in 1588, he served in one of the queen's ships, but had not the command of it. In 1589, he was vice-admiral to the earl of Cumberland, in his expedition to the Azores islands, and at the taking of Fayal; but, in their return, suffered such hardships, and contracted such a violent illness from them, as kept him at home the whole year 1590. "The extremity we endured," says he, "was more terrible than befall any ship during the eighteen years' war: for, laying aside the continual expectation of death by shipwreck, and the daily mortality of our men, I will speak of our famine, that exceeded all men and ships I have known in the course of my life. For sixteen days together we never tasted a drop of drink, either beer, wine, or water; and though we had plenty of beef and pork of a year's salting, yet did we forbear eating of it for making us the drier. Many drank salt water, and those that did, died suddenly, and the last words they usually spake, was, 'drink, drink, drink!' And I dare boldly say, that, of five hundred men that were in that ship seven years before, at this day there is not a man alive but myself and one more."

In 1591, he served a second time under the earl of Cumberland; and the commission was, as all the former were, to act against the Spaniards. They took several of their ships; and captain Monson, being sent to convoy one of them to England, was surrounded and taken by six Spanish gallies, after a long and bloody fight. On this occasion they detained him as an hostage for the performance of certain covenants, and carried him to Portugal, where he was kept prisoner two years at Cascais and Lisbon. Not discouraged by this ill-luck, he entered a third time into the earl's service, in 1593; and he behaved himself in this, as in all other expeditions, like a brave and able seaman. In 1594, he was created master of arts at Oxford; in 1595, he was married; in 1596, he served in the expedition to Cadiz, under Walter Devereux, earl of Essex, to whom he did great service by his wise and moderate counsel, and was deservedly knighted. He was employed in several other expeditions, and was highly honoured and esteemed during Elizabeth's reign. Military men were not king James's favourites: therefore, after the

death of the queen, he never received either recompence or preferment, more than his ordinary entertainment or pay, according to the services he was employed in. However, in 1604, he was appointed admiral of the Narrow Seas, in which station he continued till 1616 : during which time he supported the honour of the English flag, against the insolence of the infant commonwealth of Holland, of which he frequently complains in his "Naval Tracts ;" and protected our trade against the encroachments of France.

Notwithstanding his long and faithful services, he had the misfortune to fall into disgrace ; and, through the resentment of some powerful courtiers, was imprisoned in the Tower in 1616 : but, after having been examined by the chief justice Coke and secretary Winwood, he was discharged. He wrote a vindication of his conduct, entitled "Concerning the insolences of the Dutch, and a Justification of sir William Monson ;" and directed it to the lord chancellor Ellesmere, and sir Francis Bacon, attorney-general and counsellor. His zeal against the Dutch, and his promoting an inquiry into the state of the navy, contrary to the inclination of the earl of Nottingham, then lord high admiral, seems to have been the occasion of his troubles. He had also the misfortune to bring upon himself a general and popular odium, in retaking lady Arabella Stuart, after her escape out of England in June 1611, though it was acting agreeably to his orders and duty. This lady was confined to the Tower for her marriage with William Seymour, esq. as was pretended ; but the true cause of her confinement was, her being too high allied, and having a title or claim to the crown of England. Sir William, however, soon recovered his credit at court : for, in 1617, he was called before the privy council, to give his opinion, how the pirates of Algiers might be suppressed, and the town attacked. He shewed the impossibility of taking Algiers, and was against the expedition ; notwithstanding which, it was rashly undertaken by Villiers duke of Buckingham. He was also against two other undertakings, as ill-managed, in 1625 and 1628, namely, the expeditions to Cadiz and the isle of Rhee. He was not employed in these actions, because he objected to the minister's measures ; but, in 1635, it being found necessary to equip a large fleet, in order to break a confederacy that was forming between the French and the Dutch, he was appointed vice-admiral in that armament, and performed

his duty with great honour and bravery. After that he was employed no more, but spent the remainder of his days in peace and privacy, at his seat at Kinnersley in Surrey, where he digested and finished his "Naval Tracts," published in Churchill's "Collection of Voyages." He died there, Feb. 1642-3, in his seventy-third year, and left a numerous posterity, the ancestors of the present noble family of Monson, baron Monson of Burton, in the county of Lincoln.<sup>1</sup>

MONSTRELET (ENGUERRAND DE), an eminent French historian, was descended of a noble family, but the names of his parents, and the period of his birth have not been discovered. The place of his birth was probably Picardy, and the time, prior to the close of the fourteenth century. No particulars of his early years are known, except that he evinced, when young, a love for application, and a dislike to indolence. The quotations also from Sallust, Livy, Vegetius, and other ancient authors, that occur in his Chronicles, shew that he must have made some progress in Latin literature. He appears to have been resident in Cambray when he composed his history, and passed there the remainder of his life. In 1436 he was nominated to the office of lieutenant du Gavenier of the Cambresis; the *gavenier* was the collector or receiver of the annual dues payable to the duke of Burgundy, by the subjects of the church in the Cambresis, for the protection of them as earl of Flanders. Monstrelet also held the office of bailiff to the chapter of Cambray from 1436 to 1440, when another was appointed. The respect and consideration which he had now acquired, gained him the dignity of governor of Cambray in 1444, and in the following year he was nominated bailiff of Wallaincourt. He retained both of those places until his death, which happened about the middle of July, in 1453. His character in the register of the Cordeliers, and by the abbot of St. Aubert, was that of "a very honourable and peaceable man;" expressions, says his biographer, that appear simple at first sight, but which contain a real eulogium, if we consider the troublesome times in which Monstrelet lived, the places he held, the interest he must have had sometimes to betray the truth in favour of one of the factions which then divided France,

<sup>1</sup> Biog. Brit.—Campbell's Lives of the British Admirals.—Collins's Peerage, new edit.

and caused the revolutions the history of which he has published during the life of the principal actors.

Monstrelet's work, of which there are folio editions, the first without date, the others 1518, 3 vols. 1572, &c. is called "Chronicles," but deserves rather to be classed as history, all the characteristics of historical writing being found in it notwithstanding its imperfections and omissions. He traces events to their source, develops the causes, illustrates them with the minutest details; and bestows the utmost attention in producing his authorities from edicts, declarations, &c. His narrative begins on Easter Day in 1400, where that of Froissart ends, and extends to the death of the duke of Burgundy in 1467, but the last thirteen years were written by an unknown author, and it has since been continued by other hands to 1516. After the example of Froissart, he does not confine himself to events that passed in France; he embraces, with almost equal detail, the most remarkable circumstances which happened during his time in Flanders, England, Scotland, and Ireland. But it becomes unnecessary here to expatiate on the particular merits of this work, as they are now known to the English public by the excellent translation lately published by Thomas Johnes, esq. at the Hafod press, in 1810, and which, with his preceding English edition of Froissart, is justly entitled to form a part in every useful library. From the biographical preface to Mr. Johnes's Monstrelet, we have gleaned the above particulars.<sup>1</sup>

MONTAGUE (CHARLES, Earl of HALIFAX), an English statesman and poet, was born April 16, 1661, at Horton in Northamptonshire. He was the son of Mr. George Montague, a younger son of the earl of Manchester. He was educated first in the country, and then removed to Westminster, where, in 1677, he was chosen a king's scholar, and recommended himself to the celebrated master of the school, Busby, by his felicity in extemporary epigrams. He contracted a very intimate friendship with Mr. Stepney; and, in 1682, when Stepney was elected to Cambridge, the election of Montague not being to proceed till the year following, he was afraid lest by being placed at Oxford, he might be separated from his companion, and therefore solicited to be removed to Cambridge,

<sup>1</sup> Preface as above, from the *Memoires de l'Academie de Belles Lettres*, vol. XLIII. by M. Dacier.

without waiting for the advantages of another year. He was now in his twenty-first year, and his relation, Dr. Montague, was then master of Trinity college in which he was placed a fellow-commoner, and took him under his particular care. Here he commenced an acquaintance with the great Newton, which continued through his life, and was at last attested by a legacy.

In 1685, he wrote some verses on the death of king Charles, which made such an impression on the earl of Dorset, that he was invited to town, and introduced by that universal patron to the other wits. In 1687, he joined with Prior in "The City Mouse and the Country Mouse," one of his best compositions, which was intended as a burlesque of Dryden's "Hind and Panther." Commencing his political career, he signed the invitation to the prince of Orange, and sat in the convention. He about the same time married the countess dowager of Manchester, and intended to have taken orders; but afterwards altering his purpose, he purchased for 1500*l.* the place of one of the clerks of the council.

After he had written his epistle on the victory of the Boyne, his patron Dorset introduced him to king William, with this expression: "Sir, I have brought a *mouse* to wait on your majesty." To which the king is said to have replied, "You do well to put me in the way of making a *man* of him;" and ordered him a pension of five hundred pounds. This story, however current, says Dr. Johnson, seems to have been made after the event. The king's answer implies a greater acquaintance with our proverbial and familiar diction than king William could possibly have attained.

In March 1691, Mr. Montague first displayed his abilities in the debates upon the bill for regulating trials in cases of high treason; the design of this bill, among other things, was to allow counsel to prisoners charged with that offence, while the trial was depending. Montague rose up to speak for it, but after uttering a few sentences, was struck so suddenly with surprise, that, for a while, he was not able to go on. Recovering himself, he took occasion, from this circumstance, "to enforce the necessity of allowing counsel to prisoners, who were to appear before their judges; since he, who was not only innocent, and unaccused, but one of their own members, was so dashed

when he was to speak before that wise and illustrious assembly\*.”

In this year, 1691, he was made one of the commissioners of the treasury, and called to the privy council; and in 1694 was appointed second commissioner and chancellor of the exchequer, and under-treasurer. In 1695, he entered into the design of re-coining all the current money of the nation; which, though great difficulties attended it, he completed in the space of two years. In 1696, he projected the scheme for a general fund, which gave rise to the sinking fund, afterwards established by sir Robert Walpole. The same year, he found out a method to raise the sinking credit of the Bank of England; and, in 1697, he provided against the mischiefs from the scarcity of money, by raising, for the service of the government, above two millions in exchequer-notes; on which occasion he was sometimes called the British Machiavel. Before the end of this session of parliament, it was resolved by the House of Commons, that “Charles Montague, esq. chancellor of the exchequer, for his good services to the government, did deserve his majesty’s favour.” This vote, when we consider that the public affairs called for the skill of the ablest statesmen, and that he was at this time not more than thirty-six years of age, may be admitted as a proof of the high esteem entertained of his abilities.

In 1698, being advanced to the first commission of the treasury, he was appointed one of the regency in the king’s absence: the next year he was made auditor of the exchequer, and the year after created baron Halifax. He was, however, impeached by the Commons; but the articles were dismissed by the Lords.

At the accession of queen Anne he was dismissed from the council: and in the first parliament of her reign was again attacked by the Commons, and again escaped by the protection of the Lords. In 1704, he wrote an answer to

\* Mr. Reed observes that this anecdote is related by Mr. Walpole, in his Catalogue of Royal and Noble Authors, of the earl of Shaftesbury, author of the “Characteristics;” but it appears to be a mistake, if we are to understand that the words were spoken by Shaftesbury at this time, when he had no seat in the House of Commons; nor did the bill pass at this time, be-

ing thrown out by the House of Lords. It became a law in the 7th William, when Halifax and Shaftesbury both had seats. The editors of the “Biographia Britannica” adopt Mr. Walpole’s story, but they are not speaking of this period. The story first appeared in the Life of lord Halifax, published in 1715.

Bromley's speech against occasional conformity. He headed the inquiry into the danger of the church. In 1706, he proposed and negotiated the union with Scotland; and when the elector of Hanover had received the garter, after the act had passed for securing the protestant succession, he was appointed to carry the ensigns of the order to the electoral court. He sat as one of the judges of Sacher-verell; but voted for a mild sentence. Being now no longer in favour, he contrived to obtain a writ for summoning the electoral prince to parliament as duke of Cambridge. At the queen's death he was appointed one of the regency, during her successor's absence from his kingdoms; and, as soon as George I. had taken possession of the throne, he was created earl of Halifax, installed knight of the garter, and expected to have been appointed lord high treasurer; but as he was only created first commissioner, he was highly chagrined, nor was he pacified by the above honours, or by the transfer of the place of auditor of the exchequer to his nephew. Inflamed, says Mr. Coxe, by disappointed ambition, he entered into cabals with the tory leaders, for the removal of those with whom he had so long cordially acted; but his death put an end to his intrigues. While he appeared to be in a very vigorous state of health, he was suddenly taken ill, May 15, and died on the 19th, 1715.

As he was a patron of poets, his own works did not miss of celebration. Addison began to praise him early, and was followed or accompanied by other poets; perhaps by almost all, except Swift and Pope, who forbore to flatter him in his life, because he had disappointed their hopes; and after his death spoke of him, Swift with slight censure, and Pope in the character of *Bufo* with acrimonious contempt\*.

He was, as Pope says, "fed with dedications;" and Tickell affirms that no dedication was unrewarded. Dr. Johnson's remarks on this are too valuable to be omitted.

\* Pope's contemptuous character of lord Halifax as *Bufo* occurs in the "Prologue to the Satires," and yet in the "Epilogue" to the same, he says in a note that Halifax was "a peer no less distinguished by his love of letters than his abilities in parliament." In the preface to the *Iliad*, he also speaks highly of him, but they had not at that time fallen out. The cause of their

quarrel is stated in Johnson's life of Pope, with a ludicrous anecdote respecting Halifax's talents as a critic. Swift's dislike was founded on the same cause as Pope's, disappointment of certain expectations from lord Halifax, of whom he said that "his encouragements were only good words and good dinners."

“To charge all unmerited praise with the guilt of flattery, and to suppose that the encomiast always knows and feels the falsehoods of his assertions, is surely to discover great ignorance of human nature and human life. In determinations depending not on rules, but on experience and comparison, judgment is always in some degree subject to affection. Very near to admiration is the wish to admire. Every man willingly gives value to the praise which he receives, and considers the sentence passed in his favour as the sentence of discernment. We admire in a friend that understanding which selected us for confidence; we admire more, in a patron, that judgment which, instead of scattering bounty indiscriminately, directed it to us; and, if the patron be an author, those performances which gratitude forbids us to blame, affection will easily dispose us to exalt. To these prejudices, hardly culpable, interest adds a power always operating, though not always, because not willingly, perceived. The modesty of praise wears gradually away; and perhaps the pride of patronage may be in time so increased, that modest praise will no longer please.” The opinion of the same critic, on the poetry of Montague, may safely be quoted, as it seems to be the general one. “It would now be esteemed no honour, by a contributor to the monthly bundle of verses, to be told, that, in strains either familiar or solemn, he sings like Montague.” His poems and speeches, with memoirs of his life, were published in 1715. The former were inserted in Dr. Johnson’s edition of the English Poets, but although they have served to make his name more familiar with the public, it is in political history that his character appears to greatest advantage.<sup>1</sup>

MONTAGUE (EDWARD), earl of Sandwich, an English general, admiral, and statesman, was the only surviving son of sir Sidney Montague, the youngest son of Edward lord Montague of Boughton. He was born July 27, 1625, and after a liberal education was very early introduced into public life. His career may be said to have commenced at the age of eighteen; for in August 1643 he was commissioned to raise a regiment in the service of the parliament, and to act against Charles I. He then joined the army, and acquitted himself with great courage at the

<sup>1</sup> Biog. Brit.—Life prefixed to his Works.—Johnson’s *Life in English Poets*.—Cibber’s *Lives*.—Swift’s and Pope’s Works; see Indexes.—Park’s edition of the *Royal and Noble Authors*.



storming of Lincoln, the battles of Marston-moor and Naseby, and on other occasions, before he had arrived at his twentieth year. He sat also in the House of Commons as representative for Huntingdonshire before he was of age, and had afterwards a seat at the board of treasury under Cromwell. After the Dutch war he went from the army to the navy, had a command in the fleet, and Cromwell had so good an opinion of him, as to associate him with the celebrated admiral Blake in his expedition to the Mediterranean. In 1656 he returned to England with some rich prizes, and received the thanks of the parliament, as well as renewed instances of Cromwell's favour. In the following year he was appointed to command the fleet in the Downs, the object of which was to watch the Dutch, to carry on the war with Spain, and to facilitate the enterprise of Dunkirk. After the death of Cromwell, he accepted, under Richard, the command of a large fleet which was sent to the North, on board of which he embarked in the spring of 1659. In April he wrote to the kings of Sweden and Denmark, and to the Dutch admiral Opdam, informing them that his instructions were, not to respect the private advantage of England by making war, but the general tranquillity of Europe, by engaging the Powers of the North to enter into an equitable peace; and in the negotiations which he carried on with other ministers to effect this purpose, he is said to have displayed the talents of a consummate statesman.

He appears, however, about this time, to have conceived a dislike against his employers; for which two reasons are assigned; the one, that previous to his sailing, the parliament had tied him down to act only in conjunction with their commissioners, one of whom was Algernon Sidney; and the other, that they had given away his regiment of horse. While thus employed, and with these feelings, Charles II. sent him two letters, one from himself, and the other from chancellor Hyde, the purpose of which was to induce him to withdraw from the service of parliament, and, as a necessary step, to return with the fleet to England, where it might be ready to act in conjunction with sir George Booth and others, who were already disposed to promote the restoration. He accordingly set sail for England, but had the mortification to find that sir George Booth was in the Tower, the parliament in full authority, and a charge against himself brought by Algernon Sidney.

He set out, however, for London, and defended his conduct to parliament with so much plausibility, that the only consequence was his being dismissed from his command.

His retirement was not of long duration ; and upon the nearer approach of the restoration, general Monk having procured him to be replaced in his former rank in the navy, he convoyed the king to England, who made him a knight of the garter, and soon afterwards created him baron Montague of St. Neots in Huntingdonshire, viscount Hinchinbroke in the same county, and earl of Sandwich in Kent. He was likewise sworn a member of the privy council, made master of the king's wardrobe, admiral of the narrow seas, and lieutenant admiral to the duke of York, as lord high admiral of England. When the Dutch war began in 1664, the duke of York took upon him the command of the fleet as high admiral, and the earl of Sandwich commanded the blue squadron ; and by his well-timed efforts, a great number of the enemy's ships were taken. In the great battle, June 3, 1665, when the Dutch lost their admiral Opdam, and had eighteen men of war taken, and fourteen destroyed, a large share of the honour of the victory was justly assigned to the earl of Sandwich, who also on Sept. 4, of the same year, took eight Dutch men of war, two of their best East India ships, and twenty sail of their merchantmen.

Soon after his return to England, he was sent to the court of Madrid, to negotiate a peace between Spain and Portugal, which he not only effected in the most satisfactory manner, but also concluded with the court of Spain, one of the most beneficial treaties of commerce that ever was made for this nation. On the renewal of the Dutch war in 1672, his lordship embarked again with the duke of York, and commanded the blue squadron. The fleet came in sight of the Dutch about break of day, May 28, and in the subsequent engagement he performed such exploits as could not fail to have rendered the victory complete, had he been properly seconded by his squadron, but a Dutch fire-ship, covered by the smoke of the enemy, having grappled the Royal James (that on which the earl of Sandwich fought), set her in a flame, and the brave earl perished with several gallant officers. His body being found about a fortnight afterwards, was, by his majesty's orders brought to London, and interred with great solemnity in Henry VII.'s chapel, Westminster-abbey. It was sup-

posed by many, though unjustly, that the duke of York did not support him as he might have done towards the beginning of the action ; but it was agreed by all, that sir Joseph Jordan, the earl's vice-admiral, might have disengaged him. His loss occasioned great reflections on the duke ; and in the parliament which met at Westminster in Oct. 1680, when the exclusion bill was in debate, some members openly charged him in the House of Commons with the death of the earl of Sandwich.

The character of this nobleman may be inferred from the above particulars. Of his bravery and skill both as a commander and statesman, there cannot be any difference of opinion ; but there are the strongest inconsistencies in his political career, and perhaps greater inconsistencies in the dispensation of court-favours after the restoration. He had contributed to dethrone the father, and had offered the son's crown to the usurper ; yet for his slow services at the very eve of the restoration, Charles II. heaped rewards and honours upon him, while he neglected thousands who had, at the risk of life and property, adhered to the royal cause through all its vicissitudes.

Lord Orford, who has given this nobleman a place in his "Catalogue of Royal and Noble Authors," mentions of his writing, "A Letter to Secretary Thurloe," in the first volume of "Thurloe's State-papers;" "Several Letters during his Embassy to Spain," published with "Arlington's Letters;" and "Original Letters and Negotiations of Sir Richard Fanshawe, the Earl of Sandwich, the Earl of Sunderland, and Sir William Godolphin, wherein divers matters between the three Crowns of England, Spain, and Portugal, from 1603 to 1678, are set in a clear light," in 2 vols. 8vo. He was also the author of a singular translation, called "The Art of Metals, in which is declared, the manner of their Generation, and the Concomitants of them, in two books, written in Spanish by Alvaro Alonzo Barba, M. A. curate of St. Bernard's parish, in the imperial city of Potosi, in the kingdom of Peru, in the West Indies, in 1640; translated in 1669, by the right honourable Edward earl of Sandwich," 1674, a small 8vo. A short preface of the editor says : "The original was regarded in Spain and the West Indies as an inestimable jewel ; but that, falling into the earl's hands, he enriched our language with it, being content that all our lord the king's people should be

philosophers." There are also some astronomical observations of his in No. 21 of the Philosophical Transactions.<sup>1</sup>

MONTAGUE (JOHN), fourth earl of SANDWICH, son of Edward Richard Montague, lord viscount Hinchinbroke, and Elizabeth only daughter of Alexander Popham, esq. of Littlecote in the county of Wilts, was born in the parish of St. Martin in the Fields, Westminster, Nov. 3, 1718. He was sent at an early age to Eton school, where, under the tuition of Dr. George, he made a considerable proficiency in the classics. In 1735, he was admitted of Trinity college, Cambridge, and during his residence there; he and the late lord Halifax were particularly distinguished for their college exercises; and were the first noblemen who declaimed publicly in the college chapel. After spending about two years at Cambridge, he set out on a voyage round the Mediterranean, his account of which has recently been published. Mr. Ponsonby, late earl of Besborough, Mr. Nelthorpe, and Mr. Mackye, accompanied his lordship (for he was now earl of Sandwich) on this agreeable tour, with Liotard the painter, as we have noticed in his article (vol. XX.) On his lordship's return to England, he brought with him, as appears by a letter written by him to the rev. Dr. Dampier, "two mummies and eight embalmed ibis's from the catacombs of Memphis; a large quantity of the famous Egyptian papyrus; fifteen intaglios; five hundred medals, most of them easier to be read than that which has the inscription ΓΑΜΙΩΝ; a marble vase from Athens, and a very long inscription as yet undecyphered, on both sides of a piece of marble of about two feet in height." This marble was afterwards presented to Trinity college, and the inscription was explained by the late learned Dr. Taylor, in 1743, by the title of *Marmor Sandvicense*.

Being now of age, he took his seat in the House of Lords, and began his political career by joining the party then in opposition to sir Robert Walpole. On the formation of the ministry distinguished by the appellation of *broad-bottom*, he was appointed second lord of the admiralty, Dec. 15, 1744. In consequence of the active part which he took in raising men to quell the rebellion in 1745, he obtained rank in the army. His political talents must at

<sup>1</sup> Campbell's Lives of the Admirals.—Collins's Peerage by sir E. Brydges.—Park's edition of the Royal and Noble Authors.

this time have been acknowledged, as in 1746 he was appointed plenipotentiary to the congress to be holden at Breda, and next year his powers were renewed, and continued till the definitive treaty of peace was signed at Aix-la-Chapelle in Oct. 1748. On his return he was sworn of the privy-council, and appointed first lord of the admiralty; and on the king's embarking for Hanover, he was declared one of the lords justices during his majesty's absence. In June 1751, he was displaced from the admiralty, and did not again hold any public office till 1755, when he became one of the joint vice-treasurers of Ireland. In April 1763, he was again appointed first lord of the admiralty; and the death of lord Hardwicke causing a vacancy in the office of high steward of the university of Cambridge, lord Sandwich became a candidate to succeed him, but failed, after a very close contest. In 1765 he was again out of office, but in 1768 was made joint-postmaster with lord Le Despencer. In Jan. 1771, under lord North's administration, he was a third time appointed first lord of the admiralty, which he held during the whole stormy period of the American war, and resigned only on the dissolution of the ministry which had carried it on. His conduct in the admiralty was allowed to redound greatly to his credit. He reformed many abuses in the dock-yards; increased the establishment of the marines; set the example of annual visitations to the dock-yards; was the promoter and patron of several voyages of discovery; and upon the whole, his attention to and knowledge of the duties of the naval department, although sometimes the objects of jealous inquiry, had probably never been exceeded.

In 1783, under the coalition cabinet he accepted the rangership of the parks, which he held only until the following year, and then returned to the calm satisfaction of a private station. In 1791, a complaint in the bowels, to which he had been subject, obliged him to try the waters of Bath; but, receiving no benefit, he returned to his house in town in the latter end of February 1792, where after languishing for some weeks, he died April 30.

"The earl of Sandwich," says his biographer, "was rather to be considered as an able and intelligent speaker, then a brilliant and eloquent orator. In his early parliamentary career, he displayed uncommon knowledge of the sort of composition adapted to make an impression on a popular assembly; and from a happy choice of words, and

a judicious arrangement of his argument, he seldom spoke without producing a sensible effect on the mind of every impartial auditor. In the latter part of his political life, and especially during the American war, his harangues were less remarkable for their grace and ornament, than for sound sense, and the valuable and appropriate information which they communicated. His speeches, therefore, were regarded as the lessons of experience and wisdom. He was never ambitious of obtruding himself upon the house. He had a peculiar delicacy of forbearance, arising from a sense of propriety; which, if more generally practised, would tend very much to expedite the public business by compressing the debates, now usually drawn out to an immeasurable and tiresome length, within more reasonable bounds. If, after having prepared himself on any important question, when he rose in the house any other lord first caught the chancellor's eye, he sat down with the most accommodating patience; and, if the lord, who spoke before him, anticipated the sentiments which he meant to offer, he either did not speak at all, or only spoke to such points as had not been adverted to by the preceding speaker. Whenever, therefore, he rose, the House was assured that he had something material to communicate: he was accordingly listened to with attention, and seldom sat down without furnishing their lordships with facts at once important and interesting; of which no other peer was so perfectly master as himself. During the period of the American war he was frequently attacked in both houses for his official conduct or imputed malversation. When any such attempts were made in the House of Peers, he heard his accusers with patience, and with equal temper as firmness refuted their allegations, exposing their fallacy or their falsehood. On all such occasions, he met his opponents fairly and openly, in some instances concurring in their motions for papers, which his adversaries imagined would prove him a negligent minister; in others resisting their object, by shewing the inexpediency or the impolicy of complying with their requests. In the parliamentary contest, to which the unfortunate events of the American war gave rise, he is to be found more than once rising in reply to the late earl of Chatham; whose extraordinary powers of eloquence inspired sufficient awe to silence and intimidate even lords of acknowledged ability. Lord Sandwich never in such cases suffered himself to be

dazzled by the splendor of oratorical talents; or ever spoke without affording proof that his reply was necessary and adequate. In fact, his lordship never rose without first satisfying himself, that the speaker he meant to reply to was in error; and that a plain statement of the facts in question would dissipate the delusion, and afford conviction to the house. By this judicious conduct his lords, ipso facto, secured the respect of those whom he addressed, and commanded at all times an attentive hearing."

In his private character, his biographer bears testimony to the easy politeness and affability of his manners; his cheerfulness and hospitality; the activity of his disposition; and his readiness to perform acts of kindness. Of his morals less can be said. He was indeed a man of pleasure, in all the extent of that character; his most harmless enjoyment was music, in which he was at once a man of taste, a warm enthusiast, and a liberal patron. He is said to have been the author of a pamphlet, entitled "A State of Facts relative to Greenwich hospital," 1779, in reply to captain Baillie's "Case of the Royal Hospital at Greenwich," published in 1778. Since his death has been published, "A Voyage performed by the Earl of Sandwich round the Mediterranean, in the years 1738 and 1739, written by himself." This was edited by his chaplain the rev. John Cooke in 1799, with a memoir of the noble author, from which we have extracted the above particulars. This noble lord's narrative is less interesting now than it would have been about the period when it was written, and is indeed very imperfect and unsatisfactory, but the plan and execution of such a voyage are creditable to his lordship's taste and youthful ambition.<sup>1</sup>

MONTAGU (LADY MARY WORTLEY), an English lady of distinguished talent, by marriage related to the Sandwich family, was the eldest daughter of Evelyn Pierrepont, duke of Kingston, and the lady Mary Fielding, daughter of William earl of Denbigh. She was born about 1692, and lost her mother in 1694. Her capacity for literary attainments was such as induced her father to provide her with the same preceptors as viscount Newark, her brother; and under their tuition, she made great proficiency in the Greek, Latin, and French languages. Her studies were

<sup>1</sup> Memoir as above.—Collins's Peerage, by Sir E. Brydges—Fourth Rev. vol. XXXIII, N. 3.

afterwards superintended by bishop Burnet, and that part of life which by females of her rank is usually devoted to trifling amusements, or more trifling "accomplishments," was spent by her in studious retirement, principally at Thoresby and at Acton, near London. Her society was confined to a few friends, among whom the most confidential appears to have been Mrs. Anne Wortley, wife of the hon. Sidney Montagu, second son of the heroic earl of Sandwich. In this intimacy originated her connection with Edward Wortley Montagu, esq. the eldest son of this lady; and after a correspondence of about two years, they were privately married by special licence, which bears date August 12, 1712. Mr. Wortley was a man possessed of solid rather than of brilliant parts, but in parliament, where at different periods of his life he had represented the cities of Westminster and Peterborough, and the boroughs of Huntingdon and Bossiney, he acquired considerable distinction as a politician and a speaker. In 1714 he was appointed one of the lords commissioners of the treasury, and on this occasion his lady was introduced to the court of George I. where her beauty, wit, and spirit were universally admired. She lived also in habits of familiar acquaintance with two of the greatest geniuses of the age, Addison and Pope; but it did not require their discernment to discover that, even at this time, she was a woman of very superior talents.

In 1716, Mr. Wortley resigned his situation as a lord of the treasury, on being appointed ambassador to the Porte, in order to negotiate peace between the Turks and Imperialists. Lady Mary determined to accompany him in this difficult and, during war, dangerous journey, and while travelling, and after her arrival in the Levant, amused herself and delighted her friends by a regular correspondence, chiefly directed to her sister the countess of Mar, lady Rich, and Mrs. Thistlethwaite, both ladies of the court, and to Mr. Pope. Previously to her arrival at the capital of the Ottoman empire, the embassy rested about two months at Adrianople, to which city the Sultan, Achmed the third, had removed his court. It was here that she first was enabled to become acquainted with the customs of the Turks, and to give so lively and so just a picture of their domestic manners and usages of ceremony. Her admission into the interior of the seraglio was one of her most remarkable adventures, and most singular privileges, and



gave rise to many strange conjectures, which it is not now necessary to revive. It is more important to record that, during her residence at Constantinople, she was enabled to confer on Europe a benefit of the greatest consequence; namely, inoculation for the small-pox, which was at that time universal in the Turkish dominions. This practice she examined with such attention as to become perfectly satisfied with its efficacy, and gave the most intrepid and convincing proof of her belief, in 1717, by inoculating her son, who was then about three years old. Mr. Maitland, who had attended the embassy in a medical character, first endeavoured to establish the practice in London, and was encouraged by lady Mary's patronage. In 1721 the experiment was successfully tried on some criminals. With so much ardour did lady Mary, on her return, enforce this salutary innovation among mothers of her own rank, that, as we find in her letters, much of her time was necessarily dedicated to various consultations, and to the superintendence of the success of her plan. In 1722, she had a daughter of six years old, inoculated, who was afterwards countess of Bute; and in a short time the children of the royal family, that had not had the small-pox, underwent the same operation with success; then followed some of the nobility, and the practice gradually prevailed among all ranks, although it had to encounter very strong prejudices; and was soon extended, by Mr. Maitland to Scotland, and by other operators to most parts of Europe.

Mr. Wortley's negotiations at the Porte having failed, owing to the high demands of the Imperialists, he received letters of recall, Oct. 28, 1717, but did not commence his journey till June 1718; in October of the same year he arrived in England. Soon after, lady Mary was solicited by Mr. Pope to fix her summer residence at Twickenham, with which she complied, and mutual admiration seemed to knit these kindred geniuses in indissoluble bonds. A short time, however, proved that their friendship was not superhuman. Jealousy of her talents, and a difference in political sentiments, appear to have been the primary causes of that dislike which soon manifested itself without ceremony and without delicacy. Lady Mary was attached to the Walpole administration and principles. Pope hated the whigs, and was at no pains to conceal his aversion in conversation or writing. What was worse, lady Mary had for some time omitted to consult him upon any new poeti-

cal production, and even when he had been formerly very free with his emendations, was wont to say, "Come, no touching, Pope, for what is good, the world will give to you, and leave the bad for me;" and she was well aware that he disingenuously encouraged that idea. But the more immediate cause of their implacability, was a satire in the form of a pastoral, entitled "Town Eclogues." These were some of lady Mary's earliest poetical attempts, and had been written previously to her leaving England. After her return, they were communicated to a favoured few, and no doubt highly relished from their supposed, or real personal allusions. Both Pope and Gay suggested many additions and alterations, which were certainly not adopted by lady Mary; and as copies, including their corrections, were found among the papers of these poets, their editors have attributed three out of six to them. "The Basset Table," and "The Drawing Room," are given to Pope; and the "Toilet" to Gay. The publication, however, of these poems, in the name of Pope, by Curl, a bookseller who hesitated at nothing mean or infamous, appears to have put a final stop to all intercourse between Pope and lady Mary. "Irritated," says her late biographer, "by Pope's ceaseless petulance, and disgusted by his subterfuge, she now retired totally from his society, and certainly did not abstain from sarcastic observations, which were always repeated to him." The angry bard retaliated in the most gross and public manner against her and her friend lord Hervey. Of this controversy, which is admirably detailed by Mr. Dallaway, we shall only add, that Dr. Warton and Dr. Johnson agree in condemning the prevarication with which Pope evaded every direct charge of his ungrateful behaviour to those whose patronage he had once servilely solicited; and even his panegyrical commentator, Dr. Warburton, confesses that there were allegations against him, which "he was not quite clear of\*."

Lady Mary, however, preserved her envied rank in the world of fashion and of literature until 1739, when her health declining, she took the resolution to pass the remainder of her days on the continent. Having obtained Mr. Wortley's consent, she left England in the month of July, and hastened to Venice, where she formed many

\* After all this Pope has found a zealous advocate in Mr. Hayley.—See his "Desubory Remarks on the Letters of Eminent Persons," prefixed to his edition of Cowper's Works.

connexions with the noble inhabitants, and determined to establish herself in the north of Italy. Having been gratified by a short tour to Rome and Naples, she returned to Brescia, one of the palaces of which city she inhabited, and also spent some months at Avignon and Chamberry. Her summer residence she fixed at Louverre, on the shores of the lake of Isco, in the Venetian territory, whither she had been first invited on account of the mineral waters, which she found greatly beneficial to her health. There she took possession of a deserted palace, she planned her garden, applied herself to the business of a country life, and was happy in the superintendence of her vineyards and silk-worms. Books, and those chiefly English, sent by her daughter lady Bute, supplied the want of society. Her visits to Genoa and Padua were not unfrequent, but about 1758, she quitted her solitude, and settled entirely at Venice, where she remained till the death of Mr. Wortley in 1761. She then yielded to the solicitations of her daughter, and after an absence of twenty-two years, she began her journey to England, where she arrived in October. But her health had suffered much, and a gradual decline terminated in death, on the 21st of August, 1762, and in the seventy-third year of her age.

The year following her death, appeared "Letters of Lady M——y W——y M——," in 3 vols. 12mo, of which publication Mr. Dallaway has given a very curious history. By this it appears that after lady Mary had collected copies of the letters which she had written during Mr. Wortley's embassy, she transcribed them in two small quarto volumes, and upon her return to England in 1761, gave them to Mr. Sowden, a clergyman at Rotterdam, to be disposed of as he thought proper. After her death, the late earl of Bute purchased them of Mr. Sowden, but they were scarcely landed in England when the above mentioned edition was published. On farther application to Mr. Sowden, it could only be gathered that two English gentlemen once called on him to see the letters, and contrived, during his being called away, to go off with them, although they returned them next morning with many apologies. Whoever will look at the three 12mo volumes, may perceive that with the help of a few amanuenses, there was sufficient time to transcribe them during this interval. Cleland was the editor of the publication, and probably one of the "gentlemen" concerned in the trick of obtaining the copies.

The appearance of these letters, however, excited universal attention, nor on a re-perusal of them at this improved period of female literature, can any thing be deducted from Dr. Smollett's opinion in the "Critical Review," of which he was then conductor. "The publication of these letters will be an immortal monument to the memory of lady M. W. M. and will shew, as long as the English language endures, the sprightliness of her wit, the solidity of her judgment, the elegance of her taste, and the excellence of her real character. These letters are so bewitchingly entertaining, that we defy the most phlegmatic man on earth to read one without going through with them, or after finishing the third volume, not to wish there were twenty more of them." Other critics were not so enraptured, and seemed to doubt their authenticity, which, however, is now placed beyond all question by the following publication, "The Works of the right hon. lady M. W. M. including her correspondence, poems, and essays, published by permission (of the Earl of Bute) from her genuine papers," London, 1803, 5 vols. 12mo, with *Memoirs of her Life* by Mr. Dallaway, drawn up with much taste and delicacy, and to which we are indebted for the preceding sketch. This edition, besides her poems, and a few miscellaneous essays, contains a great number of letters never before printed, perhaps of equal importance with those which have long been before the world, as they appear not to have been intended for publication, which the others certainly were, and we have in these new letters a more exact delineation of her character in advanced life. This if it be not always pleasing, will afford many instructive lessons. Her poetry, without being of the superior kind, is yet entitled to high praise, and had she cultivated the acquaintance of the muses with more earnestness, and had not disdained the scrupulous labour by which some of her contemporaries acquired fame, it is probable she might have attained a higher rank. She certainly was a woman of extraordinary talents, and acquired the honours of literary reputation at a time when they were not bestowed on the undeserving. It is, however, incumbent upon us to add, that the moral tendency of her letters may be justly questioned; many of the descriptions of Eastern luxuries and beauty are such as cannot be tolerated in an age of decency, and a prudent guardian will hesitate long before he can admit the letters from Constantinople among

books fit for the perusal of the young. Her amiable relative, the late Mrs. Montague, represents Lady Mary as one who "neither thinks, speaks, acts, or dresses like any body;" and many traits of her moral conduct were also, it is to be hoped, exclusively her own.<sup>1</sup>

MONTAGUE (EDWARD WORTLEY), only son of the preceding lady Mary, was born in October 1713, and in the early part of his life seems to have been the object of his mother's tenderest regard, though he afterwards lost her favour. In 1716, he was taken by her on his father's embassy to Constantinople, and while there, was, as we have noticed in her life, the first English child on whom the practice of inoculation was tried. Returning to England with his parents in 1719, he was placed at Westminster-school, where he gave an early sample of his wayward disposition, by running away, and eluding every possible search, until about a year after he was accidentally discovered at Blackwall, near London, in the character of a vender of fish, a basket of which he had then on his head. He had bound himself, by regular indenture, to a poor fisherman, who said he had served him faithfully, making his bargains shrewdly, and paying his master the purchase-money honestly. He was now again placed at Westminster-school, but in a short time escaped a second time, and bound himself to the master of a vessel which sailed for Oporto, who, supposing him a deserted friendless boy, treated him with great kindness and humanity. This treatment, however, produced no corresponding feelings; for the moment they landed at Oporto, Montague ran away up the country, and contrived to get employment for two or three years in the vintage. Here at length he was discovered, brought home, and pardoned; but with no better effect than before. He ran away a third time; after which his father procured him a tutor, who made him so far regular that he had an appointment in one of the public offices; and, in 1747, he was elected one of the knights of the shire for the county of Huntingdon; but in his senatorial capacity he does not appear to have any way distinguished himself; nor did he long retain his seat, his expences so far exceeding his income, that he found it prudent once more to leave England, about the latter end of 1751. His first excursion was to Paris, where, in a short

<sup>1</sup> Life as above.

time, he was imprisoned in the Chatelet, for a fraudulent gambling transaction : how he escaped is not very clear, but he published a defence of himself, under the title of "Memorial of E. W. Montague, esq. written by himself, in French, and published lately at Paris, against Abraham Payba, a Jew by birth, who assumed the fictitious name of James Roberts. Translated into English from an authentick copy sent from Paris," 1752, 8vo.

In the parliament which assembled in 1754, Mr. Montague was returned for Bossiney : and in 1759 he published his "Reflections on the Rise and Fall of the ancient Republics, adapted to the present state of Great Britain," 8vo. This work contains a concise, and not inelegant, relation of the Grecian, Roman, and Carthaginian states, interspersed with occasional allusions to his own country, the constitution of which he appears to have studied with care. It is somewhat singular that Mr. Forster, the person whom his father had engaged as his tutor, endeavoured to claim the merit of this work ; but not, as Mr. Seward remarks, until more than a year after Mr. Montague's death, when he could receive no contradiction.

His father died in January 1761, at the advanced age of eighty, and by his will, made in 1755, bequeathed to his son an annuity of one thousand pounds a-year, to be paid to him during the joint lives of himself and his mother lady Mary ; and after her death an annuity of two thousand pounds a-year, during the joint lives of himself and his sister lady Bute. By the same will he empowered Mr. Montague to make a settlement on any woman he might marry, not exceeding eight hundred pounds a-year ; and to any son of such marriage he devised a considerable estate in the West Riding of Yorkshire. It was this last clause which gave rise to a story that he had advertised for a wife, promising to marry "any widow or single lady, of genteel birth and polished manners, and five, six, seven, or eight months in her pregnancy." Such an advertisement certainly appeared, but not sooner than 1776, within a few months of his death, and when he was abroad ; all which render the story rather improbable.

His mother died in 1762, and left him only one guinea, he having offended her irreconcilably : but as he was now independent by his father's liberal bequest, he once more took leave of his native country, and passed the remainder of his life in foreign parts. In 1762, while at

Turin, he wrote two letters to the earl of Macclesfield, which were read at the Royal Society, and afterwards published in a quarto pamphlet, entitled, "Observations upon a supposed antique bust at Turin." In the *Philosophical Transactions* are also, by him, "New Observations on Pompey's Pillar," and an account of his journey from Cairo in Egypt to the Written Mountains in the deserts of Sinai. It is said that he published "An Explication of the Causes of Earthquakes;" but it is not recollected where. His travels in the East occupied some years, and in the course of them he first abjured the protestant for the Roman catholic religion, and then the latter for Mahometanism, all the rites and ceremonies of which he performed with a punctuality which inclines us to think that he was in some degree deranged. He died at length at Padua in May 1776, and was buried under a plain slab, in the cloister of the Hermitants, with an inscription recording his travels and his talents. The latter would have done honour to any character, but in him were obscured by a disposition which it would be more natural to look for in romance than in real life.<sup>1</sup>

MONTAGUE (ELIZABETH), a learned and ingenious English lady, was the daughter of Matthew Robinson, esq. of West Layton, in Yorkshire, of Coveney, Cambridgeshire, and of Mount Morris in Kent, by Elizabeth daughter and heiress of Robert Drake, esq. She was born at York, Oct. 2, 1720, but lived, for some of her early years, with her parents at Cambridge, where she derived great assistance in her education from Dr. Conyers Middleton, whom her grandmother had taken as a second husband. Her uncommon sensibility and acuteness of understanding, as well as her extraordinary beauty as a child, rendered her an object of great notice and admiration in the university, and Dr. Middleton was in the habit of requiring from her an account of the learned conversations at which, in his society, she was frequently present: not admitting of the excuse of her tender age as a disqualification, but insisting, that although at the present time she could but imperfectly understand their meaning, she would in future derive great benefit from the habit of attention inculcated by this practice. Her father, a man of considerable intel-

<sup>1</sup> See many additional particulars, adventures, and eccentricities of this singular character, in Mr. Nichols's *History of Leicestershire and Life of Bowyer*.

lectual powers, and taste, was proud of the distinguished notice bestowed on his daughter, and contributed to increase in her the vivacity of wit with which she naturally abounded. In her early education, however, Mrs. Montague did not receive those strong impressions of the truth of divine revelation which she acquired at a later period, from her intimacy with Gilbert West and lord Lyttelton. It was reserved for the influence of the steady principles of Christianity, to correct the exuberant spirit of her genius, and to give the last touches of improvement to her character.

She had early a love for society, and it was her lot to be introduced to the best. In 1742, she was married to Edward Montague, esq. of Denton-hall in Northumberland and Sandleford priory in Berkshire, grandson of the first earl of Sandwich, and member of several successive parliaments for the borough of Huntingdon. By his connections and her own she obtained an extensive range of acquaintance, but selected as her especial friends and favourites persons distinguished for taste and talents. By Mr. Montague, who died without issue in 1775, she was left in great opulence, and maintained her establishment in the learned and fashionable world for many years with great éclat, living in a style of most splendid hospitality. She died in her eightieth year, at her house in Portman-square, Aug. 25, 1800.

She had early distinguished herself as an author; first by "Three Dialogues of the Dead," published along with lord Lyttelton's: afterwards by her classical and elegant "Essay on the Genius and Writings of Shakspeare," in which she amply vindicated our great poet from the gross, illiberal, and ignorant abuse, thrown out against him by Voltaire. This is indeed a wonderful performance, as all, who will examine it impartially, must admit. It is a ridiculous supposition that she was assisted by her husband, whose talent lay in mathematical pursuits, which indeed absorbed the whole of his attention. Many years after she had received the approbation of all persons of critical taste on this performance, it fell into the hands of Cowper the poet, who, on reading it, says to his correspondent, "I no longer wonder that Mrs. Montague stands at the head of all that is called learned, and that every critic veils his bonnet to her superior judgment:"—"The learning, the good sense, the sound judgment, and the wit displayed in



it, fully justify, not only my compliment, but all compliments that either have been already paid to her talents, or shall be paid hereafter."

Few persons had seen more of life than Mrs. Montague, and of that part of mankind, who were eminent either for their genius or their rank; and for many years her splendid house in Portman-square was open to the literary world. She had lived at the table of the second lord Oxford, the resort of Pope, and his contemporaries; she was the intimate friend of Pulteney and Lyttelton; and she survived to entertain Johnson and Goldsmith, and Burke and Reynolds, till their respective deaths\*. Dr. Beattie was frequently her inmate, and for many years her correspondent; and Mrs. Carter was, from their youth, her intimate friend, correspondent, and visitor. For the most learned of these she was a suitable correspondent and companion, as is evident from her letters, and was acknowledged by all who heard her conversation. It was, however, her defect that she had too great a regard to the manners and habits of the world, and damped her transcendent talents by a sacrifice to the cold dictates of worldly wisdom. Her understanding was as sound as her fancy was lively; her taste was correct and severe; and she penetrated the human character with an almost unerring sagacity; but her love of popularity, and her ambition of politeness, controuled her expressions, and concealed her real sentiments from superficial observers. Since her death four volumes of her epistolary correspondence have been published by her nephew and executor, Matthew Montague, esq.; and when the series shall be completed, a just idea may be formed of Mrs. Montague's genius and character, and the result, we may venture to predict, will be highly favourable.<sup>1</sup>

\* She formed a literary society, which, for some years, was the topic of much conversation, under the name of the "Blue Stocking Club." We have heard many accounts of the origin of the title, but believe it arose from the circumstance of a person excusing himself from going to one of its very early meetings, on account of his being in a *deshabille*, to which it was replied, "No particular regard to dress is necessary in an assembly devoted to the cultivation of the mind; so little attention, indeed, is paid to the dress

of the parties, that a gentleman would not be thought very *outré* who should appear in blue stockings." This lady was, for many years, noticed for the benevolent peculiarity of giving an annual dinner on May-day to all the little climbing boys, apprentices to the chimney-sweepers of the metropolis. Perhaps her attention to these too frequently distressed children, led to those humane regulations, which, through the exertions of Mr. Jonas Hanway, were determined on by parliament.

<sup>1</sup> Forbes's Life of Dr. Beattie.—*Censura Literaria*, vols. I. II. and III.—*Gent. Mag.* vol. LXX.—Hayley's Life of Cowper, and Boswell's of Johnson.

MONTAIGNE, or MONTAGNE (MICHAEL DE), an eminent French writer, was born at the castle of Montaigne, in the Perigord, Feb. 8, 1533. His father, seigneur of Montaigne, and mayor of Bourdeaux, bestowed particular attention on his education, perceiving in him early proofs of talents that would one day reward his care. His mode of teaching him languages is mentioned as somewhat singular at that time, although it has since been frequently practised. He provided him with a German attendant, who did not know French, and who was enjoined to speak to him in Latin, and in consequence young Montaigne is said to have been a master of that language at the age of six years. He was taught Greek also as a sort of diversion, and because his father had heard that the brains of children may be injured by being roused too suddenly out of sleep, he caused him to be awakened every morning by soft music. All this care he repaid by the most tender veneration for the memory of his father. Filial piety, indeed, is said to have been one of the most remarkable traits of his character, and he sometimes displayed it rather in a singular manner. When on horseback he constantly wore a cloak which had belonged to his father, not, as he said, for convenience, but for the pleasure it gave him. "Il me semble m'envelopper de lui,"—"I seem to be *wrapped up* in my father;" and this, which from any other wit would have been called the personification of a pun, was considered in Montaigne as a sublime expression of filial piety.

At the age of thirteen he had finished his course of studies, which he began at the college of Bourdeaux, under Crouchy, the celebrated Buchanan, and Muret, all learned and eminent teachers, and his progress bore proportion to their care. Being designed for the bar by his father, he married the daughter of a counsellor of parliament at Bourdeaux, when in his thirty-third year, and for some time himself sustained that character, but afterwards abandoned a profession to which he probably was never cordially attached. His favourite study was that of human nature, to pursue which he travelled through various parts of France, Germany, Switzerland, and Italy, making his observations on every thing curious or interesting in society, and receiving many marks of distinction. At Rome, in 1581, he was admitted a citizen; and the same year he was chosen mayor of Bourdeaux, and in this office gave such satisfaction to his fellow-citizens, that in 1582 they

employed him in a special mission to court on important affairs, and after his mayoralty expired, they again elected him into the same office. In 1588 he appeared to advantage at the assembly of the states of Blois, and although not a deputy, took a share in their proceedings and cabals. During one of his visits at court, Charles IX. decorated him with the collar of the order of St. Michael, without any solicitation, which, when young, he is said to have coveted above all things, it being at that time the highest mark of honour among the French nobility, and rarely bestowed.

Returning afterwards to his family residence, he devoted himself to study, from which he suffered some disturbance during the civil wars. On one occasion a stranger presented himself at the entrance of his house, pretending that while travelling with his friends, a troop of soldiers had attacked their party, taken away their baggage, killed all who made resistance, and dispersed the rest. Montaigne, unsuspectingly, admitted this man, who was the chief of a gang, and wanted admittance only to plunder the house. In a few minutes two or three more arrived, whom the first declared to be his friends that had made their escape, and Montaigne compassionately made them welcome. Soon after, however, he perceived the court of his chateau filled with more of the party, whose behaviour left him in no doubt as to their intentions. Montaigne preserved his countenance unaltered, and ordered them every refreshment the place afforded, and presented this with so much kindness and politeness, that the captain of the troop had not the courage to give the signal for pillage.

In his old age Montaigne was much afflicted with the stone and nephritic colic, but could never be prevailed upon to take medicines, in which he never had any faith. The physicians, he used to say, "know Galen, but they know nothing of a sick person;" and such was his confidence in the powers of nature, that he refused even a common purgative, when the indication was plain. He died Sept. 15, 1592, in his sixtieth year.

His reputation is founded on his "Essays," which were at one time extremely popular, and which are still read with pleasure by a numerous class of persons. La Harpe says of him, "As a writer, he has impressed on our language (the French) an energy which it did not before pos-

sess, and which has not become antiquated, because it is that of sentiments and ideas. As a philosopher he has painted man as he is; he praises without compliment, and blames without misanthropy." In 1774 was published at Rome (Paris), "*Memoirs of a Journey into Italy*," &c. by Montaigne, the editor of which has given us a few less known particulars of the author. He says that "with a large share of natural vivacity, passion, and spirit, Montaigne's life was far from being that of a sedentary contemplatist, as those may be inclined to think, who view him only in the sphere of his library and in the composition of his essays. His early years by no means passed in the arms of leisure. The troubles and commotions whereof he had been an eye-witness during five reigns, which he had seen pass successively before that of Henry IV. had not in any degree contributed to relax that natural activity and restlessness of spirit. They had been sufficient to call it forth even from indolence itself. He had travelled a good deal in France, and what frequently answers a better purpose than any kind of travel, he was well acquainted with the metropolis, and knew the court. We see his attachment to Paris in the third book of his *Essays*. Thuanus likewise observes, that Montaigne was equally successful in making his court to the famous duke of Guise; Henry of Lorraine, and to the king of Navarre, afterwards Henry IV. king of France. He adds, that he was at his estate at Blois when the duke of Guise was assassinated, 1558. Montaigne foresaw, says he, that the troubles of the nation would only end with the life of that prince, or of the king of Navarre; and this instance we have of his political sagacity. He was so well acquainted with the character and disposition of those princes, so well read in their hearts and sentiments, that he told his friend Thuanus, the king of Navarre would certainly have returned to the religion of his ancestors (that of the Romish communion) if he had not been apprehensive of being abandoned by his party. Montaigne, in short, had talents for public business and negociation, but his philosophy kept him at a distance from political disturbances; and he had the address to conduct himself without offence to the contending parties, in the worst of times."

More recently, in 1799, his memory has been revived in France by an extravagant eulogium from the pen of a French lady, Henrietta Bourdic-viot, who assures us that

"it was in the works of Montaigne that she acquired the knowledge of her duties." But we rather incline to the more judicious character given of this author by Dr. Joseph Warton. "That Montaigne," says this excellent critic, "abounds in native wit, in quick penetration, in perfect knowledge of the human heart, and the various vanities and vices that lurk in it, cannot justly be denied. But a man who undertakes to transmit his thoughts on life and manners to posterity, with the hope of entertaining and amending future ages, must be either exceedingly vain or exceedingly careless, if he expects either of these effects can be produced by wanton sallies of the imagination, by useless and impertinent digressions, by never forming or following any regular plan, never classing or confining his thoughts, never changing or rejecting any sentiment that occurs to him. Yet this appears to have been the conduct of our celebrated essayist; and it has produced many awkward imitators, who, under the notion of writing with the fire and freedom of this lively old Gascon, have fallen into confused rhapsodies and uninteresting egotisms. But these blemishes of Montaigne are trifling and unimportant, compared with his vanity, his indecency, and his scepticism. That man must totally have suppressed the natural love of honest reputation, which is so powerfully felt by the truly wise and good, who can calmly sit down to give a catalogue of his private vices, publish his most secret infirmities, with the pretence of exhibiting a faithful picture of himself, and of exactly portraying the minutest features of his mind. Surely he deserves the censure Quintilian bestows on Demetrius, a celebrated Grecian statuary, that he was *nimius in veritate, et similitudinis quam pulchritudinis amantior*; more studious of likeness than of beauty."

The first edition of Montaigne's Essays was published by himself in 1580, 8vo, in two books only, which were augmented afterwards to the present number. Of the subsequent editions, those by P. Coste are reckoned the best, and of these, Tonson's edition, 1724, in 3 vols. 4to, is praised by the French bibliographers, as the most beautiful that has ever appeared. We have also two English translations. Montaigne's life was first written by the president Bouhier, and prefixed to a supplementary volume of his works in 1740. Montaigne appeared once as the editor of some of the works of Stephen de la Boetie, in

1571; and ten years afterwards translated the "Natural Theologie" of Raimond de Sebonda, a learned Spaniard, and prefixed prefaces to both.<sup>1</sup>

MONTALEMBERT (MARK RENE DE), senior member of the academy of sciences of France, was born July 16, 1714, at Angouleme. His family had been a long time rendered illustrious in arms by André De Montalembert, count d'Essé, lieutenant-general to the king, commander of his armies in Scotland, governor of Terouane near St. Omers, and who died on the breach, the 12th of June 1553. In 1732 the young Montalembert entered into the army, and distinguished himself at the sieges of Kehl and Philipsburg in 1736. He was afterwards captain of the guards to the prince of Conti. In peace he studied the mathematics and natural philosophy: he read a memoir to the academy of sciences, upon the evaporation of the water in the salt works at Turchein, in the palatinate, which he had examined, and was made a member in 1747. There are in the volumes in the academy some memoirs from him upon the rotation of bullets, upon the substitution of stoves for fire-places, and upon a pool, in which were found pike purblind, and others wholly without sight. From 1750 to 1755 he established the forges at Angoumois and Perigord, and there founded cannon for the navy. In 1777 three volumes were printed of the correspondence which he held with the generals and ministers, whilst he was employed by his country in the Swedish and Russian armies during the campaigns of 1757 and 1761, and afterwards in Brittany and the isle of Oleron, when fortifying it. He fortified also Stralsund, in Pomerania, against the Prussian troops, and gave an account to his court of the military operations in which it was concerned; and this in a manner which renders it an interesting part of the History of the Seven-years War. In 1776 he printed the first volume of an immense work upon Perpendicular Fortification, and the art of Defence; demonstrating the inconveniences of the old system, for which he substitutes that of casemates, which admit of such a kind of firing, that a place fortified after his manner appears to be impregnable. His system has been, however, not always approved or adopted. His treatise was extended to ten volumes in quarto, with a great number of plates; the last volume was published

<sup>1</sup> Moreri.—Niceron, vol. XVI.—Adventurer, No. 49.—Dict. Hist.

in 1792, and will doubtless carry his name to posterity as an author as well as a general. He married, in 1770, Marie de Comarieu, who was an actress, and the owner of a theatre, for whom the general sometimes composed a dramatic piece. In 1784 and 1786 he printed three operatical pieces, set to music by Cambini and Tomeoni: they were, "La Statue," "La Bergère qualifiée," and "La Bohémienne." Alarmed at the progress of the revolution, he repaired to England in 1789 or 1790, and leaving his wife there, procured a divorce, and afterwards married Rosalie Louise Cadet, to whom he was under great obligation during the Robespierrian terror, and by whom he had a daughter born in July 1796. In his memoir published in 1790, it may be seen that he had been arbitrarily dispossessed of his iron forges, and that having a claim for six millions of livres due to him, he was reduced to a pension, but ill paid, and was at last obliged to sell his estate at Maumer, in Angoumois, for which he was paid in assignats, and which were insufficient to take him out of that distress which accompanied him throughout his life. He was sometimes almost disposed to put an end to his existence, but had the courage to resume his former studies, and engaged a person to assist him in completing some new models. His last public appearance was in the institute, where he read a new memoir upon the mountings (*affect*) of ship-guns. On this occasion he was received with veneration by the society, and attended to with religious silence: a man of eighty-six years of age had never been heard to read with so strong a voice. His memoir was thought of so much importance, that the institute wrote to the minister of marine, who sent orders to Brest for the adoption of the suggested change. He was upon the list for a place in the institute, and was even proposed as the first member for the section of mechanics, but learning that Bonaparte was spoken of for the institute, he wrote a letter, in which he expressed his desire to see the young conqueror of Italy honoured with this new crown. His strength of mind he possessed to the last, for not above a month before his death he wrote reflections upon the siege of St. John d'Acre, which contained further proofs of the solidity of his defensive system, but at last he fell ill of a catarrh, which degenerated into a dropsy, and carried him off March 22, 1802.<sup>1</sup>

<sup>1</sup> Dict. Hist.—Biographie Moderne.

MONTANUS, an ancient heresiarch among the Christians, founded a new sect in the second century of the church, which were called Montanists. They had also the name of Phrygians and Cataphrygians, because Montanus was either born, or at least first known, at Ardaba, a village of Mysia, which was situated upon the borders of Phrygia. Here he set up for a prophet, although it seems he had but lately embraced Christianity: but it is said that he had an immoderate desire to obtain a first place in the church, and that he thought this the most likely means of raising himself. In this assumed character he affected to appear inspired with the Holy Spirit, and to be seized and agitated with divine ecstasies; and, under these disguises he uttered prophecies, in which he laid down doctrines, and established rites and ceremonies, entirely new. This wild behaviour was attended with its natural consequences and effects upon the multitude; some affirming him to be a true prophet; others, that he was possessed with an evil spirit. To carry on his delusion the better, Montanus associated to himself Priscilla and Maximilla, two wealthy ladies, who acted the part "of prophetesses;" and, "by the power of whose gold," as Jerome tells us, "he first seduced many churches, and then corrupted them with his abominable errors." He seems to have made Pepuza, a town in Phrygia, the place of his first residence; and he artfully called it Jerusalem, because he knew the charm there was in that name, and what a powerful temptation it would be in drawing from all parts the weaker and more credulous Christians. Here he employed himself in delivering obscure and enigmatical sayings, under the name of prophecies; and made no small advantage of his followers, who brought great sums of money and valuable presents, by way of offerings. Some of these prophecies of Montanus and his women are preserved by Epiphanius, in which they affected to consider themselves only as mere machines and organs, through which God spake unto his people.

The peculiarities of this sect of Christians are explicitly set forth by St. Jerome. They are said to have been very heterodox in regard to the Trinity; inclining to Sabellianism, "by crowding," as Jerome expresses it, "the Father, Son, and Holy Ghost, into the narrow limits of one person." Epiphanius, however, contradicts this, and affirms them to have agreed with the church in the doctrine of the



Trinity. The Montanists held all second marriages to be unlawful, asserting that although the apostle Paul permitted them, it was because he "only knew in part, and prophesied in part;" but that, since the Holy Spirit had been poured upon Montanus and his prophetesses, they were not to be permitted any longer. But the capital doctrines of the Montanists are these: "God," they say, "was first pleased to save the world, under the Old Testament, from eternal damnation by Moses and the prophets. When these agents proved ineffectual, he assumed flesh and blood of the Virgin Mary, and died for us in Christ, under the person of the Son. When the salvation of the world was not effected yet, he descended lastly upon Montanus, Priscilla, and Maximilla, into whom he infused that fulness of his Holy Spirit, which had not been vouchsafed to the apostle Paul; for, Paul only knew in part, and prophesied in part." These doctrines gained ground very fast; and Montanus soon found himself surrounded with a tribe of people, who would probably have been ready to acknowledge his pretensions, if they had been higher. To add to his influence over their minds, he observed a wonderful strictness and severity of discipline, was a man of mortification, and of an apparently most sanctified spirit. He disclaimed all innovations in the grand articles of faith; and only pretended to perfect what was left unfinished by the saints. By these means he supported for a long time the character of a most holy, mortified, and divine person, and the world became much interested in the visions and prophecies of him and his two damsels Priscilla and Maximilla; and thus the face of severity and saintship consecrated their reveries, and made real possession pass for inspiration. Several good men immediately embraced the delusion, particularly Tertullian, Alcibiades, and Theodotus, who, however, did not wholly approve of Montanus's extravagancies; but the churches of Phrygia, and afterwards other churches, grew divided upon the account of these new revelations; and, for some time, even the bishop of Rome cherished the imposture. Of the time or manner of Montanus's death we have no certain account. It has been asserted, but without proof, that he and his coadjutress Maximilla were suicides.<sup>1</sup>

<sup>1</sup> Mosheim.—Cave, vol. I.—Lardner's Works.

MONTANUS (BENEDICT ARIAS), a very learned Spaniard, was born at Frexenel, in Estremadura, in 1527, and was the son of a notary. He studied in the university of Alcala, where he made great proficiency in the learned languages. Having taken the habit of the Benedictines, he accompanied, in 1562, the bishop of Segovia to the council of Trent, where he first laid the foundation of his celebrity. On his return to Spain, he retired to a hermitage situated on the top of a rock, near Aracena, where it was his intention to have devoted his life to meditation, but Philip II. persuaded him to leave this retreat, and become editor of a new Polyglot, which was to be printed by Christopher Plantin at Antwerp. On this employment he spent four years, from 1568 to 1572, and accomplished this great work in 8 volumes folio. The types were cast by the celebrated William Lebé, whom Plantin had invited from Paris for this purpose. This Polyglot, besides what is given in the Alcala Bible, contains the Chaldaic paraphrases, a Syriac version of the New Testament, in Syriac and Hebrew characters, with a Latin translation, &c. While Montanus was beginning to enjoy the reputation to which his labours in this work so well entitled him, Leo de Castro, professor of oriental languages at Salamanca, accused him before the inquisitions of Rome and Spain, as having altered the text of the holy Scriptures, and confirmed the prejudices of the Jews by his Chaldaic paraphrases. In consequence of this, Montanus was obliged to take several journies to Rome, to justify himself, which he did in the most satisfactory manner. Being thus restored, Philip II. offered him a bishopric; but he preferred his former retirement in the hermitage at Aracena, where he hoped to finish his days. There he constructed a winter and a summer habitation, and laid out a pleasant garden, &c.; but had scarcely accomplished these comforts, when Philip II. again solicited him to return to the world, and accept the office of librarian to the Escorial, and teach the oriental languages. At length he was permitted to retire to Seville, where he died in 1598, aged seventy-one.

Arias was one of the most learned divines of the sixteenth century. He was a master of the Hebrew, Chaldaic, Syriac, Arabic, and Greek and Latin languages, and spoke fluently in German, French, and Portuguese. He was sober, modest, pious, and indefatigable. His company was sought by the learned, the great, and the pious; and his

conversation was always edifying. Besides the Antwerp Polyglot, he was the author of, 1. "Index correctorius Lib. Theologicorum, Catholici regis autoritate editus," Antwerp, 1571, 4to. 2. "Commentaria in duodecim prophetas minores," *ibid.* 1571, 4to; reprinted 1582. 3. "Elucidationes in quatuor Evangelia & in Act. Apost." *ibid.* 1575, 4to. 4. "Elucidationes in omnia S. S. apostolorum scripta, &c." *ibid.* 1588, 4to. 5. "De optimo imperio, sive in Librum Josue commentarius," *ibid.* 1583. 6. "De varia Republica, sive Comment. in librum Judicum," *ibid.* 1592, 4to. 7. "Antiquitatum Judaicarum, lib. novem," Leyden, 1593. 8. "Liber generationis et regenerationis Adam, sive historia generis humani," Antwerp, 1593, 4to; a second part in 1601. 9. "Davidis, aliorumque Psalmi ex Heb. in Lat. carmen conversi," *ibid.* 1574, 4to. 10. "Commentarii in triginta priores Psalmos," *ibid.* 1605; with a few other works enumerated by Antonio and Nicéron.<sup>1</sup>

MONTANUS, or DA MONTE (JOHN BAPTIST), was an Italian physician of so much reputation, that he was regarded by his countrymen as a second Galen. He was born at Verona in 1488, of the noble family of Monte in Tuscany, and sent to Padua by his father, to study the civil law. But his bent lay towards physic; which, however, though he made a vast progress in it, so displeased his father, that he entirely withdrew from him all support. He therefore travelled abroad, and practised physic in several cities with success, and increased his reputation among the learned, as an orator and poet. He lived some time at Rome, with cardinal Hyppolitus; then removed to Venice; whence, having in a short time procured a competency, he retired to Padua. Here, within two years after his arrival, he was preferred by the senate to the professor's chair; and he was so attached to the republic, which was always kind to him, that, though tempted with liberal offers from the emperor, Charles V. Francis I. of France, and Cosmo duke of Tuscany, he retained his situation. He was greatly afflicted with the stone in his latter days, and died in 1551. He was the author of many works; part of which were published by himself, and part by his pupil John Crato after his death. They were, however, principally comments upon the ancients, and illustrations of their theories; and

<sup>1</sup> Antonio Bibl. Hisp.—Biog. Universelle in Arias.—Dupin.—Nicéron; vol. XXVIII.—Foppen Bibl. Belg.—Saxii Onomasticon.

have therefore ceased to be of importance, since the originals have lost their value. He translated into Latin the works of Aëtius, which he published at the desire of cardinal Hyppolitus. He also translated into Latin verse the poem of Museus; and made translations of the Argonautics attributed to Orpheus, and of Lucian's *Tragopodagra*.<sup>1</sup>

MONTBELIARD (PHILIBERT-GUENEAU), a French naturalist, was born in 1720, at Semur, in Auxois. He spent the early part of his youth at Dijon, and afterwards came to Paris, where he made himself known as a man of science. He continued with reputation, the "Collection Academique," a periodical work, which gave a view of every thing interesting contained in the "Memoirs" of the different learned societies in Europe. He was chosen by Buffon to be his associate in his great work on natural history, and the continuation of his ornithology was committed to him. He is described by Buffon, "as of all men, the person whose manner of seeing, judging, and writing, was most conformable to his own." When the class of birds was finished, Montbeliard undertook that of insects, relative to which he had already furnished several articles to the New Encyclopedia, but his progress was cut short by his death, which took place at Semur, Nov. 28, 1785.<sup>2</sup>

MONTE. See MONTANUS.

MONTECUCULI (RAYMOND DE), a very celebrated Austrian general, was born in 1608, of a distinguished family in the Modenese. Ernest Montecuculi, his uncle, who was general of artillery in the imperial troops, made him pass through all the military ranks, before he was raised to that of commander. The young man's first exploit was in 1634, when at the head of 2000 horse, he surprised 10,000 Swedes who were besieging Nemaslaw, in Silesia, and took their baggage and artillery; but he was shortly after defeated and made prisoner by general Bannier. Having obtained his liberty at the end of two years, he joined his forces to those of J. de Wert, in Bohemia; and conquered general Wrangel, who was killed in the battle. In 1627, the emperor appointed Montecuculi *maréchal de camp* general, and sent him to assist John Casimir, king of Poland. He defeated Razolzi, prince of Transylvania, drove out the Swedes, and distinguished

<sup>1</sup> Eloy Dict. Hist. de Medecine.

<sup>2</sup> Dict. Hist.

himself greatly against the Turks in Transylvania, and in Hungary, by gaining the battle of St. Gothard, in 1664. Montecuculi commanded the imperial forces against France in 1673, and acquired great honour from the capture of Bonn, which was preceded by a march, conducted with many stratagems to deceive M. Turenne. The command of this army was nevertheless taken from him the year following, but he received it again in 1675, that he might oppose the great Turenne, on the Rhine. Montecuculi had soon to bewail the death of this formidable enemy, on whom he bestowed the highest encomiums: "I lament," said he, "and I can never too much lament, the loss of a man who appeared more than man; one who did honour to human nature." The great prince of Condé was the only person who could contest with Montecuculi, the superiority which M. de Turenne's death gave him. That prince was therefore sent to the Rhine, and stopped the imperial general's progress, who nevertheless considered this last campaign as his most glorious one; not because he was a conqueror, but because he was not conquered by two such opponents as Turenne and Condé. He spent the remainder of his life at the emperor's court, devoting himself to the belles lettres; and the academy of naturalists owes its establishment to him. He died October 16, 1680, at Linez, aged seventy-two. This great general left some very excellent "Memoires" on the military art; the best French edition of which is that of Strasburg, 1735; to which that of Paris, 1746, 12mo, is similar.<sup>1</sup>

MONTE-MAYOR (GEORGE DE), a celebrated Castilian poet, was born at Monte-mayor, whence he took his name, probably in the early part of the sixteenth century, one authority says in 1520. It is thought he owed his reputation more to genius than study; in his early years he was in the army, and amidst the engagements of a military life, cultivated music and poetry. He appears to have afterwards obtained an employment, on account of his musical talents, in the suite of Philip II.; and was also patronized by queen Catherine, sister to the emperor Charles V. He died in the prime of life in 1562. His reputation now rests on his "Diana," a pastoral romance, which has always been admired on the continent, and translated into various languages. The last edition of the original is that

<sup>1</sup> Dict. Hist.—Moreti.

of Madrid, 1795, 8vo. Gaspar Polo published a continuation, "*La Diana enamorada cinco libros que prosiquen los VII. de Jorge de Montemayor*," Madrid, 1778, 8vo, a work which, Brunet says, is more esteemed than that of Montemayor.<sup>1</sup>

MONTESQUIEU (CHARLES DE SECONDAT, baron of), a very celebrated French writer, was descended of an ancient and noble family of Guienne, and born at the castle of Brede near Bourdeaux, Jan. 18, 1689. The greatest care was taken of his education; and, at the age of twenty, he had actually prepared materials for his "*Spirit of Laws*," by a well-digested extract from those immense volumes which compose the body of the civil law; and which he had studied both as a civilian and a philosopher. Mau-pertuis informs us that he studied this science almost from his infancy, and that the first product of his early genius was a work, in which he undertook to prove, that the idolatry of most part of the pagans did not deserve eternal punishment, but this he thought fit to suppress. In Feb. 1714, he became a counsellor of the parliament of Bourdeaux, and was received president à mortier, July 13, 1716, in the room of an uncle, who left him his fortune and his office. He was admitted, April 3, 1716, into the academy of Bourdeaux, which was then only in its infancy. A taste for music, and for works of entertainment, had, at first, assembled the members who composed it; but the societies for belles lettres being grown, in his opinion, too numerous, he proposed to have physics for their chief object; and the duke de la Force, having, by a prize just founded at Bourdeaux, seconded this just and rational proposal, Bourdeaux acquired an academy of sciences.

Montesquieu is said not to have been eager to shew himself to the public, but rather to wait for "an age ripe for writing." It was not till 1721, when he was thirty-two years of age, that he published his "*Persian Letters*." The description of oriental manners, real or supposed, of the pride and phlegm of Asiatic love, is but the smallest object of these "*Letters*;" which were more particularly intended as a satire upon French manners, and treat of several important subjects, which the author investigates rather fully, while he only seems to glance at them. Though this work was exceedingly admired, yet he did not

<sup>1</sup> Ant. Bibl. Hisp.—Dict. Hist.—Brunet Manuel du Libraire.

openly declare himself the author of it. He expresses himself sometimes freely about matters of religion, and therefore as soon as he was known to be the author, he had to encounter much censure and serious opposition, for at that time the philosophizing spirit was not tolerated in France. In 1725, he opened the parliament with a speech, the depth and eloquence of which were convincing proofs of his great abilities as an orator; and the year following he quitted his charge.

A place in the French academy becoming vacant by the death of monsieur de Sacy, in 1728, Montesquieu, by the advice of his friends, and supported also by the voice of the public, offered himself for it. Upon this, the minister, cardinal Fleury, wrote a letter to the academy, informing them, that his majesty would never agree to the election of the author of the "Persian Letters;" that he had not himself read the book; but that persons in whom he placed confidence, had informed him of its dangerous tendency. Montesquieu, thinking it prudent immediately to encounter this opposition, waited on the minister, and declared to him, that, for particular reasons, he had not owned the "Persian Letters," but that he would be still farther from disowning a work, for which he believed he had no reason to blush; and that he ought to be judged after a reading, and not upon information. At last, the minister did what he ought to have begun with; he read the book, loved the author, and learned to place his confidence better. The French academy, says D'Alembert, was not deprived of one of its greatest ornaments, nor France of a subject, of which superstition or calumny was ready to deprive her; for Montesquieu, it seems, had frankly declared to the government, that he could not think of continuing in France after the affront they were about to offer, but should seek among foreigners for that safety, repose, and honour, which he might have hoped in his own country. He was received into the academy, Jan. 24, 1728; and his discourse upon that occasion, which was reckoned a very fine one, is printed among his works\*.

\* His conduct has been differently represented by Voltaire. Montesquieu, says that author, took a very judicious step to make the minister his friend. He printed, in a few days, a new edition of his book, in which every thing was omitted that could be

condemned by a cardinal or a minister. Montesquieu himself carried the work to the cardinal, who seldom read, and he perused part of it. This air of confidence, supported by the influence of some persons of credit, regained the cardinal's interest; and Montesquieu

As before his admission into the academy, he had given up his civil employments, and devoted himself entirely to his genius and taste, he resolved to travel, and went first, in company with lord Waldegrave our ambassador, to Vienna, where he often saw prince Eugene; in whom he thought he could discover some remains of affection for his native country. He left Vienna to visit Hungary; and, passing thence through Venice, went to Rome. There he applied himself chiefly to examine the works of Raphael, of Titian, and of Michael Angelo, although he had not made the fine arts a particular study. After having travelled over Italy, he came to Switzerland, and carefully examined those vast countries which are watered by the Rhine. He stopped afterwards some time in the United Provinces; and, at last, went to England, where he stayed three years, and contracted intimate friendships with many of the most distinguished characters of the day. He in particular received many marks of attention from queen Caroline. In the portrait of Montesquieu, written by himself, and published lately among some posthumous pieces, he gives the following proof of his gallantry in reply: "Dining in England with the duke of Richmond, the French envoy there La Boine, who was at table, and was ill qualified for his situation, contended that England was not larger than the province of Guienne. I opposed the envoy. In the evening, the queen said to me, 'I am informed, sir, that you undertook our defence against M. de la Boine.' 'Madam,' I replied, 'I cannot persuade myself that a country over which you reign, is not a great kingdom.'"

During his travels to gain a personal acquaintance with the manners, genius, and laws of the different nations of Europe, he met with some singular adventures. Whilst he was at Venice he wrote much and inquired more: his writings, which he did not keep sufficiently secret, had alarmed the state; he was informed of it, and it was hinted to him that he had some reason to be apprehensive that in crossing from Venice to Fucina, he might probably be arrested. With this information he embarked: about the middle of the passage, he saw several gondolas approach, and row round his vessel: terror seized him, and in his

obtained a seat in the academy. This seems unworthy of Montesquieu; but his conduct to Dupin, hereafter men-

tioned, is a greater proof of littleness of mind, and renders the above probable.



panic he collected all his papers which contained his observations on Venice, and cast them into the sea. The author of the "New Memoirs of Italy" says, that the state had no design against his person, but only to discover what plans he might have formed.

After his return, he retired for two years to his estate at Brede, and there finished his work "On the Causes of the Grandeur and Declension of the Romans," which appeared in 1734, and in which he has rendered a common topic highly interesting. By seizing only the most fruitful branches of his subject, he has contrived to present within a small compass a great variety of objects. But whatever reputation he acquired by this work, it was but preparatory to the more extensive fame of his "Spirit of Laws," of which he had, as already noticed, long formed the design. Yet scarcely was it published, in 1748, when it was attacked by the same adversaries who had objected to the "Persian Letters," who at first treated it with levity, and even the title of it was made a subject of ridicule; but the more serious objections made to it on the score of religion\* alarmed the author, who therefore drew up "A Defence of the Spirit of Laws;" in which, while he could not pretend that it was without faults, he endeavoured to prove that it had not all the faults ascribed to it. It is said that when the "Spirit of Laws" made its appearance, the Sorbonne found in it several propositions contrary to the doctrine of the catholic church. These doctors entered into a critical investigation of the work, which they generally censured; but as among the propositions condemned, there were found some concerning ecclesiastical jurisdiction which were attended with many difficulties, and as Montesquieu had promised to give a new edition, in which he would correct any passages that had appeared against religion, this censure of the Sorbonne did not appear.

The systematical part of the "Spirit of Laws" was that of which Montesquieu seemed the most tenacious; this

\* Among his critics was M. Dupin, a farmer-general, who wrote an answer to the "Spirit of Laws;" but after a few copies had been distributed, Montesquieu made his complaint to madame Pompadour, who sent for the writer, and told him she took the "Spirit of the Laws," and its author, under her protection: in consequence

of this, Dupin was obliged to submit, and the whole edition of his answer was consigned to the flames. This was not to the credit of Montesquieu, who should have learnt a different lesson from England, in which he said he had been excited to thought and reflection.

indeed was the most important and the most difficult. His system, however, of the climates, inconclusive and ill-founded as it is, appears borrowed from Bodin's "Method of studying History," and Charron's "Treatise on Wisdom." Still the numerous useful observations, ingenious reflections, salutary plans, and strong images, that are diffused through the work, added to the admirable maxims we there meet with for the good of society, gave the work a very high reputation in France, as well as throughout Europe in general. It has now lost much of its popularity, but at one time no book was more read and studied.

The admirers of Montesquieu have wished that he had applied himself to the writing of history; but it may be doubted whether his imagination would not have proved too lively for that attention to facts and authorities which is absolutely necessary to historical narrative. He had, however, finished the history of Lewis XI. of France, and the public was upon the point of reaping the benefit of his labours, when a singular mistake deprived them of it. Montesquieu one day left the rough draught and the copy of this history upon his table, when he ordered his secretary to burn the draught, and lock up the copy. The secretary obeyed in part, but left the copy upon the table: Montesquieu returning some hours after into his study, observed this copy, which he took for the draught, and threw it into the fire. On this and the preceding anecdote, one of his countrymen, in the true spirit of French compliment, observes, "that the elements, as well as men in power, seemed jealous of his superior merit, as water and fire deprived us of two of his most valuable productions."

In 1751, a literary dispute arose concerning the translation of the Bible into French: the question was, whether the second person singular, which is dismissed in all polite conversation, should be preserved? Fontenelle was on the affirmative side, as well as Montesquieu. Remarks were written on this determination, in which the writer, among other things, observes, "That the author of the Persian Letters with his eastern taste, could not fail being an advocate for *thou*."

About this time, among other marks of esteem bestowed on Montesquieu, Dassier, who was celebrated for cutting of medals, and particularly the English coin, went from London to Paris, to engrave that of the author of the Spirit

of Laws; but Montesquieu modestly declined it. The artist said to him one day, "Do not you think there is as much pride in refusing my proposal, as if you accepted it?" Disarmed by this pleasantry, he yielded to Dassier's request.

Montesquieu was peaceably enjoying that esteem which his merits had procured him, when he fell sick at Paris in 1755. His health, naturally delicate, had begun to decay for some time, partly by the slow but sure effect of deep study, and partly by the way of life he was obliged to lead at Paris. He was oppressed with cruel pains soon after he fell sick, nor had he his family, or any relations, near him; yet he preserved to his last moments great firmness and tranquillity of mind. "In short," says his elogist, "after having performed every duty which decency required, he died with the ease and well-grounded assurance of a man who had never employed his talents but in the cause of virtue and humanity." His last hours are said to have been disturbed by the Jesuits, who wished him to retract some of his opinions on religion; and some say he made a formal disavowal of these. He died February 10, 1755, aged 66.

Besides the works already mentioned, Montesquieu wrote others of less reputation, but which might have conferred celebrity on a writer of inferior merit. The most remarkable of them is the "Temple of Gnidus," which was published soon after the "Persian Letters." Montesquieu, says D'Alembert, after having been Horace, Theophrastus, and Lucian, in those, was Ovid and Anacreon in this new essay. In this he professes to describe the delicacy and simplicity of pastoral love, such as it is in an inexperienced heart, not yet corrupted with the commerce of the world; and this he has painted in a sort of poem in prose; for, such we may reasonably call a piece so full of images and descriptions as the "Temple of Gnidus." Its voluptuous style at first made it be read with avidity, but it is now considered as unworthy of the author. Besides this, there is a small piece, called "Lysimachus," and another, still smaller, "On Taste;" but this is indeed only a fragment. Several of his works have been translated at different times into English, but are not now much read in this country. In France, however, he is still considered as one of their standard authors, and within these few years, several splendid editions of his collected works have been published.

both in 4to and 8vo, with additions from the author's manuscripts.

To the personal character of Montesquieu, as given by his eulogists and biographers, we have never heard any objection. He was not less amiable, say they, for the qualities of his heart, than those of his mind. He ever appeared in the commerce of the world with good humour, cheerfulness, and gaiety. His conversation was easy, agreeable, and instructive, from the great number of men he had lived with, and the variety of manners he had studied. It was poignant like his style, full of salt and pleasant sallies, free from invective and satire. No one could relate a narration with more vivacity, readiness, grace, and propriety. He knew that the close of a pleasing story is always the chief object; he therefore hastened to reach it, and always produced a happy effect, without creating too great an expectation. His frequent flights were very entertaining; and he constantly recovered himself by some unexpected stroke, which revived a conversation when it was drooping; but they were neither theatrically played off, forced, or impertinent. The fire of his wit gave them birth; but his judgment suppressed them in the course of a serious conversation: the wish of pleasing always made him suit himself to his company, without affectation or the desire of being clever. The agreeableness of his company was not only owing to his disposition and genius, but also to the peculiar method he observed in his studies. Though capable of the deepest and most intricate meditations, he never exhausted his powers, but always quitted his lucubrations before he felt the impulse of fatigue. He had a sense of glory; but he was not desirous of obtaining without meriting it. He never attempted to increase his reputation by those obscure and shameful means which dishonour the man, without increasing the fame of the author. Worthy of the highest distinction and the greatest rewards, he required nothing, and was not astonished at being forgotten: but he dared, even in the most critical circumstances, to protect, at Court, men of letters who were persecuted, celebrated, and unhappy, and obtained them favour. Although he lived with the great, as well from his rank as a taste for society, their company was not essential to his happiness. He sequestered himself, whenever he could, in his villa: there with joy he embraced philosophy, erudition, and ease. Surrounded in his lei-

sure hours with rustics, after having studied man in the commerce of the world and the history of nations, he studied him even in those simple beings, whose sole instructor was nature, and in them he found information. He cheerfully conversed with them: like Socrates he traced their genius, and he was as much pleased with their unadorned narrations as with the polished harangues of the great, particularly when he terminated their differences, and alleviated their grievances by his benefactions. He was in general very kind to his servants: nevertheless, he was compelled one day to reprove them; when turning towards a visitor, he said with a smile, "These are clocks that must be occasionally wound up." Nothing does greater honour to his memory than the œconomy with which he lived; it has indeed been deemed excessive in an avaricious and fastidious world, little formed to judge of the motive of his conduct, and still less to feel it. Beneficent and just, Montesquieu would not injure his family by the succours with which he aided the distressed, nor the extraordinary expence occasioned by his travels, the weakness of his sight, and the printing of his works. He transmitted to his children, without diminution or increase, the inheritance he received from his ancestors: he added nothing to it but his fame, and the example of his life.

Montesquieu married, in 1715, Jeanne de Lartigue, daughter to Peter de Lartigue, lieutenant-colonel of the regiment of Maulevrier. By this lady he had two daughters and a son, JOHN BAPTISTA DE SECONDAT, counsellor of the parliament of Bourdeaux, who died in that city in 1796, at the age of seventy-nine. He was author of many works; particularly of "Observations de Physique et d'Histoire Naturelle sur les Eaux Minerales de Pyrenees," 1750; "Considerations sur la Commerce et la Navigation de la Grande Bretagne," 1740; "Considerations sur la Marine Militaire de France," 1756. He resided a considerable time in London, and was elected a member of the Royal Society.<sup>1</sup>

MONTETH, or MONTEITH (ROBERT), a Scotch historian, was born at Salmonet, between Airth and Grange, on the south-side of the Firth-of-Forth, whence he was called abroad *Salmonettus Scoto-Britannus*. Of his life we have been able to discover very few particulars. The tra-

<sup>1</sup> Eloge by D'Alembert and by Maupertuis.—Dict. Hist.

dition is, that he was obliged to, leave Scotland upon his being suspected of adultery with the wife of sir James Hamilton of Preston-field. Monteith appears to have been a chaplain of cardinal de Retz, who also made him a canon of Notre Dame, and encouraged him in writing his history. See Joli, *Memoires*, tom. II. page 86, where he is called "homme scavant & de merite." Cardinal de Retz also mentions him, vol. III. p. 323. His brother was lieutenant-colonel of Douglas's regiment (the royal), and killed in Alsace. In the privilege for printing Monteith's History; granted the 13th of September 1660, to Jaques St. Clair de Roselin, he is styled "le defunct St. Montet." In the title-page he is called *Messire*. This work embraces the period of Scotch history from the coronation of Charles I. to the conclusion of the rebellion. In his preface he professes the utmost impartiality, and as far as we have been able to look into the work, he appears to have treated the history of those tumultuous times with much candour. His leaning is of course to the regal side of the question. In 1735 a translation of this work; which was originally published in French, and was become very rare, was executed at London in one vol. fol. by J. Ogilvie, under the title of a "History of the Troubles of Great Britain." The author was held in high esteem by Menage, who wrote two Latin epigrams in his praise. The time of his death we have not been able to discover. He must be distinguished from a Robert Monteith, the compiler of a scarce and valuable collection of all the epitaphs of Scotland, published in 1704, 8vo, under the title of "An Theater of Mortality."<sup>1</sup>

MONTFAUCON (BERNARD DE), a Benedictine of the congregation of St. Maur, and one of the most learned antiquaries France has produced, was born Jan. 17, 1655, at Soulage in Languedoc, whither his parents had removed on some business; and was educated at the castle of Roquetaillade in the diocese of Alet, where they ordinarily resided. His family was originally of Gascony, and of the ancient lords of Montfaucon-le-Vieux, first barons of the comté de Comminges. The pedigree of a man of learning is not of much importance, but Montfaucon was an antiquary, and has given us his genealogy in his "*Bibl. Bibliothecarum manuscriptorum*," and it must not, therefore, be

<sup>1</sup> Preface to his history.—*Republic of Letters*, vol. IX. p. 175.

forgotten, that besides his honourable ancestors of the thirteenth and fourteenth centuries, he was the son of Timoleon de Montfaucon, lord of Roquetaillade and Conillac in the diocese of Alet, by Flora de Maignan, daughter of the baron d'Albieres. He was the second of four brothers. From his early studies in his father's house he was removed to Limoux, where he continued them under the fathers of the Christian doctrine, and it is said that the reading of Plutarch's Lives inspired him first with a love for history and criticism. A literary profession, however, was not his original destination, for we find that he set out with being a cadet in the regiment of Perpignan, and served one or two campaigns in Germany in the army of marshal Turenne. He also gave a proof of his courage by accepting a challenge from a brother officer who wished to put it to the test. About two years after entering the army, the death of his parents, and of an officer of distinction under whom he served, with other circumstances that occurred about the same time, appear to have given him a dislike to the military life, and induced him to enter the congregation of St. Maur in 1675 at the age of twenty. In this learned society, for such it was for many years, he had every opportunity to improve his early education, and follow the literary pursuits most agreeable to him. The first fruits of his application appeared in a kind of supplement to Cotelierius, entitled "*Analecta Græca sive varia opuscula, Gr. & Lat.*" Paris, 4to, 1688, with notes by him, Antony Pouget and James Lopin. In 1690 he published a small volume 12mo, entitled "*La verité de l'Histoire de Judith*," in which he attempts to vindicate the authenticity of that apocryphal book, and throws considerable light on the history of the Medes and Assyrians. His next publication of much importance was a new edition in Gr. & Lat. of the works of St. Athanasius, which came out in 1698, 3 vols. fol. This, which is generally known by the name of the Benedictine edition, gave the world the first favourable impression of Montfaucon's extensive learning and judgment. He had some assistance in it from father Lopin, before-mentioned, who, however, died before the publication.

In the same year, Montfaucon, who had turned his thoughts to more extensive collections of antiquities than had ever yet appeared, determined to visit Italy for the sake of the libraries, and employed three years in consult-

ing their manuscript treasures. After his return, he published in 1702, an account of his journey and researches, under the title of "*Diarium Italicum, sive monumentum veterum, bibliothecarum, musæorum, &c. notitiæ singulares, itinerario Italico collectæ; additis schematibus et figuris*," Paris, 4to. Of this an English translation was published in 1725, folio, by as great a curiosity as any that father Montfaucon had met with in his travels, the famous orator Henley, who had not; however, at that time disgraced his character and profession. In 1709, Ficorini published a criticism on the "*Diarium*" which Montfaucon answered in the "*Journal des Sçavans*," and some time after he met with a defender in a work entitled "*Apologia del diario Italico*," by father Busbaldi, of Mont-Cassin. During Montfaucon's residence at Rome, he exercised the function of procurator-general of his congregation at that court; and it was also while there, in 1699, that he had occasion to take up his pen in defence of an edition of the works of St. Augustine published by some able men of his order, but which had been attacked, as he thought, very illiberally. His vindication was a 12mo volume, entitled "*Vindiciæ editionis sancti Augustini à Benedictis adornata, adversus epistolam abbatis Germani autore D. B. de Riviere*." The edition referred to is that very complete one by the Benedictins, begun to be published in 1679, at Antwerp, and completed in 1700, 11 vols. folio.

In 1706, Montfaucon published in 2 vols. folio, a collection of the ancient Greek ecclesiastical writers, with a Latin translation, notes, dissertations, &c. The most considerable part of this collection is "*Eusebius of Cæsarea's Commentary upon the Psalms*," mentioned by St. Jerome, and which we overlooked in our account of Eusebius. Here is also Eusebius's commentary on Isaiah, and some inedited works of St. Athanasius, for which reason this "*Collectio nova patrum*" (for such is its title) is recommended as a companion to Montfaucon's edition of Athanasius's works. A second edition of both was published at Padua in 1777, 4 vols. folio; but although it professes to be improved "*curis novissimis*," it does not enjoy the reputation of the originals. In 1708 he published one of his most important works, and which alone would have given him strong claims on the learned world, his "*Palæographia Græca, sive de ortu et progressu literarum Græcarum, et de variis omnium sæculorum scriptonis Græcæ*



generibus ; itemque de abbreviationibus et notis variarum artium et disciplinarum." Additis figuris et schematibus ad fidem manuscritorum codicum," folio. This invaluable work has done the same in reference to the discovery of the age of Greek MSS. which the "De re diplomatica" of Mabillon has done to ascertain the age of those in Latin. At the end of this work, are John Comnenus's description of Mount Athos, Gr. and Lat. with a learned preface ; and a dissertation by the president Bouhier on the ancient Greek and Latin letters.

In 1709 Montfaucon published Philo-Judæus on a contemplative life, in French, "Le Livre de Philon de la vie contemplative, &c." translated from the Greek with notes, and an attempt to prove that the Therapeutæ of whom Philo speaks were Christians. Having sent a copy of this to president Bouhier, the latter returned him a polite letter of thanks, but stated that he could not agree with him in his opinion respecting the religion of the Therapeutæ. This brought on a correspondence which was published at Paris in 1712, 12mo, under the title of "Lettres pour & contre sur la fameuse question, si les solitaires appellés Therapeutes étoient Chrétiens." The learned Gisbert Cuper was also against the opinion of Montfaucon on this question ; and it is, we believe, now generally thought that his arguments were more ingenious than convincing. In 1710, Montfaucon published an "Epistola" on the fact, mentioned by Rufinus, that St. Athanasius baptised children when himself a child. In this work he investigates the date of the death of St. Alexander, bishop of Alexandria, and that of the death of St. Athanasius. This was followed in 1713 by an edition of what remains of the "Hexapla of Origen," 2 vols. folio, and a fine edition of the works of St. Chrysostom, begun in 1718, and completed in 1738 in 13 vols. folio.

In 1715 appeared his "Bibliotheca Cosliniana, olim Seguiëriana, seu MSS. omnium Græcorum quæ in ea continentur accurata descriptio," Paris, folio. This contains a list of 400 Greek MSS. with the age of each, and often a specimen of the style, &c. In 1719, the year in which he was chosen a member of the academy of inscriptions and belles lettres, appeared his great work, and such as no nation had yet produced, entitled "L'Antiquité expliquée et représentée en figures," Paris, 5 vols. usually bound in 10 ; to which was added in 1724, a supplement, in 5 vols. the

whole illustrated by a vast number of elegant, accurate, and expensive engravings, representing nearly 40,000 objects of antiquity, engraved from statues, medals, &c. in the various cabinets of Europe. In such a vast collection as this, it is as unnecessary to add that there are many errors, as it would be unjust to censure them with all the parade of criticism. In the case of a work which so many hundred recent scholars and antiquaries have quoted, and which laid the foundation for the improvements of later times, it would be fastidious to withhold the praises so justly due to the laborious author. Whole societies, indeed, would think much of their joint efforts, if they had accomplished a similar undertaking. It remains to be noticed, however, that the first edition of the above dates, is the most valuable. That reprinted in 1722 with the supplement of 1757 is by no means of equal reputation. Some copies made up from the edition in 10 vols. of 1719, and the supplement of 1757, are also in little esteem. This was followed by another interesting work, which is now become scarce, "*Les Monumens de la monarchie Française, avec les fig. de chaque regne, que l'injure du temps a épargnées*," Paris, 1729—1733, 5 vols. folio. This collection, of which he published a prospectus in 1725, may be properly called "*The Antiquities of France*," and includes all those classes, civil, ecclesiastical, warlike, manners, &c. which form a work of that title in modern language. His last, and not the least important of his works, was published in 1739, 2 vols. folio, under the title of "*Bibliotheca bibliothecarum MSS. nova, ubi quæ innumeris pœne manuscriptorum bibliothecis continentur ad quodvis litteraturæ genus spectantia et notatu digna, describuntur, et indicantur*." Two years after the learned author died suddenly at the abbey of St. Germain des Pres, Dec. 21, 1741, at the advanced age of eighty-seven. Besides the works above mentioned, Montfaucon contributed many curious and valuable essays on subjects of antiquity, &c. to the memoirs of the academy of inscriptions and belles lettres, and other literary journals.

Montfaucon enjoyed during his long life the esteem of the learned world, and was not more regarded for the extensive learning than the amiable qualities of his private character. He was modest, polite, affable, and always ready to communicate the information with which his indefatigable studies and copious reading supplied him.

Foreigners who sought to be introduced to him, returned from his conversation, equally delighted with his manners, and astonished at his stores of learning. The popes Benedict XIII. and Clement XI. and the emperor Charles VI. honoured him with particular marks of their regard; but honours or praise, in no shape, appeared to affect the humility and simplicity of his manners.<sup>1</sup>

MONTGERON (LEWIS BASIL CARRE' DE), born in 1686, at Paris, was the son of Guy Carré, maître des requêtes. He was but twenty-five when he purchased a counsellor's place in the parliament, and acquired some degree of credit in that situation by his wit and exterior accomplishments. He had, by his own account, given himself up to all manner of licentiousness, for which his conscience frequently checked him, and although he endeavoured to console himself with the principles of infidelity, his mind was still harassed, when accident or design led him to visit the tomb of M. Paris the deacon, September 7, 1731, with the crowd which, from various motives, were assembled there. If we may believe his own account, he went merely to scrutinize, with the utmost severity, the (pretended) miracles wrought there, but felt himself, as he says, suddenly struck and overwhelmed by a thousand rays of light, which illuminated him, and, from an infidel, he immediately became a Christian, but in truth was devoted from that moment to fanaticism, with the same violence and impetuosity of temper which had before led him into the most scandalous excesses. In 1732 he was involved in a quarrel which the parliament had with the court, and was, with others, banished to Auvergne. Here he formed a plan for collecting the proofs of the miracles wrought at the tomb of the abbé Paris, making them clear to demonstration, as he called it, and presenting them to the king. At his return to Paris, he prepared to put this plan in execution, went to Versailles, July 29, 1737, and presented the king with a quarto volume magnificently bound, which he accompanied with a speech. In consequence of this step Montgeron was sent to the bastille, then confined some months in a Benedictine abbey belonging to the diocese of Avignon, removed soon after to Viviers, and carried from thence to be shut up in the citadel of Valence, where he died in 1754, aged sixty-eight. The

<sup>1</sup> Moreri.—Saxii Onomast.—Dict. Hist.—Clarke's Bibliographical Dictionary.

work which he presented to the king is entitled "*La Verité des Miracles opérés par l'Intercession de M. de Paris,*" &c. 4to. This first volume by M. Montgeron has been followed by two more, and he is said also to have left a work in MS. against the incredulous, written while he was a prisoner. De Montgeron would, however, have scarcely deserved a place here, if bishop Douglas, in his "*Criterion*," had not bestowed so much pains on examining the pretended miracles which he records, and thus rendered his history an object of some curiosity.<sup>1</sup>

MONTGOLFIER (STEPHEN JAMES), the inventor of air-balloons, was born at Aunonay, and was originally a paper-maker, and the first who made what is called vellum-paper. Whence he took the hint of the aerostatic balloons seems uncertain, but in 1782 he made his first experiment at Avignon, and after other trials, exhibited before the royal family on Sept. 19, 1783, a grand balloon, near sixty feet high and forty-three in diameter, which ascended with a cage containing a sheep, a cock, and a duck, and conveyed them through the air in safety to the distance of about 10,000 feet. This was followed by another machine of Montgolfier's construction, with which a M. Pilatre de Rozier ascended. This daring adventurer lost his life afterwards along with his companion Romain, by the balloon catching fire, an event which did not prevent balloons from being introduced into this and other countries. After repeated trials, however, the utility of these expensive and hazardous machines seems doubtful, and for some years they have been of little use, except to fill the pockets of needy adventurers. Montgolfier was rewarded for the discovery by admission into the academy of sciences, the ribbon of St. Michael, and a pension. He died in 1799.<sup>2</sup>

MONTMORT (PETER RAYMOND DE), an able mathematician, was born at Paris in the year 1678, and intended for the profession of the law, to enable him to qualify for a place in the magistracy. From dislike of this destination, he withdrew into England, whence he passed over into the Low Countries, and travelled into Germany, where he resided with a near relation, M. Chambois, the plenipotentiary of France at the diet of Ratisbon. He returned to

<sup>1</sup> Dict. Hist.—Douglas's *Criterion*, p. 132, &c. edit. 1807.

<sup>2</sup> Dict. Hist.—Rees's *Cyclopædia*, art. *Aerostation*.

France in 1699, and after the death of his father, who left him an ample fortune, devoted his talents to the study of philosophy and the mathematics, under the direction of the celebrated Malebranche, to whom he had, some years before, felt greatly indebted for the conviction of the truth of Christianity, by perusing his work on "The Search after Truth." In 1700 he went a second time to England, and on his return, assumed the ecclesiastical habit, and was made a canon in the church of Notre-Dame, at Paris. About this time he edited, at his own expence, the works of M. Guisnée on "The Application of Algebra to Geometry," and that of Newton on the "Quadrature of Curves." In 1703 he published his "Analytical Essay on Games of Chance," and an improved edition in 1714. This was most favourably received by men of science in all countries. In 1715 he paid a third visit to England, for the purpose of observing a solar eclipse, and was elected a fellow of the Royal Society, to which learned body he soon afterwards transmitted an important treatise on "Infinite Series," which was inserted in the Philosophical Transactions for the year 1717. He was elected an associate of the Royal Academy of Sciences at Paris in 1716, and died at the early age of forty-one, of the small-pox. He sustained all the relations of life in the most honourable manner, and though subject to fits of passion, yet his anger soon subsided, and he was ever ashamed of the irritability of his temper. Such was his steady attention that he could resolve the most difficult problems in company, and among the noise of playful children. He was employed several years in writing "A History of Geometry," but he did not live to complete it.<sup>1</sup>

MONTUCLA (JOHN STEPHEN), a celebrated mathematician, was born at Lyons in the year 1725, and giving early indications of a love of learning, was placed under the instructions of the Jesuits, with whom he acquired an intimate acquaintance with the ancient and modern languages, and some knowledge of the mathematics. At the age of sixteen he went to Toulouse to study the law, and was admitted an advocate, though without much intention of practising at the bar. Having completed his studies, he went to Paris, cultivated an acquaintance with the most distinguished literary characters, and it was owing to his

<sup>1</sup> Moreri.—Dict. Hist.—Rees's Cyclopædia.

intercourse with them, that he was induced to undertake his "History of the Mathematical Sciences." But in the interim he published new editions, with additions and improvements, of several mathematical treatises which were already held in the highest estimation. The first of these was "Mathematical Recreations," by M. Ozanam, which has been since translated into English, and published in London, in 4 vols. 8vo. To all the works which he edited, after Ozanam's, he gave the initials of his name. He also contributed his assistance for some years to "The French Gazette;" and in 1755 he was elected a member of the Royal Academy of Sciences at Berlin. In the following year, when the experiment of inoculation was about to be tried on the first prince of the blood, Montucla translated from the English an account of all the recent cases of that practice, which had been sent from Constantinople, by lady Mary Wortley Montague. This translation he added to the memoir of De la Condamine on the subject. Previously to this publication, he had given to the world his "History of Inquiries relative to the Quadrature of the Circle." The encouragement which this met with from very able judges of its merit, afforded him great encouragement to apply with ardour to his grand design, "The History of the Mathematics;" and in 1758 he published this "History," in two volumes, 4to, which terminates with the close of the 17th century. It answered the expectations of all his friends, and of men of science in all countries, and the author was instantly elevated to a high rank in the learned world. His fame was widely diffused, and he was pressed from all quarters to proceed with the mathematical history of the 18th century, which he had announced for the subject of a third volume, and for which he had made considerable preparations; but he was diverted from his design, by receiving the appointment of secretary to the Intendance at Grenoble. Here he spent his leisure hours chiefly in retirement, and in scientific pursuits. In 1764, Turgot, being appointed to establish a colony at Cayenne, took Montucla with him as his "secretary," to which was added the title of "astronomer to the king," and although he returned without attaining any particular object with regard to the astronomical observations, for which he went out, he had an opportunity of collecting some valuable tropical plants, with which he enriched the king's hot-houses at Versailles. Soon after his return, he was ap-

pointed chief clerk in an official department, similar to that known in this country by the name of the "Board of Works," which he retained till the place was abolished in 1792, when he was reduced to considerable pecuniary embarrassments. Under the pressure of these circumstances, he began to prepare a new and much enlarged edition of his "History," which he presented to the world in 1799, in two volumes, quarto. In this edition are many important improvements; and many facts, which were barely announced in the former impression, are largely detailed and illustrated in this. After the publication of these two volumes, the author proceeded with the printing of the third; but death terminated his labours, when he had arrived [at the 336th page. The remainder of the volume, and the whole of the fourth, were printed under the inspection of Lalande. Montucla had been a member of the National Institute from its original establishment. He had obtained various employments under the revolutionary government, though he was but meanly paid for his labour, and had to struggle with many difficulties to furnish his family with the bare necessities of life. At length he was reduced to seek the scanty means of support by keeping a lottery-office, till the death of Saussure put him in the possession of a pension of about one hundred pounds per annum, which he enjoyed only four months. He died in December 1799, in the 75th year of his age. He was a man of great modesty, and distinguished by acts of generosity and liberality, when it was in his power. He was also friendly, cheerful, and of very amiable manners.<sup>1</sup>

MOOR (KAREL DE), an excellent portrait-painter, was born at Leyden, in 1656, and at first was a disciple of Gerard Douw, and afterwards of Abraham Vanden Tempel, whose death compelled him to return to Leyden from Amsterdam, where he studied awhile with Francis Mieris, and at last went to Dort, to practise with Godfrey Schalcken, to whom he was superior as a designer; but he coveted to learn Schalcken's manner of handling. As soon as Moor began to follow his profession, the public acknowledged his extraordinary merit; and he took the most effectual method to establish his reputation, by working with a much stronger desire to acquire fame, than to increase his fortune. He painted portraits in a beautiful style, in some of them

<sup>1</sup> Hist. of the Mathematics, vol. IV.—Rees's Cyclopædia.

sanitising the taste, the dignity, the force, and the delicacy of Vandyck; and in others, he shewed the striking effect and spirit of Rembrandt. In his female figures, the carptions were tender and soft; and in his historical compositions, the air of his heads had variety and grace. His draperies are well chosen, elegantly disposed in very natural folds, and appear light, flowing, and unconstrained. His pictures are always neatly and highly finished; he designed them excellently, and grouped the figures of his subjects with great skill. His works were universally admired, and some of the most illustrious princes of Europe seemed solicitous to employ his pencil. The grand duke of Tuscany desired to have the portrait of De Moor, painted by himself, to be placed in the Florentine gallery; and, on the receipt of it, that prince sent him, in return, a chain of gold, and a large medal of the same metal. The Imperial ambassador count Sinzendorf, by order of his master, engaged him to paint the portraits of prince Eugene, and the duke of Marlborough, on horseback; and in that performance, the dignity and expression of the figures, and also the attitudes of the horses, appeared so masterly, that it was beheld with admiration, and occasioned many commendatory poems, in elegant Latin verse, to be published to the honour of the artist; and the emperor, on seeing that picture, created De Moor a knight of the empire. He died in 1738, in his eighty-second year.

MOOR (MICHAEL), a very learned divine of the Roman catholic persuasion, was born in Dublin in 1640. After being taught at a grammar-school for some time, he was sent to France, and had his first academical learning at the college of Nantz, whence he removed to Paris, and completed his studies in philosophy and divinity, in both which he attained great reputation, as he did likewise for his critical skill in the Greek language. He taught philosophy and rhetoric in the Grassin college for some years: but at length returning to Ireland, was, with considerable reluctance, prevailed upon to take priest's orders, and had some preferment while the popish bishops had any influence. When James II. came to Ireland, Dr. Moor was recommended to him, often preached before him, and had influence enough to prevent his majesty from conferring



Trinity-college, Dublin, on the Jesuits, to which he had been advised by his confessor father Peters. Dr. Moor being made provost of this college, by the recommendation of the Roman catholic bishops, was the means of preserving the valuable library, at a time when the college was a popish garrison, the chapel a magazine, and many of the chambers were employed as prisons for the protestants. But the Jesuits could not forgive him for preventing their gaining the entire property of the college, and took advantage to ruin him with the king, from a sermon he preached before James II. at Christ Church. His text was, Matt. xv. 14. "If the blind lead the blind, both shall fall into the ditch." In this discourse Dr. Moor had the boldness to impute the failure of the king's affairs to his following too closely the councils of the Jesuits, and insinuated that they would be his utter ruin. Father Peters, who had a defect in his eyes, persuaded the king that the text was levelled at his majesty through his confessor, and urged that Moor was a dangerous subject, who endeavoured to stir up sedition among the people. James was so weak as to believe all this, and ordered Dr. Moor immediately to quit his dominions. Moor complied, as became an obedient subject, but hinted at his departure, "that he only went as the king's precursor, who would soon be obliged to follow him." Moor accordingly went to Paris, where the reputation of his learning procured him a favourable reception; and king James, after the battle of the Boyne, followed him, as he had predicted. But here it appears that the king had influence enough to oblige Moor to leave France as he had done Ireland, probably by misrepresenting his conduct to the Jesuits.

Moor now went to Rome, where his learning procured him very high distinction. He was first made censor of books; and then invited to Montefiascone, and appointed rector of a seminary newly founded by cardinal Mark Antony Barbarigo, and also professor of philosophy and Greek. Pope Innocent XII. was so much satisfied with his conduct in the government of this seminary, that he contributed the sum of two thousand Roman crowns yearly towards its maintenance; and Clement XI. had such a high opinion of Moor that he would have placed his nephew under his tuition, had he not been prevented, as was supposed, by the persuasions of the Jesuits. On the death of James II. Dr. Moor was invited to France, and such was

his reputation there, that he was made twice rector of the university of Paris, and principal of the college of Navarre, and was appointed regius professor of philosophy, Greek, and Hebrew. He died, in his eighty-fifth year, at his apartments in the college of Navarre, Aug. 22, 1726. It is evident he could have been no common character, who attained so many honours in a foreign land. His writings, however, are perhaps not much known. One of them, "*De Existentia Dei, et humanæ mentis immortalitate*," &c. published at Paris, 1692, 8vo, is said by Harris to have been translated into English by Mr. Blackmore, perhaps sir Richard, but we have not been able to find this work in any of our public libraries. Dr. Moor also published "*Hortatio ad studium linguæ Græcæ et Hebræicæ*," Montefiascone, 1700, 12mo; and "*Vera sciendi Methodus*," Paris, 1716, 8vo, against the philosophy of Des Cartes.<sup>1</sup>

MOORE (EDWARD), an English poetical and miscellaneous writer, was the grandson of the rev. John Moore of Devonshire, one of the ejected non-conformists, who died Aug. 23, 1717, leaving two sons in the dissenting ministry. Of these, Thomas, the father of our poet, removed to Abingdon in Berkshire, where he died in 1721, and where Edward was born March 22, 1711-12, and for some time brought up under the care of his uncle. He was afterwards placed at the school of East Orchard in Dorsetshire, where he probably received no higher education than would qualify him for trade. For some years he followed the business of a linen-draper, both in London and in Ireland, but with so little success that he became disgusted with his occupation, and, as he informs us in his preface, "more from necessity than inclination," began to encounter the vicissitudes of a literary life. His first attempts were of the poetical kind, which still preserve his name among the minor poets of his country. In 1744, he published his "*Fables for the Female Sex*," which were so favourably received as to introduce him into the society of some learned and some opulent contemporaries. The hon. Mr. Pelham was one of his early patrons; and, by his "*Trial of Selim*," he gained the friendship of lord Lyttelton, who felt himself flattered by a compliment turned with much ingenuity, and decorated by wit and spirit. But as, for some time, Moore derived no substantial advantage from patronage, his chief

<sup>1</sup> Harris's edition of Ware.

dependance was on the stage, to which, within five years, he supplied three pieces of considerable, although unequal, merit. "The Foundling," a comedy, which was first acted in 1748, was decried from a fancied resemblance to the "Conscious Lovers." His "Gil Blas," which appeared in 1751, met with a more severe fate, and, notwithstanding the sprightliness of the dialogue, not altogether unjustly. "The Gamester," a tragedy, first acted Feb. 7, 1753, was our author's most successful attempt, and is still a favourite. In this piece, however, he deviated from the custom of the modern stage, as Lillo had in his "George Barnwell," by discarding blank verse; and perhaps nothing short of the power by which the catastrophe engages the feelings, could have reconciled the audience to this innovation. But his object was the misery of the life and death of a gamester, to which it would have been difficult to give a heroic colouring; and his language became what would be most impressive, that of truth and nature. Davies, in his Life of Garrick, seems inclined to share the reputation of the "Gamester" between Moore and Garrick. Moore acknowledges, in his preface, that he was indebted to that inimitable actor for "many popular passages," and Davies believes that the scene between Lewson and Stukely, in the fourth act, was almost entirely his, because he expressed, during the time of action, uncommon pleasure at the applause given to it. Whatever may be in this conjecture, the play, after having been acted to crowded houses for eleven nights, was suddenly withdrawn. The report of the day attributed this to the intervention of the leading members of some gaming clubs. Davies thinks this a mere report "to give more consequence to those assemblies than they could really boast." From a letter, in our possession, written by Moore to Dr. Warton, it appears that Garrick suffered so much from the fatigue of acting the principal character as to require some repose. Yet this will not account for the total neglect, for some years afterwards, of a play, not only popular, but so obviously calculated to give the alarm to reclaimable gamesters, and perhaps bring the whole gang into discredit. The author mentions, in his letter to Dr. Warton, that he expected to clear about four hundred pounds by his tragedy, exclusive of the profits by the sale of the copy.

It is asserted by Dr. Johnson, in his life of lord Lyttelton, that, in return for Moore's elegant compliment, "The Trial of Selim," his lordship paid him with "kind words, which, as is common, raised great hopes, that at last were disappointed." It is possible, however, that these hopes were of another kind than it was in his lordship's power to gratify\*; and it is certain that he substituted a method of serving Moore, which was not only successful for a considerable time, but must have been agreeable to the feelings of a delicate and independent mind. About the years 1751-2, periodical writing began to revive in its most pleasing form, but had hitherto been executed by men of learning only. Lord Lyttelton projected a paper, in concert with Dodsley, which should unite the talents of certain men of rank, and receive such a tone and consequence from that circumstance, as mere scholars can seldom hope to command or attain. Such was the origin of the "World," for every paper of which Dodsley stipulated to pay Moore three guineas, whether the papers were written by him, or by the volunteer contributors. Lord Lyttelton, to render this bargain more productive to the editor, solicited and obtained the assistance of the earls of Chesterfield, Bath, and Corke, and of Messrs. Walpole, Cambridge, Jenyns, and other men of rank and taste, who gave their assistance, some with great regularity, and all so effectually as to render the "World" far more popular than any of its contemporaries.

In this work, Moore wrote sixty-one papers, in a style easy and unaffected, and treated the whims and follies of the day with genuine humour. His thoughts are often original, and his ludicrous combinations argue a copious fancy. Some of his papers, indeed, are mere playful exercises which have no direct object in view, but in general, in his essays, as well as in all his works, he shews himself the friend of morality and public decency. In the last number, the conclusion of the work is made to depend on a fictitious accident which had occasioned the author's

\* Of this Moore was not always sensible. On one occasion, when lord Lyttelton bestowed a small place on Bower, to which our poet thought he had a higher claim, he behaved in such a manner to his patron as to occasion a coolness. Horace Walpole undertook to reconcile them. Moore did not

know that Walpole had written the "Letters to the Whigs," which, in his zeal for Lyttelton, he had undertaken to answer. Horace, however, kept his own secret, and performed the office of mediator. Walpole's Letters, in Works, vol. V.

death. When the papers were collected into volumes for a second edition, Moore superintended the publication, and actually died while this last number was in the press; a circumstance which induces the wish that death may be less frequently included among the topics of wit.

During the publication of the *World*, and probably before, Moore wrote some lighter pieces and songs for the public gardens. What his other literary labours were, or whether he contributed regularly to any publications, is not known. A very few weeks before his death he projected a Magazine, in which Gataker and some other of his colleagues in the "*World*" were to be engaged. His acknowledged works are not numerous, consisting only of the poems here noticed, and of his three plays. These were published by him, in a handsome quarto volume, in 1756, by subscription, dedicated to the duke of Newcastle, brother to his deceased patron Mr. Pelham. The subscribers were very numerous, and included many persons of the highest rank and talents, but he did not long enjoy the advantages of their liberality. He died Feb. 28, 1757, at his house at Lambeth, of an inflammation on his lungs; the consequence of a fever improperly treated.

In 1750, he married Miss Hamilton, daughter of Mr. Charles Hamilton, table-decker to the princesses; a lady who had herself a poetical turn. By this lady, who in 1758 obtained the place of necessary-woman to the queen's apartments, and who still survives, he had a son Edward, who died in the naval service in 1773. Moore's personal character appears to have been unexceptionable, and his pleasing manners and humble demeanour rendered his society acceptable to a very numerous class of friends. His productions were those of a genius somewhat above the common order, unassisted by learning. His professed exclusion of Greek and Latin mottoes from the papers of the *World* (although they were not rejected when sent), induces us to think that he had little acquaintance with the classics, and there is indeed nothing in any of his works that indicates the study of a particular branch of science. When he projected the Magazine above mentioned, he told the Wartons, "in confidence, that he wanted a dull plodding fellow of one of the universities, who understood Latin and Greek."

Of his poetry, simplicity and smoothness appear to be the leading features; hence he is easily intelligible, and

consequently instructive, and his "Fables" have always been popular. All his pieces are of the light kind, produced with little effort, and to answer temporary purposes. We find nowhere indications that he could have succeeded in the higher species of poetry. His songs have much originality of thought, but sometimes a looseness of expression which would not now be tolerated. The "Trial of Selim" is an ingenious and elegant panegyric, but it ought to have sufficed to have once versified the forms of law. The "Trial of Sarah \*\*\* alias Slim Sal," has too much the air of a copy. He ranks but low as a writer of odes, yet "The Discovery," addressed to Mr. Pelham, has many beauties, and among those the two last stanzas may be safely enumerated.<sup>1</sup>

MOORE (JOHN), an eminent English prelate, was the son of Thomas Moore of Market-Harborough in Leicestershire, where he was born. He was admitted June 28, 1662, of Clare-hall college, Cambridge, where he took the degree of B. A. in 1665, M. A. in 1669, and D. D. in 1681. He was also fellow of that college, and afterwards became chaplain to Heneage Finch, earl of Nottingham, by whose interest he rose to considerable preferments, and in particular, was promoted to the first prebendal stall in the cathedral church of Ely. His next preferment was the rectory of St. Austin's, London, to which he was admitted Dec. 3, 1687, but he quitted that Oct. 26, 1689, on his being presented by king William and queen Mary (to whom he was then chaplain in ordinary) to the rectory of St. Andrew's, Holborn, vacant by the promotion of Dr. Stillingfleet to the see of Worcester. On the deprivation of Dr. William Lloyd, bishop of Norwich, for not taking the oaths to their majesties, he was advanced to that see, and consecrated July 5, 1691, and was thence translated to Ely, July 31, 1707, in which he remained until his death. He died at Ely-house, in Holborn, July 31, 1714, in his sixty-eighth year. He was interred on the north side of the presbytery of his cathedral church, near his predecessor bishop Patrick, where an elegant monument was erected to his memory.

This divine was, after his advancement to the episcopal dignity, one of the most eminent patrons of learning and learned men in his time; and his name will be carried

<sup>1</sup> Johnson and Chalmers's English Poets, edit. 1810.

down to posterity, not only by his sermons published by Dr. Samuel Clarke, his chaplain (1715, 2 vols. 8vo), but by the curious and magnificent library collected by him, and purchased after his death by George I. who presented it to the university of Cambridge. Burnet ranks him among those who were an honour to the church and the age in which they lived. He assisted him (as he did many learned men) from his valuable library, when writing his History of the Reformation. He contributed also to Clark's Cæsar, and to Wilkins's "Ecclesiastes," by pointing out a multitude of celebrated authors who deserved notice in that useful, but now much-neglected work. His sermons were held in such estimation as to be translated into Dutch, and published at Delft in 1700. His library, consisting of 30,000 volumes, fills up the rooms on the north and west sides of the court over the philosophy and divinity schools, and is arranged in 26 classes. It ought not to be omitted that his present majesty gave 2000*l.* towards fitting up this library.<sup>1</sup>

MOORE (JOHN), a medical and miscellaneous writer, was the son of the rev. Charles Moore, a minister of the English church at Stirling, in Scotland, where this, his only surviving son, was born in 1730. His father dying in 1735, his mother, who was a native of Glasgow, and had some property there, removed to that city, and carefully superintended the early years of her son while at school and college. Being destined for the profession of medicine, he was placed under Mr. Gordon, a practitioner of pharmacy and surgery, and at the same time attended such medical lectures as the college of Glasgow at that time afforded, which were principally the anatomical lectures of Dr. Hamilton, and those on the practice of physic by Dr. Cullen, afterwards the great ornament of the medical school of Edinburgh. Mr. Moore's application to his studies must have been more than ordinarily successful, as we find that in 1747, when only in his seventeenth year, he went to the continent, under the protection of the duke of Argyle, and was employed as a mate in one of the military hospitals at Maestricht, in Brabant, and afterwards at Flushing. Hence he was promoted to be assistant to the surgeon of the Coldstream regiment of foot guards, com-

<sup>1</sup> Bentham's Ely.—Birch's Life of Tillotson.—Burnet's History of the Reformation, vol. III, p. 46,—and Own Times *passim*.—Cole's MS Ath. Cantab. in Mus. Britan.

manded by general Braddock, and after remaining during the winter of 1748 with this regiment at Breda, came to England at the conclusion of the peace. At London he resumed his medical studies under Dr. Hunter, and soon after set out for Paris, where he obtained the patronage of the earl of Albemarle, whom he had known in Flanders, and who was now English ambassador at the court of France, and immediately appointed Mr. Moore surgeon to his household. In this situation, although he had an opportunity of being with the ambassador, he preferred to lodge nearer the hospitals, and other sources of instruction, with which a more distant part of the capital abounded, and visited lord Albemarle's family only when his assistance was required. After residing two years in Paris, it was proposed by Mr. Gordon, who was not insensible to the assiduity and improvements of his former pupil, that he should return to Glasgow, and enter into partnership with him. Mr. Moore, by the advice of his friends, accepted the invitation, but deemed it proper to take London in his way, and while there, went through a course under Dr. Smellie, then a celebrated accoucheur. On his return to Glasgow, he practised there during the space of two years, but when a diploma was granted by the university of that city to his partner, now Dr. Gordon, who chose to prescribe as a physician alone, Mr. Moore still continued to act as a surgeon; and, as a partner appeared to be necessary, he chose Mr. Hamilton, professor of anatomy, as his associate. Mr. Moore remained for a considerable period at Glasgow; but when he had attained his fortieth year, an incident occurred that gave a new turn to his ideas, and opened new pursuits and situations to a mind naturally active and inquisitive. James George, duke of Hamilton, a young nobleman of great promise, being affected with a consumptive disorder, in 1769, he was attended by Mr. Moore, who has always spoken of this youth in terms of the highest admiration; but, as his malady baffled all the efforts of medicine, he yielded to its pressure, after a lingering illness, in the fifteenth year of his age. This event, which Mr. Moore recorded, together with the extraordinary endowments of his patient, on his tomb in the burying-place at Hamilton, led to a more intimate connection with this noble family. The late duke of Hamilton, being, like his brother, of a sickly constitution, his mother, the duchess of Argyle, determined that he should travel in company



with some gentleman, who to a knowledge of medicine added an acquaintance with the continent. Both these qualities were united in the person of Dr. Moore, who by this time had obtained the degree of M. D. from the university of Glasgow. They accordingly set out together, and spent a period of no less than five years abroad, during which they visited France, Italy, Switzerland, and Germany. On their return, in 1778, Dr. Moore brought his family from Glasgow to London; and in the course of the next year appeared the fruits of his travels, in "A View of Society and Manners in France, Switzerland, and Germany," in 2 vols. 8vo. Two years after, in 1781, he published a continuation of the same work, in two additional volumes, entitled "A View of Society and Manners in Italy." Having spent so large a portion of his time either in Scotland or on the continent, he could not expect suddenly to attain an extensive practice in the capital; nor indeed was he much consulted, unless by his particular friends. With a view, however, to practice, he published in 1785, his "Medical Sketches," a work which was favourably received, but made no great alteration in his engagements; and the next work he published was "Zeluco," a novel, which abounds with many interesting events, arising from uncontrolled passion on the part of a darling son, and unconditional compliance on that of a fond mother. While enjoying the success of this novel, which was very considerable, the French revolution began to occupy the minds and writings of the literary world. Dr. Moore happened to reside in France in 1792, and witnessed many of the important scenes of that eventful year, but the massacres of September tending to render a residence in Paris highly disagreeable, he returned to England; and soon after his arrival, began to arrange his materials, and in 1795, published "A View of the Causes and Progress of the French Revolution," in 2 vols. 8vo, dedicated to the Duke of Devonshire. He begins with the reign of Henry IV. and ends with the execution of the royal family. In 1796 appeared another novel, "Edward: various Views of Human Nature, taken from Life and Manners chiefly in England." In 1800, Dr. Moore published his "Mor-daunt," being "Sketches of Life, Characters, and Manners in various Countries; including the Memoirs of a French Lady of Quality," in 2 vols. 8vo. This chiefly consists of a series of letters, written by "the honourable John Mor-

daunt," while confined to his couch at Vevay, in Switzerland; giving an account of what he had seen in Italy, Germany, France, Portugal, &c. The work itself comes under no precise head, being neither a romance, nor a novel, nor travels: the most proper title would perhaps be that of "Recollections." Dr. Moore was one of the first to notice the talents of his countryman the unfortunate Robert Burns, who, at his request, drew up an account of his life, and submitted it to his inspection.

After his return from his third and last journey to France, he resided the remainder of his days in his house in Clifford-street, where he died Feb. 20, 1802, leaving a daughter and five sons. Dr. Moore was a man of considerable general knowledge, but excelled in no particular branch of science. After he had once begun his travels as tutor, he assumed the character of a man of wit and humour, both which entered largely into the composition of his subsequent publications. His travels were at one time very popular, on account of the frequent recurrence of scenes of dry humour, but his constant attempts in this way made them be read, more for sprightliness of narrative than accuracy of information, or depth of remark. Of his novels, "*Zeluco*" only has stood its ground.<sup>1</sup>

MOORE (SIR JOHN), a gallant English officer, was one of the sons of the preceding, and born at Glasgow, Nov. 13, 1761, and was educated principally on the continent, while his father travelled with the duke of Hamilton, who in 1776 obtained for him an ensigncy in the 51st regiment of foot, then quartered at Minorca. He afterwards obtained a lieutenancy in the 82d, in which he served in America during the war, and in 1783, at the peace, was reduced with his regiment. He was soon after brought into parliament for the boroughs of Lanerk, &c. by the interest of the duke of Hamilton. In 1787 or 1788 he obtained the majority of the 4th battalion of the 60th regiment, then quartered at Chatham, and very soon after negociated an exchange into his old regiment, the 51st. In 1790 he succeeded, by purchase, to the lieutenant-colonelcy, and went the following year with his regiment to Gibraltar. After some other movements he was sent to Corsica, where general Charles Stuart having succeeded to the command of the army in 1794, appointed colonel Moore to command

<sup>1</sup> Gent. Mag. &c.

the reserve. Here he particularly distinguished himself at the siege of Calvi, and received his first wound in storming the Mozzello fort. These operations made Moore's character known to general Stuart, and a friendship commenced, which continued during the general's life; and the situation of adjutant-general in the army in Corsica becoming vacant at this time, he bestowed it on his friend Moore, and ever after showed him every mark of confidence and esteem.

In consequence of a disagreement with the viceroy, who had occasioned the recall of general Stuart, colonel Moore arrived in England in Nov. 1795, and was immediately appointed a brigadier-general in the West Indies, and attached to a brigade of foreign corps, which consisted of Choiseul's hussars, and two corps of emigrants. On Feb. 25, 1796, he received an order to take charge of, and embark with general Perryn's brigade, going out with the expedition to the West Indies, under sir Ralph Abercrombie; that officer having unexpectedly sailed in the *Vengeance*, 74, and left his brigade behind. General Moore, although he had no previous intimation that he was to embark, hurried to Portsmouth, and having time only to prepare a few necessaries, sailed for the West Indies with the fleet at day-light on the 28th, with no other baggage than a small portmanteau, and not one regiment of his own brigade was in the fleet. On his arrival at Barbadoes, on the 13th of April, 1796, having had an opportunity of waiting on the commander-in-chief, sir Ralph Abercrombie, that sagacious and attentive observer very soon distinguished him, and in the course of the operations against St. Lucie, which immediately followed, employed him in every arduous and difficult service which occurred. He had, in particular, opportunities, during the siege of Morné Fortunée at St. Lucie, which lasted from the 26th of April to the same day in May, of eminently distinguishing himself; and his conduct, as sir Ralph expressed in his public orders, was the admiration of the whole army. Sir Ralph, immediately on the capitulation, bestowed the command and government of the island on general Moore, who did all he could to induce sir Ralph to keep him with the army, and employ him in the reduction of the other islands, but without effect. Sir Ralph, in a manner, forced this important command upon him, at the same time giving him the most flattering reasons for wishing him to accept of it.

The admiral and general sailed from St. Lucie on the 3d of June, leaving brigadier-general Moore in a situation which required, from what remained to be done in such a climate, perhaps more military talent, and a greater degree of exertion and personal risk, than even there had been occasion for during the reduction of the island; for, although the French commanding officer, and the principal post in the island, had surrendered, numerous bands of armed negroes remained in the woods; yet he at length succeeded in completely reducing these. Having, however, had two narrow escapes from violent attacks of yellow fever, the last rendered it necessary that he should be relieved from the command of the island, and he returned to England in the month of July or August 1797. In Nov. following, sir Ralph Abercrombie having been appointed commander of the forces in Ireland, desired that brigadier-general Moore might be put upon the staff in that country, which was done, and he accompanied sir Ralph to Dublin on the 2d day of December 1797. During the period immediately preceding the rebellion in 1798, Moore had an important command in the south of Ireland, which was very disaffected, and was also the quarter where the enemy were expected to make a landing. His head-quarters were at Bandon, and his troops, amounting to 3000 men, were considered as the advanced corps of the south. When the rebellion broke out, he was employed first under major-general Johnstone, at New Ross, where the insurgents suffered much, and immediately afterwards was detached towards Wexford, at that time in the hands of the rebels. He had on this occasion only the 60th yagers, or sharp shooters, 900 light infantry, 50 of Hompesch's cavalry, and six pieces of artillery. With these he had not marched above a mile before a large body of rebels appeared on the road, marching to attack him. He had examined the ground, as well as the short time would allow, in the morning, and thus was able to form his men to advantage. The rebels attacked with great spirit, but, after an obstinate contest, were driven from the field, and pursued with great loss. They amounted to about 6000 men, and were commanded by general Roche, a priest. After the action, the two regiments under lord Dalhousie arrived from Duncannon fort. It then being too late to proceed to Taghmone, which was his intention, the brigadier took post for the night on the ground where the action began.

Next day on his march he was met by two men from Wexford with proposals from the rebels to lay down their arms, on certain conditions. As general Moore had no power to treat, he made no answer, but proceeded on to Wexford, which he delivered from the power of the rebels, who had piked or shot forty of their prisoners the day before, and intended to have murdered the rest if they had not been thus prevented.

Brigadier-general Moore continued to serve in Ireland, where he succeeded to the rank of major-general, and had a regiment given him, until the latter end of June 1799, when he was ordered to return to England to be employed in the expedition under sir Ralph Abercrombie, which sailed August 13, and was destined to rescue Holland from the tyranny of the French government. The general result, owing to circumstances which could not be foreseen, was unfavourable; but the English troops had an opportunity of displaying the greatest valour, and none were more distinguished than those under the more immediate command of general Moore, who, after being twice wounded, in the hand, and in the thigh, received a musket-ball through his face, by which he was disabled, and was brought from the ground with some difficulty. He was now carried back to his quarters, a distance of ten miles, and as soon as he could be moved, he was taken to the Helder, where he embarked on board the *Amethyst* frigate, and arrived at the Nore on the 24th; from thence he proceeded to London. Soon after his return to England from the Helder, a second battalion was added to the 52d regiment, of which the command was bestowed on him by the king, in the most gracious manner. Being of an excellent constitution, and temperate habits, his wounds closed in the course of five or six weeks. He joined his brigade at Chelmsford on the 24th of December, 1799. In the early part of 1800 it had been intended to send a body of troops to the Mediterranean under sir Charles Stuart; he wrote to general Moore, and proposed to him to serve under him, which was accepted with the greatest pleasure. It was at first intended that sir Charles should take out of England 15,000 men, but it was afterwards found that the regiments allotted for this service, and which had been part of the expedition to Holland, were insufficient, and only amounted to 10,000 effective. About the middle of March, the first division, amounting to 5000 men, embarked under

major-general Pigot. At this time a change took place in the plan of the expedition; sir Charles had some disagreement with ministers, and resigned his situation. Sir Ralph Abercrombie was appointed to the command, and major-general Moore was named as one of his major-generals, with Hutchinson and Pigot, who sailed about the end of April with the 5000 men. There was little opportunity during this expedition, the success of which was prevented by various unforeseen occurrences, for any exertions in which general Moore could distinguish himself, until, the armies being ordered to separate, his troops were ordered to go to Egypt under sir Ralph Abercrombie. Having arrived at Malta, major-general Moore was sent to Jaffa to visit the Turkish army, and form a judgment as to what aid was to be expected from it; but the result being unfavourable, sir Ralph determined to land in the bay of Aboukir, and march immediately upon Alexandria. Any satisfactory detail of this memorable expedition would extend this article too far; we shall therefore confine ourselves to that part in which major-general Moore was more particularly concerned. As soon as the landing was begun, he, at the head of the grenadiers and light infantry of the 40th, with the 23d and 28th regiments in line, ascended the sand-hill. They did not fire a shot until they gained the summit, when they charged the enemy, drove them, and took four pieces of cannon, with part of their horses. The French retreated to the border of a plain, where general Moore halted, as upon the left a heavy fire of musquetry was kept up. Brigadier-general Oakes, with the left of the reserve, consisting of the 42d Highlanders, the 58th regiment, and the Corsican rangers, landed to the left of the sand-hill, and were attacked by both infantry and cavalry, which they repulsed and followed into the plain, taking three pieces of artillery. The guards and part of general Coote's brigade landed to the left of the reserve; they were vigorously opposed, but repulsed the enemy, and followed them into the plain. The want of cavalry and artillery (for it was some time before the guns that were landed could be dragged through the sand) saved the enemy from being destroyed. This was one of the most splendid instances of British intrepidity that perhaps ever happened. The enemy had eight days to assemble and prepare, and the ground was extremely favourable to them. The loss of the enemy was considerable, that of

the British amounted to 600 killed and wounded, of which the reserve lost 400. In the course of the afternoon the rest of the army landed, and the whole moved forward a couple of miles, where they took post for the night.

On the morning of the 9th, major-general Moore and lieutenant-colonel Anstruther, the quarter-master-general, went forward with the 92d Highlanders, the Corsican rangers, and some cavalry, to look for a new position. The country was unequal, sandy, and thickly interspersed with palm and date trees. He posted the 92d at a place about two miles in front, where there was a small redoubt, and where the space became more narrow than any where else, by the sea and lake Madie running up on each side. He then went forward with the cavalry, until they were met by a strong patrol of the enemy, on which they retired. On reporting to sir Ralph, he directed major-general Moore to take post with the reserve on the ground where he had placed the 92d; by noon he had taken possession of the post with the reserve, and placed his out-posts. On the 10th there was some skirmishing with the out-posts of the reserve and the enemy's cavalry. The main body of the army was detained in their post-position till, by the exertions of the navy, the stores and provisions were landed and forwarded to them. On the 11th sir Ralph went to the reserve, the brigade of guards moved forward, and took post half way between them and the rest of the army. The lake Madie was ordered to be examined, with a view to the practicability of conveying the army stores by it, which it was afterwards found could be done. On the 12th the army moved forward in two columns, each composed of a wing. The reserve, in two columns, formed the advanced guard to each column. The enemy's cavalry retired, skirmishing as the army advanced. The army halted at a tower that they found evacuated, from the top of which a body of infantry was seen advancing. The line was instantly formed, and the army advanced with the utmost regularity and steadiness. The enemy, on seeing this movement, first halted, and afterwards retired to some heights which terminated a plain, where the British army took post for the night, and lay on their arms. Major-general Moore had the direction of the advanced posts; and the 90th and 92d regiments, though not belonging to the reserve, were placed under his orders for the night.

The out-posts of the enemy and the advanced guard of

the British were so near each other, that it was impossible that either army could move without bringing on a general action. At six o'clock in the morning of the 13th the army moved forward in two columns from the left, each composed of a line. The reserve, in one column from the left, marched on the right of the other two, to cover the flank. Sir Ralph's intention was to attack the enemy's right, and, if possible, to turn it. The 90th and 92d regiments formed the advanced guards to the two columns of the army, and, having got too far a-head of the columns, were attacked by the main body of the enemy, and suffered severely before the columns could come to their support. These two regiments, however, maintained their ground, and defeated a body of cavalry that attempted to charge them. The action now became general along the line; the French, being forced back, retreated, covered by a numerous artillery, halting and firing wherever the ground favoured them. The British army advanced rapidly without artillery, as their guns, being dragged through sand by the seamen, could not keep up with the infantry. The reserve remained in column on the right flank covering the two lines, and though mowed down by the enemy's cannon in front, and exposed to musketry from hussars and light infantry on their flank, continued to move forward with such steadiness and regularity, that at any time during the action and pursuit, they could have been wheeled to a flank without an interval. The two lines advanced with equal order until they reached a rising ground, where there were the ruins of an ancient building of considerable extent; from this height they saw the enemy retreating in confusion through a plain, under cover of the fortified heights in front of Alexandria. Sir Ralph followed them into the middle of the plain, where a consultation was held, and it was then intended that general Hutchinson, with part of the second line, which had been least engaged, should attack the enemy's right, while major-general Moore, with the reserve supported by the guards, attacked their left near the sea.

General Hutchinson had a considerable circuit to make to get to the ground where he was to make his attack, and the attack of the reserve was to be regulated by his. When he got to his ground, the position of the French was found to be so strongly defended by a numerous artillery, and covered besides by the guns on the fortified heights near



Alexandria, that the attempt was given up, and as the army were in their present position exposed to the enemy's cannon without being able to retaliate, a position on the height in the rear was marked out, to which the army fell back as the evening advanced. This severe action cost the British army 1300 in killed and wounded. The situation of the British army at this period was certainly a very critical one, as it was quite evident that government had been deceived in their estimate of the French forces. Sir Ralph, therefore, was well aware of the difficult task he had to perform. The camp of the British was about four or five miles from Alexandria. In front of the reserve, which formed the right of the army, was a very extensive ancient ruin, which the French called Cæsar's camp; it was twenty or thirty yards retired from the right flank of the redoubt, and commanded the space between the redoubt and the sea. In this redoubt and ruin major-general Moore had posted the 28th and 58th regiments. On the 21st the attack was made by the French, who were driven back by his troops, but he received a shot in the leg. The result, however, was, that every attack the French made was repulsed with great slaughter. In the early part of the action, and in the dark, some confusion was unavoidable, but wherever the French appeared, the British went boldly up to them, even the cavalry breaking in had not in the least dismayed them. As the day broke, the foreign brigade, under brigadier-general, afterwards sir John Stuart, who fought the battle of Maida, came to the second line to the support of the reserve, shared in the action, and behaved with great spirit. Day-light enabled major-general Moore to get the reserve into order, but there was a great want of ammunition. The guns could not be fired for a very considerable time, otherwise the French must have suffered much more severely, while retreating from their different unsuccessful attacks, than they did. The enemy's artillery continued to gall the British severely with shot and shells, after the infantry and cavalry had been repulsed. The British could not return a shot. Had the French attacked again, the British had nothing but their bayonets, which they unquestionably would have used, as never was an army more determined to do their duty. But the enemy had suffered so severely, that the men could not be got to make another attempt. They continued in front at a distant musket-shot, until the ammunition for the English

guns was brought up to enable them to fire, when they very soon retreated. While the attacks were made on the British right, a column attacked the guards on the left of the reserve, but were repulsed with loss. The French general, Menou, had concentrated the greatest part of the force in Egypt for this attack; the prisoners stated his force in the field at about 13,000 men, of whom between three and four thousand were killed or wounded. The British army lost about 1300 men, of which upwards of 500 belonged to the reserve. This battle commenced at half past four in the morning, and terminated about nine. The French made three different attacks, with superior numbers, the advantage of cavalry, and a numerous and well-served artillery. The British infantry here gave a decided proof of their superior firmness and hardihood. Sir Ralph, who always exposed his person very much, in this last battle carried the practice perhaps farther than he had ever done before. Major-general Moore met him early in the action, close in the rear of the 42d, without any of the officers of his family; and afterwards, when the French cavalry charged the second time, and penetrated the 42d, major-general Moore saw him again and waved to him to retire, but he was instantly surrounded by the hussars; he received a cut from a sabre on the breast, which penetrated his clothes and just grazed the flesh. He received a shot in the thigh, but remained in the field until the battle was over, when he was conveyed on board the *Foudroyant*. Major-general Moore, at the close of the action, had the horse killed under him that major Honeyman had lent him. When the battle was over, the wound in his leg became so stiff and painful, that as soon as he could get a horse, he gave the command of the reserve to colonel Spencer, and retired with brigadier-general Oakes, who commanded the reserve under him, and who was wounded in the leg also, to their tents in the rear. Brigadier-general Oakes was wounded nearly at the same time, and in the same part of the leg that major-general Moore was, but they both continued to head the reserve until the battle was over. When the surgeon had dressed their wounds, finding that they must be some time incapable of action, they returned to the *Diadem* troop-ship. Sir Ralph Abercrombie died of his wound on board the *Foudroyant* on the 28th day of March, and the command devolved on major-general Hutchinson. It is unnecessary

here to detail the operations in Egypt that followed the battle of the 21st, as major-general Moore was confined on board the *Diadem* with his wound until the 10th of May, when he was removed to Rosetta for the benefit of a change of air. He suffered very severely; the ball had passed between the two bones of his leg; he endured a long confinement and much torment, from inflammation and surgical operations. When at length he could move on crutches, and was removed to Rosetta, where he got a house on the banks of the Nile, agreeably situated, he began to recover rapidly, and afterwards continued to serve in the army of Egypt until after the surrender of Alexandria, when he returned to England, where he received the honour of knighthood, and the order of the bath. On the renewal of the war, the talents and services of sir John Moore pointed him out as deserving of the most important command. It was not, however, until 1808 that he was appointed to the chief command of an army to be employed in Spain, and Galicia or the borders of Leon were fixed upon as the place for assembling the troops. Sir John was ordered to send the cavalry by land, but it was left to his own discretion to transport the infantry and artillery either by sea or land. He was also assured, that 15,000 men were ordered to Corunna, and he was directed to give such orders to sir David Baird, their commander, as would most readily effect a junction of the whole force. Both, however, soon discovered that little reliance could be placed on the Spaniards; and they had not got far into the country before their hopes were completely disappointed. Sir John Moore soon began to anticipate the result which followed. In the mean time the French army had advanced; and taken possession of the city of Valladolid, which is but twenty leagues from Salamanca. Sir John had been positively informed that his entry into Spain would be covered by 60 or 70,000 men; and that Burgos was the city intended for the point of union for the different divisions of the British army. But already not only Burgos, but Valladolid, was in possession of the enemy; and he found himself with an advanced corps in an open town, at three marches distance only from the French army, without even a Spanish piquet to cover his front! He had at this time only three brigades of infantry, without a gun, in Salamanca. The remainder, it is true, were moving up in succession, but the whole could not arrive in less than ten days.

At this critical time the Spanish main armies, instead of being united either among themselves, or with the British, were divided from each other almost by the whole breadth of the peninsula. The fatal consequences of this want of union were but too soon made apparent; Blake was defeated, and a report reached sir David Baird that the French were advancing upon his division in two different directions, so as to threaten to surround him. He, consequently, prepared to retreat upon Corunna; but sir John Moore, having ascertained that the report was unfounded, ordered sir David to advance, in order, if possible, to form a junction with him. On the 28th of November he received information that there was now no army remaining, against which the whole French force might be directed, except the British; and it was in vain to expect that they, even if they had been united, could have resisted or checked the enemy. Sir John Moore, therefore, determined to fall back on Portugal, to hasten the junction of general Hope, who had gone towards Madrid, and he ordered sir David Baird to regain Corunna as expeditiously as possible; and when he had thus determined upon a retreat, he communicated his design to the general officers, who, with the exception of general Hope, seemed to doubt the wisdom of his decision; he would, however, have carried it into execution, if he had not been induced, by pressing solicitations, and representations of encouragement, to advance to Madrid, which he was told not only held out, but was capable of opposing the French for a considerable length of time. Sir John, therefore, anxious to meet the wishes of his troops, by leading them against the enemy, determined to attack Soult, the French general, who was posted at Saldanha, by which he thought he should draw off the French armies to the north of Spain, and thus afford an opportunity for the Spanish armies to rally and re-unite. Soult was probably posted in that spot with so small a body of men for the purpose of enticing the British army farther into Spain, while Bonaparte, in person, with his whole disposable force, endeavoured to place himself between the British army and the sea. At length the two armies met; and the superiority of the British cavalry was eminently displayed in a most brilliant and successful skirmish, in which 600 of the imperial guards of Bonaparte were driven off the field by half the number of British, leaving 55 killed and wounded, and 70 prisoners, among

whom was general Le Febre, the commander of the imperial guard.

Yet, notwithstanding this and other advantages gained over the enemy, a retreat was become indispensably necessary: sir John's troops did not amount to more than 27,000, while the French on the lowest calculation were 70,000, and so closely did this army, under Bonaparte, pursue the English, that the distance between them was scarcely thirty miles, while sir John was rather incommoded than benefited by the Spanish troops, and the Spanish peasantry offered no assistance to his troops, harassed by fatigue, and in want of every necessary. The difficulties and anxieties of the British commander were also increased by the relaxation which took place in the discipline of the army, arising from various causes, which compelled him to issue such orders as might unequivocally point out his knowledge of the extent to which the want of discipline had proceeded, the persons to whom he principally attributed it, and his positive and unalterable determination to punish it in the most severe and exemplary manner. At Lugo sir John Moore was anxious to engage the enemy; and he was satisfied that the general orders he had now given, had produced such an effect in his army, as to give an earnest of victory. A slight skirmish ensued, in which the British rushed forward with charged bayonets, and drove the enemy's column down the hill with considerable slaughter. After this, marshal Soult, having experienced the talents of the general, and the intrepidity of the troops he had to encounter, did not venture to renew the attack; from this it was concluded that his intention was to harass the British as much as possible during their march, and to defer his attack till the embarkation. Under these circumstances, the general quitted his ground in the night, leaving fires burning to deceive the enemy. The French did not discover their retreat till long after day-light, so that the British army got the start of them considerably. On the 11th of January the whole of the British reached Corunna, the port where they hoped to embark, not, however, without the probability of a battle; and notwithstanding they were disappointed in not finding the transports at Corunna, the British army rejoiced that before they quitted the shores of Spain they should have an opportunity to front their enemies. The enemy gave no particular indications of attack till about noon of the 16th of January:

at this time sir John Moore was giving directions for the embarkation; but the moment intelligence was brought that the enemy's line were getting under arms, he struck spurs to his horse, and flew to the field. The advanced piquets were already beginning to fire at the enemy's light troops, who were pouring rapidly down the hill on the right wing of the British. Early in the action, sir David Baird, leading on his division, had his arm shattered with a grape-shot, and was forced to leave the field. At this instant the French artillery plunged from the heights, and the two hostile lines of infantry mutually advanced beneath a shower of balls. They were still separated from each other by stone-walls and hedges. A sudden and very able movement of the British gave the utmost satisfaction to sir John Moore, who had been watching the manœuvre, and he cried out, "That is exactly what I wished to be done." He then rode up to the 50th regiment, commanded by majors Napier and Charles Banks Stanhope, who had got over an inclosure in their front, and were charging most valiantly. The general, delighted with the gallantry of the two majors, who had been recommended by himself to the military rank they held, exclaimed, "Well done the 50th! Well done my majors!" The plaudits of their general and beloved friend excited them to new efforts; and they drove the enemy out of the village of Elvina with great slaughter. In the conflict, major Napier, advancing too far, was severely wounded and taken prisoner, and major Stanhope received a ball through his heart, which instantly put an end to a most valuable life. So instantaneous must have been the death of major Stanhope, that a sense of pain had not torn from his countenance the smile which the bravery of his soldiers and the applause of his commander had excited.

Sir John Moore proceeded to the 42d, and addressed them in these words, "Highlanders, remember Egypt." They rushed on, driving the French before them. He sent captain Hardinge to order up a battalion of guards to the left flank of the Highlanders, upon which the officer commanding the light company, conceiving that, as their ammunition was nearly expended, they were to be relieved by the guards, began to fall back; but sir John, discovering the mistake, said, "My brave 42d, join your comrades, ammunition is coming, and you have your bayonets." They instantly obeyed, and moved forward. While the

general was speaking, a cannon ball struck him to the ground. He raised himself, and sat up with an unaltered countenance, looking most intently at the Highlanders, who were warmly engaged; captain Hardinge assured him the 42d were advancing, upon which his countenance immediately brightened. The general was carried from the field, and on the way he ordered captain Hardinge to report his wound to general Hope, who assumed the command. Many of the soldiers knew that their two generals were carried off the field, yet they continued the fight till they had achieved a decisive and brilliant victory, over a very superior force.

The fall of general Moore is thus described by captain Hardinge: "I had been ordered by the commander-in-chief to desire a battalion of the guards to advance; which battalion was at one time intended to have dislodged a corps of the enemy from a large house and garden on the opposite side of the valley; and I was pointing out to the general the situation of the battalion, and our horses were touching, at the moment that a cannon-shot from the enemy's battery carried away his left shoulder, and part of the collar-bone, leaving the arm hanging by the flesh. The violence of the stroke threw him off his horse on his back. Not a muscle of his face altered, nor did a sigh betray the least sensation of pain. I dismounted, and, taking his hand, he pressed mine forcibly, casting his eyes very anxiously towards the 42d regiment, which was hotly engaged; and his countenance expressed satisfaction when I informed him that the regiment was advancing. Assisted by a soldier of the 42d, he was removed a few yards behind the shelter of a wall. Colonel Graham Balgowan and captain Woodford about this time came up, and, perceiving the state of sir John's wound, instantly rode off for a surgeon. The blood flowed fast, but the attempt to stop it with my sash was useless, from the size of the wound. Sir John assented to being removed in a blanket to the rear. In raising him for that purpose, his sword, hanging on the wounded side, touched his arm, and became entangled between his legs. I perceived the inconvenience, and was in the act of unbuckling it from his waist, when he said in his usual tone and manner, and in a very distinct voice, 'It is as well as it is; I had rather it should go out of the field with me.'"

The account of this disaster was brought to sir David

Baird while the surgeons were dressing his shattered arm. He ordered them instantly to desist, and run to attend on sir John Moore. When they arrived, he said to them, "you can be of no service to me, go to the soldiers, to whom you may be useful." As the soldiers were carrying him slowly along in a blanket, he made them turn him round frequently to view the field of battle, and to listen to the firing, and was pleased when the sound grew fainter. On his arrival at his lodgings he was in much pain, and could speak but little, but at intervals he said to colonel Anderson, who for one-and-twenty years had been his friend and companion in arms—"Anderson, you know that I always wished to die in this way." He frequently asked "are the French beaten?" and at length, when he was told they were defeated in every point, he said, "It is a great satisfaction for me to know we have beaten the French."—"I hope the people of England will be satisfied, I hope my country will do me justice." Having mentioned the name of his venerable mother, and the names of some other friends for whose welfare he seemed anxious to offer his last prayers, the power of utterance was lost, and he died in a few minutes without a struggle.

Thus fell, at the age of forty-seven, Jan. 16, 1809, at the conclusion of a critical victory, which preserved the remainder of his army from destruction, lieutenant-general sir John Moore, a name that must be long dear to his country, which was well disposed to do justice to his memory, and gratefully to acknowledge, in every possible way, the important services which he had achieved for it.<sup>1</sup>

MOORE (Sir JONAS), a very respectable mathematician, fellow of the royal society, and surveyor-general of the ordnance, was born at Whitlee, or Whitle, in Lancashire, Feb. 8, 1617. After enjoying the advantages of a liberal education, he bent his studies principally to the mathematics, to which he had always a strong inclination, and in the early part of his life taught that science in London for his support. In the expedition of king Charles the First into the northern parts of England, our author was introduced to him; as a person studious and learned in those sciences; and the king expressed much approbation of him, and promised him encouragement; which indeed laid

<sup>1</sup> From the Annual Registers.—History of his Campaign—but particularly an elaborate article in Rees's Cyclopædia.



the foundation of his fortune. He was afterwards, when the king was at Holdenby-house, in 1647, appointed mathematical master to the king's second son James, to instruct him in arithmetic, geography, the use of the globes, &c. During Cromwell's government he appears to have followed the profession of a public teacher of mathematics; for he is styled, in the title-page of some of his publications, "professor of the mathematics;" but his loyalty was a considerable prejudice to his fortune. In his greatest necessity, he was assisted by colonel Giles Strangers, then a prisoner in the Tower of London, who likewise recommended him to the other eminent persons, his fellow-prisoners, and prosecuted his interest so far as to procure him to be chosen surveyor in the work of draining the great level of the fens. Having observed in his survey that the sea made a curve line on the beach, he thence took the hint to keep it effectually out of Norfolk. This added much to his reputation. Aubrey informs us, that he made a model of a citadel for Oliver Cromwell "to bridle the city of London," which was in the possession of Mr. Wild, one of the friends who procured him the surveyorship of the Fens. Aubrey adds, what we do not very clearly understand, that this citadel was to have been the cross-building of St. Paul's church.

After the return of Charles II. he found great favour and promotion, becoming at length surveyor-general of the king's ordnance, and receiving the honour of knighthood. He was a great favourite both with the king and the duke of York, who often consulted him, and were advised by him upon many occasions; and he often employed his interest with the court to the advancement of learning and the encouragement of merit. Thus he got Flamsteed house built in 1675, as a public observatory, recommended Mr. Flamsteed to be the king's astronomer, to make the observations there: and being surveyor-general of the ordnance himself, this was the reason why the salary of the astronomer royal was made payable out of the office of ordnance. Being a governor of Christ's hospital, it was by his interest that the king founded the mathematical school there, allowing a handsome salary for a master to instruct a certain number of the boys in mathematics and navigation, to qualify them for the sea-service. Foreseeing the great benefit the nation might receive from a mathematical school, if rightly conducted, he made it his utmost care to

promote the improvement of it. The school was settled; but there still wanted a methodical institution from which the youths might receive such necessary helps as their studies required: a laborious work, from which his other great and assiduous employments might very well have exempted him, had not a predominant regard to a more general usefulness engaged him to devote all the leisure hours of his declining years to the improvement of so useful and important a seminary of learning.

Having thus engaged himself in the prosecution of this general design, he next sketched out the plan of a course or system of mathematics for the use of the school, and then drew up and printed several parts of it himself, when death put an end to his labours, before the work was completed. He died at Godalming, in his way from Portsmouth to London, August 27, 1679. Pieces of cannon, amounting to the number of his years, were discharged at the Tower, during his funeral. He was buried in the chapel of the Tower, where is a monument and inscription, which has enabled us to correct the mistakes of his biographers as to his age, place of birth, &c. In 1681, his great work was published by his sons-in-law, Mr. Hanway and Mr. Potinger. Of this work, the arithmetic, practical geometry, trigonometry, and cosmography, were written by sir Jonas himself, and printed before his death. The algebra, navigation, and the books of Euclid, were supplied by Mr. Perkins, the then master of the mathematical school. And the astronomy, or doctrine of the sphere, was written by Mr. Flamsteed, the astronomer royal. He always intended to have left his collection of mathematical books to the Royal Society, of which he was a fellow, but he died without a will. His only son, Jonas, had the honour of knighthood conferred on him, and the reversion of his father's place of surveyor-general of the ordnance; "but," adds Aubrey, "young sir Jonas, when he is old, will never be *old sir Jonas*, for all the gazette's eulogie."<sup>1</sup>

MOORE (PHILIP), rector of Kirkbride, and chaplain of Douglas in the Isle of Mann, a gentleman well known in the literary world, by his correspondence with men of genius in several parts of it, and by them eminently distinguished as the divine and scholar, was born in 1705.

<sup>1</sup> Birch's Hist. of the Royal Society.—Biog. Brit. new edit. vol. VI. part I. unpublished.—Hutton's Dictionary.—Granger.—Letters by eminent Persons, 3 vols. 1813, 8vo.—For an account of some of his surveys, see Gough's Topography, vol. I.

In the earlier part of a life industriously employed in promoting the present and future happiness of mankind, he served as chaplain to the right reverend Dr. Wilson, the venerable bishop of Mann, whose friend and companion he was for many years: at his funeral he was appointed to preach his sermon, which is affixed to the discourses of that prelate, in the edition of his works printed at Bath, 1781, in two volumes, quarto, and that in folio. At the request of the society for promoting Christian knowledge, he undertook the revision of the translation into Manks of the Holy Scriptures, the book of Common Prayer, bishop Wilson on the Sacrament, and other religious pieces, printed for the use of the diocese of Mann; and, during the execution of the first of these works, he was honoured with the advice of the two greatest Hebræans of the age, bishop Lowth and Dr. Kennicott. In the more private walks of life, he was not less beloved and admired; in his duty as a clergyman, he was active and exemplary, and pursued a conduct (as far as human nature is capable) "void of offence towards God and towards man." His conversation, prompted by an uncommon quickness of parts, and refined by study, was at once lively, instructive, and entertaining; and his friendly correspondence (which was very extensive) breathes perhaps as much original humour as can be met with in any writer who has appeared in public, Sterne not excepted, to whom he did not yield even in that vivid philanthropy, which the fictitious Sterne could so often assume. All the clergy in the island at the time of his death, had been (except four) educated by him, and by them he was always distinguished with peculiar respect and affection. His conduct operated in the same degree amongst all ranks of people, and it is hard to say, whether he won more by his doctrine or example; in both, religion appeared most amiable, and addressed herself to the judgments of men, clothed in that cheerfulness which is the result of firm conviction and a pure intention. It is unnecessary to add, that though his death, which happened at Douglas, Jan. 22, 1783, in his 78th year, was gentle, yet a retrospect of so useful and amiable a life made it deeply regretted. His remains were interred with great solemnity in Kirk Braddon church, attended by all the clergy of the island, and a great number of the most respectable inhabitants. In 1785, a monument was erected to his memory, at the expence of the rev. Dr. Thomas

Wilson, son of the bishop, and prebendary of Westminster, &c.<sup>1</sup>

MOPINOT (SIMON), a learned Benedictine of the congregation of St. Maur, was born 1685, at Rheims, and died 1724, aged 39. He composed some hymns in Latin, which are much admired, and assisted father Coustant in his "Collection of the Popes' Letters," to which he wrote the dedication and preface. This preface having displeased the court of Rome, Mopinot defended it by several letters. He also wrote the epistle dedicatory which is prefixed to the "Thesaurus Anecdotorum;" and had finished the second volume of the Collection of the Popes' letters before his death.<sup>2</sup>

MORABIN (JAMES), a man of letters, and secretary to the lieutenant-general of the police in Paris, was a native of La Flèche, and died September 9, 1762. He published "A Translation of Cicero's Treatise on Laws," and of the dialogue on orators generally attributed to Tacitus; "Histoire de l'Exil de Cicéron," which is said to have been translated into English; "Histoire de Cicéron," 1745, 2 vols. quarto. This work appeared nearly at the same time with that of our own countryman Dr. Middleton on the same subject, and it is no small praise that it shared with it in reputation: "Nomenclator Ciceronianus," and "A Translation of Boetius de Consolatione." Morabin's works shew him to have been a man of learning; but his style is not good, and in his translations he fails of transfusing the spirit of the original.<sup>3</sup>

MORALES (AMBROSE), a pious and learned Spanish priest, born in 1513 at Cordova, was one of those who greatly contributed to restore a taste for the belles lettres in Spain. He taught with reputation in the university of Alcalá, was appointed historiographer to Philip II. king of Spain, and died 1590, at Alcalá, aged 77, leaving several works relative to Spanish antiquities besides other valuable books. The principal are, "The general Chronicle of Spain," which had been begun by Florian Ocampo, 1574, and 1588, 2 vols. folio, in Spanish. "The Antiquities of Spain," folio, in the same language, a curious and very valuable work; "Scholia," in Latin, on the works of Eulogius; the "Genealogy of St. Dominick," &c. He was

<sup>1</sup> Butler's Memoirs of Bishop Hildesley, p. 186, where also are many of Mr. Moore's letters, &c.

<sup>2</sup> Moreri.

<sup>3</sup> Dict. Hist.

originally a Dominican, but obliged to quit that order in consequence of having been induced, by a mistaken piety, to follow Origen's example. He was unquestionably a man of learning, and had many of the best qualities of a historian, but he scarcely rose above the grossest superstitions of his age and religion. A complete edition of his works was published at Madrid in 1791—92.<sup>1</sup>

MORAND (SAUVEUR FRANCIS), a French surgeon, was born in Paris in 1697, where his father was surgeon-major to the invalids. Sauveur received his literary education at the college Mazarin, and was instructed in his profession by his father at the hospital of the Invalids. He rose to the mastership of the company of St. Côme (which was afterwards erected into the Royal Academy of Surgery), and was appointed demonstrator of surgical operations to that body in 1725. In 1728 he appeared as an author on the subject of lithotomy, and published his "*Traité de la Taille au haut appareil, &c.*;" the high operation being then universally practised by the surgeons of Paris. But, in the following year he was commissioned by the Academy of Sciences to visit London, with a view of witnessing the lateral operation, as performed by Cheselden with so much success; and on his return to Paris, he introduced that mode of cutting for the stone, at the hospital of La Charité, which brought a crowd of pupils to his hospital, and multiplied his professional honours. He was admitted a member of many foreign societies, especially the Royal Society of London, into which he was admitted in 1728, and the academies of Stockholm, Petersburg, Florence, Bologna, and Rouen; and was nominated pensioner and professor of anatomy to the Royal Academy of Sciences at home. He held likewise several medical appointments in the army; and in 1751, was honoured with knighthood, of the order of St. Michael. He died in 1773, at the age of seventy-six.

Besides the treatise on lithotomy above mentioned, he published other works concerning the same subject, or connected with his profession, and was author of several papers, published in the *Memoirs of the Academy of Sciences*, as well as that of *Surgery*; and wrote a history of the latter academy, for the second and third volumes of their memoirs.<sup>2</sup>

<sup>1</sup> Antonio, *Bibl. Hisp.*—*Moreri*.—*Saxii Onomasticon*.

<sup>2</sup> Eloy, *Dict. Hist. de Médecine*.—*Rees's Cyclopædia*.

MORAND (JOHN FRANCIS CLEMENT), son of the preceding, was born at Paris in April 1726, and after receiving the degree of doctor in medicine in 1750, was appointed professor of anatomy. He likewise obtained a high reputation in his profession, was elected into many learned bodies; and was appointed physician in ordinary to Stanislaus, king of Poland, and duke of Lorraine. He died in the year 1784. He wrote "*Histoire de la Maladie singuliere, et de l'examen d'une femme devenue en peu de tems contrefaite par un ramollissement general des os*," Paris, 1752. "*Nouvelle description des grottes d'Arcy*," Lyons, 1752. "*Lettre à M. le Roi au sujet de l'Histoire de la femme Suppiot*," Paris, 1753. "*Eclaircissement abrégé sur la Maladie d'une fille de St. Geosme*," and "*Recueil pour servir d'eclaircissement, &c.*" relating to the same subject, Paris, 1754. "*Lettre sur l'Instrument de Roonhuysen*," 1755. "*Lettre sur la qualité des Eaux de Luxeuil en Franche Comté*," published in the *Journal de Verdun*, March 1756. "*Memoire sur les Eaux Thermales de Bains en Lorraine*," &c. in the *Journal de Medecine*, tom. VI. 1757. "*Du Charbon de terre et de ses Miues*," fol. 1769. He also wrote an "*Eloge*" of his father, and a "*Memoire sur la qualité dangereuse de l'emetique des Apothecaires de Lyons*." <sup>1</sup>

MORANT (PHILIP), M. A. and F. S. A. a learned and indefatigable antiquary and biographer, the son of Stephen Morant, was born at St. Saviour's in the isle of Jersey, Oct. 6, 1700; and, after finishing his education at Abingdon-school, was entered Dec. 16, 1717, of Pembroke-college, Oxford, where he took the degree of B. A. June 10, 1721, and continued till Midsummer 1722; when he was preferred to the office of preacher of the English church at Amsterdam, but never went to take possession. He took the degree of M. A. in 1724, and was presented to the rectory of Shellow Bowells, April 20, 1733; to the vicarage of Bromfield, Jan. 17, 1733-4; to the rectory of Chicknal Smeley, Sept. 19, 1735; to that of St. Mary's, Colchester, March 9, 1737; to that of Wickham Bishops, Jan. 21, 1742-3; and to that of Aldham, Sept. 14, 1745. All these benefices are in the county of Essex. In 1748 he published his "*History of Colchester*," of which only 200 copies were printed at the joint expence of Mr. Bow-

<sup>1</sup> *Eloges des Academiciens*, vol. IV.—Eloy, *Dict. Hist. de Medicine*.—Rees's *Cyclopædia*

yer and himself. In 1751, Mr. Morant was elected F. S. A. In February 1768, he was appointed, by the lords sub-committees of the House of Peers, to succeed Mr. Blyke, in preparing for the press a copy of the rolls of parliament; a service to which he diligently attended to his death, which happened Nov. 25, 1770, in consequence of a cold, caught in returning by water from the Temple to Vauxhall, in his way to South Lambeth, where he resided for the convenience of attending to his parliamentary labours; for which, as a native of Jersey, and excellently skilled in the old Norman French, he was particularly well qualified. This work, after his death, devolved on Thomas Astle, esq. F. R. and A. S. who had married his only daughter, and who communicated to Mr. Nichols the following exact account of Mr. Morant's writings, from a list of them drawn up by himself.

1. "An Introduction to the Reading of the New Testament, being a translation of that of Mess. de Beausobre and Lenfant, prefixed to their edition of the New Testament," 1725, 1726, 4to.
2. "The Translation of the Notes of Mess. de Beausobre and Lenfant on St. Matthew's Gospel," 1727, 4to. N. Tindal translated the text printed therewith.
3. "The Cruelties and Persecutions of the Romish Church displayed, &c." 1728, 8vo, translated into Welsh by Thomas Richards, curate of Coychurch in Glamorganshire, 1746, with the approbation of Dr. Gilbert, the bishop of Landaff.
4. "I epitomised those Speeches, Declarations, &c. which Rapin had contracted out of Rushworth in the Life of King James I. King Charles I. &c." 1729, 1730.
5. "Remarks on the 19th Chapter of the Second Book of Mr. Selden's *Mare Clausum*." Printed at the end of Mr. Falle's "Account of Jersey," 1734.
6. "I compared Rapin's History with the 20 volumes of Rymer's *Fœdera*, and *Acta Publica*, and all the ancient and modern Historians, and added most of the notes that were in the folio edition," 1728, 1734. This is acknowledged at the end of the preface in the first volume of Rapin's History.
7. "Translation of the Notes in the Second Part of the Othman History, by Prince Cantemir," 1735, folio.
8. Revised and corrected "The History of England, by way of Question and Answer," for Thomas Astley, 1737, 12mo.
9. Revised and corrected "Hearne's *Ductor Historicus*," and made large additions thereto, for J. Knapton.
10. "Account of the Spanish Invasion in 1588, by way of illustration to

the Tapestry Hangings in the House of Lords and in the King's Wardrobe. Engraved and published by J. Pine," 1739, folio. 11. "Geographia Antiqua & Nova; taken partly from Dufresnoy's 'Méthode pour étudier la Géographie;' with Cellarius's Maps," 1742, 4to. 12. "A Summary of the History of England," folio, and "Lists at the end of Mr. Tindal's Continuation of Rapin's History, in vol. III. being 55 sheets. Reprinted in three volumes," 8vo. 13. "The History and Antiquities of Colchester," 1748, folio; second edition, 1768. 14. "All the Lives in the Biographia Britannica marked C. 1739, 1760, 7 vols. folio. I also composed Stillingfleet, which hath no mark at the end." 15. "The History of Essex," 1760, 1768, 2 vols. folio. 16. "I prepared the Rolls of Parliament for the Press" (as far as the 16 Henry IV.) Other works in MS.: 17. "An Answer to the first Part of the Discourse of the Grounds and Reasons of the Christian Religion, in a Letter to a Friend, 1724. Presented in MS. to Edmund Gibson, bishop of London." Never printed. This was the beginning of Mr. Morant's acquaintance with the bishop, whom he acknowledged as his only patron, and who gave him several livings in the county of Essex. 18. "The Life of King Edward the Confessor." 19. About 150 Sermons.<sup>1</sup>

MORATA (OLYMPIA FULVIA), a learned Italian lady, was born at Ferrara, in 1526. Her father taught the belles lettres in several cities of Italy: and his reputation as a teacher advanced him to be preceptor to the young princes of Ferrara, sons of Alphonsus I. The uncommon parts and turn for literature which he discovered in his daughter, induced him to cultivate them; and she soon made a very extraordinary progress. The princess of Ferrara was at that time studying polite literature, and a companion in the same pursuit being thought expedient, Morata was called to court; where she was heard, by the astonished Italians, to declaim in Latin, to speak Greek, to explain the paradoxes of Cicero, and to answer any questions that were put to her. Her father dying, and her mother being an invalid, she was obliged to return home, in order to take upon her the administration of the family affairs, and the education of three sisters and a brother, all which she conducted with judgment and success. But some have said that the immediate cause of her removal from court,

<sup>1</sup> Nichols's Bowyer.



was a dislike which the duchess of Ferrara had conceived against her, by the misrepresentations of some of the courtiers. In the mean time, a young German, named Grunthlerus, who had studied physic, and taken his doctor's degree at Ferrara, fell in love with her, and married her. Upon this she went with her husband to Germany, and took her little brother with her, whom she carefully instructed in the Latin and Greek languages. They arrived at Augsburg in 1548; and, after a short stay there, went to Schweinfurt in Franconia, but had not been long there, before Schweinfurt was besieged and burnt. They escaped, however, with their lives, but remained in great distress until the elector Palatine invited Grunthler to be professor of physic at Heidelberg. He entered upon this new office in 1554, and began to enjoy some degree of repose; when illness, occasioned by the hardships they had undergone, seized upon Morata, and proved fatal Oct. 26, 1555, before she was quite twenty-nine years old. She died in the Protestant religion, which she embraced upon her coming to Germany, and to which she resolutely adhered. Her husband and brother did not long survive her, and were interred in the same grave in the church of St. Peter, where is a Latin epitaph to their memory.

She composed several works, a great part of which were burnt with the town of Schweinfurt; the remainder were collected by Cælius Secundus Curio, and published with this title: "*Olympiæ Fulviæ Moratæ, fœminæ doctissimæ ac plane divinæ, Opera omnia quæ hactenus inveniri potuerunt; quibus Cælii Secundi Curionis Epistolæ ac Orationes accesserunt*," Basil, 1558, in 8vo, and often reprinted. They consist of orations, dialogues, letters, and translations.<sup>1</sup>

MORAY, or MURRAY (SIR ROBERT), one of the founders of the Royal Society, was descended of an ancient and noble family in the Highlands of Scotland, and had his education partly in the university of St. Andrews, and partly in France. In this last country he entered into the army, in the service of Lewis XIII, and became such a favourite with cardinal Richlieu; that few foreigners were held in equal esteem by that great statesman. According to Anthony Wood, sir Robert Moray was general of the ordnance in Scotland, against king Charles I, when the

<sup>1</sup> Nicéron, vol. XV.—Moreri in Fulvia.—Bezæ Icones.—Saxii Onomast.

presbyterians of that kingdom first set up and maintained their covenant. But if this be true, which we apprehend to be very doubtful, he certainly returned to France, and was raised to the rank of colonel, from which country he came over to England for recruits, at the time that king Charles was with the Scotch army at Newcastle. Here he grew into much favour with his majesty, and, about December 1646, formed a design for his escape, which was to have been executed in the following manner: Mr. William Moray, afterwards earl of Dysert, had provided a vessel near Tinmouth, and sir Robert Moray was to have conducted the king thither in a disguise. The matter proceeded so far, that his majesty put himself in the disguise, and went down the back-stairs with sir Robert. But, apprehending that it was scarcely possible to pass all the guards without being discovered, and judging it highly indecent to be taken in such a condition, he changed his resolution, and returned back. Upon the restoration of king Charles II. sir Robert Moray was appointed a privy-counsellor for Scotland. Wood says, that, though sir Robert was presbyterianly affected, he had the king's ear as much as any other person. He was, undoubtedly, in no small degree of esteem with his majesty; but this was probably more upon a philosophical than a political account; for he was employed by Charles the Second in his chymical processes, and was, indeed, the conductor of his laboratory. When the design was formed, in 1661, of restoring episcopacy in Scotland, sir Robert was one, among others, who was for delaying the making of any such change, till the king should be better satisfied concerning the inclinations of the nation. In the next year, sir Robert Moray was included in an act, passed in Scotland, which incapacitated certain persons from holding any place of trust under the government. This act, which was carried by the management of a faction, and to which the lord commissioner (the earl of Middleton) gave the royal assent, without acquainting his majesty with the whole purport of it, was very displeasing to the king, who, when it was delivered to him, declared, that it should never be opened by him. In 1667, sir Robert Moray was considerably entrusted in the management of public affairs in Scotland, and they were then conducted with much greater moderation than they had been for some time before. It is a circumstance highly to his honour, that though the earl of Lauderdale,

at the instigation of lady Dysert, had used him very unworthily, yet that nobleman had such an opinion of his virtue and candour, that, whilst he was in Scotland, in 1669, as his majesty's high commissioner, he trusted all his concerns in the English court to sir Robert's care. Sir Robert Moray had been formerly the chief friend and main support of the earl of Lauderdale, and had always been his faithful adviser and reprover. Anthony Wood says, that sir Robert was a single man; but this is a mistake; for he had married a sister of lord Balcarras. He died suddenly, in his pavilion, in the garden of Whitehall, on the 4th of July, 1673, and was interred, at the king's expence, in Westminster-abbey, near the monument of sir William Davenant.

The merit of sir Robert Moray, with regard to the Royal Society, was very eminent. Bishop Burnet asserts, that he was the first former of the society, and that, while he lived, he was the life and soul of that body. He was undoubtedly *one* of the first framers of it; and he was uncommonly assiduous in promoting its valuable purposes\*. In this view, we meet with his name in almost every page of Dr. Birch's circumstantial History of the Society; in which, likewise, are inserted some of sir Robert's papers. Another of his papers, concerning the mineral of Liege, is printed in the early part of the Philosophical Transactions. Besides sir Robert Moray's aids and communications, relative to the scientific views and experiments of the Royal Society, he was singularly useful to it in other respects.

\* The members, of whom it was originally composed, held their first meeting, for the purpose of forming themselves into a regular philosophical society, on the 28th of November, 1660. In the next week (Dec. 5.), sir Robert Moray brought word from the court, that the king had been acquainted with the design of the meeting; that he well approved of it; and that he would be ready to give it encouragement. On the 6th of March, 1660-61, sir Robert was chosen president of the society, for a month only, as it appears; for, on the 10th of April, 1661, he was again elected for another month. In this office he likewise continued by subsequent elections, though the time of making them is not particularly mentioned. In a Latin letter, addressed to Mons. de Montmor, president of the

academy at Paris, and dated 22 Julii, 1661, sir Robert Moray styled himself "*Societatis ad tempus Præses.*" From all the circumstances we have been able to collect, sir Robert seems to have been the sole president of the society, till it was incorporated, excepting for one month, from May 14th, 1662, to June the 11th, during which time Dr. Wilkins possessed that honour. It is certain that sir Robert Moray was again appointed to the office, when Dr. Wilkins's month was out, and that he continued in it till the charter took place. The above account will reconcile the apparent contradiction of our historians, who, when they speak of the Royal Society, sometimes represent sir Robert Moray, and sometimes lord Brouncker, as having been the first president.

He had a very considerable share in obtaining its charters; was concerned in framing its statutes and regulations; and was indefatigably zealous in whatever regarded its interests. In both the charters of the Royal Society, he is first mentioned in the list of the council: he was always afterward chosen of the council; and his name sometimes occurs as vice-president.

Sir Robert Moray's general character was excellent in the highest degree. He was beloved and esteemed by men of every party and station. His piety was such, that, in the midst of armies and courts, he spent many hours of the day in the exercise of devotion. The equality of his temper could not be disturbed by any event: he was in practice a stoic, with a strong tincture of the persuasion of absolute decrees. He had a most diffusive love for mankind; and whilst he delighted in every occasion of doing good, his benevolence was conducted with a discretion equal to his zeal. In reproofing the faults of young people, he had the plainest, and yet the softest method of doing it that can be imagined. His comprehension was superior to that of most men; and in genius he resembled the illustrious Peireskius, as described by Gassendus. Once, when a false and malicious accusation was brought against sir Robert Moray, which was aimed at his life, he practised, upon the occasion, in a very eminent manner, his true Christian philosophy, without shewing so much as a cloud in his whole behaviour.<sup>1</sup>

MORDAUNT (CHARLES), earl of Peterborough, was the son of John lord Mordaunt, of Reygate, in Surrey, and lord viscount Avalon, in the county of Somerset, by Elizabeth, daughter of Thomas Carey, second son of Robert, earl of Monmouth. He was born about 1658; and, in 1675, succeeded his father in honours and estate. In his youth he served under the admirals Torrington and Narborough in the Mediterranean, during the war with the state of Algiers; and, in June 1680, embarked for Africa with the earl of Plymouth, and distinguished himself at Tangier, when it was besieged by the Moors. In the reign of James II. he was one of those lords who manifested their zeal against the repeal of the test-act; and, disliking the measures and desigus of the court, obtained leave to

<sup>1</sup> Biog. Brit. in art. Brouncker.—Birch's Hist. of the Royal Society.—Ath. Ox. vol. II.—Burnet's Own Times.

go over into Holland, to accept the command of a Dutch squadron in the West-Indies. On his arrival, he pressed the prince of Orange to undertake an expedition into England, representing the matter as extremely easy; but, his scheme appearing too romantic, his highness only promised him in general, that he should have an eye on the affairs of England, and endeavour to put those of Holland in so good a posture as to be ready to act when it should be necessary: assuring him at the same time, that if the king should proceed to change the established religion, or to wrong the princess in her right, or to raise forged plots to destroy his friends, he would try what could possibly be done. The reason why the prince would not seem to enter too hastily into lord Mordaunt's ideas seems to have been, because, as Burnet observes, his lordship was "a man of much heat, many notions, and full of discourse; and, though brave and generous, had not true judgment; his thoughts being crude and indigested, and his secrets soon known." However, he was one of those whom the prince chiefly trusted, and on whose advice he governed all his motions.

In 1688 he accompanied his highness in his expedition into England; and, upon his advancement to the throne, was sworn of the privy council, made one of the lords of the bedchamber, and, in order to attend at the coronation as an earl, advanced to the dignity of earl of Monmouth, April 9, 1689, having the day before been constituted first commissioner of the treasury. He had likewise the command of the royal regiment of horse, which the city of London had raised for the public service, and of which his majesty was colonel: but, in the beginning of Nov. 1690, he was removed from his post in the treasury. On June 19, 1697, upon the death of his uncle Henry earl of Peterborough, he succeeded to that title; and, upon the accession of queen Anne, was designed for the West-Indies, being invested with the commission of captain-general and governor of Jamaica, and commander of the army and fleet for that expedition. In March 1705, he was sworn of the privy-council; and the same year declared general and commander in chief of the forces sent to Spain, and joint admiral of the fleet with sir Cloudsley Shovell, of which, the year following, he had the sole command, sir Cloudsley remaining in the British seas. His taking Barcelona with an handful of men, and relieving it afterwards, when

greatly distressed by the enemy ; his driving out of Spain the duke of Anjou and the French army, which consisted of twenty-five thousand men, though his own troops never amounted to ten thousand ; the possession he gained of Catalonia, of the kingdoms of Valencia, Arragon, and Majorca, with part of Murcia and Castile, and thereby giving opportunity to the earl of Galway of advancing to Madrid without a blow ; were all astonishing instances of valour, prudence, and conduct in military affairs, and, together with his wit, ready address, and singularities of character, made him be considered as one of the ablest servants of the public, and one of the most extraordinary characters of his time.

For his services abroad his lordship was declared general in Spain by Charles III. afterwards emperor of Germany ; and, the war being thought likely to be concluded, he was appointed by queen Anne ambassador extraordinary, with power and instructions for treating and adjusting all matters of state and traffic between the two kingdoms. The king of Spain, however, having transmitted some charges against him, his conduct was examined by parliament, and cleared up to their entire satisfaction. The House of Lords, in particular, who were pleased with his justification, resolved, Jan. 12, 1710-11, " that his lordship, during the time he commanded the army in that kingdom, had performed many great and eminent services ; and that, if the opinion, which he had given to the council of war at Valencia, had been followed, it might very probably have prevented the misfortunes that had since happened in Spain ;" and upon this foundation they voted thanks to his lordship in the most solemn manner. In 1710 and 1711, he was employed in embassies to Vienna, Turin, and several of the courts in Italy. On his return to England, he was made colonel of the royal regiment of horse-guards ; and being general of the marines, and lord-lieutenant of the county of Northampton, was, on August 4, 1713, installed at Windsor a knight of the garter. Soon after which he was sent ambassador extraordinary to the king of Sicily, and to negotiate affairs with other Italian princes ; and in March 1713-14, was made governor of the island of Minorca. In the reign of George I. he was general of all the marine forces in Great Britain, in which post he was likewise continued by George II. He died in his passage to Lisbon, whither he was going for the recovery of his

health, Oct. 25, 1735, aged seventy-seven. A very interesting account of his last illness, which was excruciating, is given in vol. X. of Bowles's edition of Pope's Works.

Lord Peterborough was a man of great courage and skill as a commander, and was successful in almost all his undertakings. As a politician, he appears also to much advantage, being open, honest, and patriotic in the genuine sense. Lord Orford has characterized him well in other respects, as "one of those men of careless wit and negligent grace, who scatter a thousand bon-mots and idle verses, which (such) painful compilers (as lord Orford) gather and hoard, till the owners stare to find themselves authors. Such was this lord: of an advantageous figure, and enterprizing spirit: as gallant as Amadis, and as brave, but a little more expeditious in his journeys; for he is said to have seen more kings and more postillions than any man in Europe." He was indeed so active a traveller, according to Dean Swift, that queen Anne's ministers used to say, they wrote *at* him, and not *to* him\*. What lord Peterborough wrote, however, seems scarcely worth notice, unless in such a publication as the "Royal and Noble Authors," where the freedom of that illustrious company is bestowed on the smallest contributors to literary amusement. He is said to have produced "La Muse de Cavalier; or, an apology for such gentlemen as make poetry their diversion, and not their business," in a letter inserted in the "Public Register," a periodical work by Dodsley, 1741, 4to; "A copy of verses on the duchess of Marlborough;" "Song, by a person of quality," beginning "I said to my heart, between sleeping and waking, &c." inserted in Swift's Works. "Remarks on a pamphlet," respecting the creation of peers, 1719, 8vo; but even for some of these trifles, the authority is doubtful. His correspondence with Pope is no little credit to that collection. He was the steady friend and correspondent of Pope, Swift, and other learned men of their time, as he had been of Dryden, who acknowledges his kindness and partiality. The "Account of the Earl of Peterborough's conduct in Spain," taken from his original letters and papers, was drawn up by Dr. Freind, and published in 1707, 8vo. Dr. Freind says, that "he never ordered off a detachment of

\* See Swift's humorous but accurate portrait of him, in vol. VII. p. 35, of Nichols's edition of Swift's Works.

a hundred men, without going with them himself." Of his own courage his lordship used to say, that it proceeded from his not knowing his danger ; agreeing in opinion with Turenne, that a coward had only one of the three faculties of the mind — *apprehension*. Of his liberality, we have this instance, that the remittances expected from England, not coming to his troops when he commanded in Spain, he is said to have supplied them for some time with money from his own pocket. In this he differed considerably from his great contemporary the duke of Marlborough, and the difference is stated in one of his best *bon-mots*. Being once taken by the mob for the duke, who was then in disgrace with them, he would probably have been roughly treated by these friends to summary justice, had he not addressed them in these words: "Gentlemen, I can convince you by two reasons that I am not the duke. In the first place, I have only five guineas in my pocket ; and in the second, they are heartily at your service." So throwing his purse among them, he pursued his way amid loud acclamations. Many other witticisms may be seen in our authorities, which are less characteristic.

His lordship married Carey, daughter to sir Alexander Fraser, of Dotes, in the shire of Mearns, in Scotland, and by her (who died May 13, 1709) he had two sons, John and Henry, who both died before him, and a daughter, Henrietta, married to Alexander second duke of Gordon. He was succeeded in titles and estate by a grandson, Charles. He married as his second wife Mrs. Anastasia Robinson, a celebrated singer, of whom Dr. Burney has given a very particular account in vol. IV. of his "History of Music." To this lady he was ardently attached, and behaved to her with great delicacy and propriety, but his pride revolted at the match, and he kept it secret until a very short period before his death. Of the lady herself he had, according to every account, no reason to be ashamed ; but a connection of this kind had not then become so common as we have of late witnessed. How long he was married to her does not appear. She survived him fifteen years, residing in an exalted station, and visited by persons of the first rank, partly at Bevis Mount, his lordship's seat near Southampton, and partly at Fulham, or perhaps at Peterborough-house at Parson's green. Lord Peterborough had written his "Own Memoirs," which this lady destroyed, from a regard to his reputation. Tradition says,



that in these memoirs he confessed his having committed three capital crimes before he was twenty years of age. This we hope has been exaggerated; but it seems allowed that his morals were loose, and that he was a freethinker.<sup>1</sup>

MORE (ALEXANDER), a preacher of some celebrity among the French protestants, was the son of a Scotchman, who was principal of the college at Castres in Languedoc, and born there in 1616. When he was about twenty, he was sent to Geneva to study divinity; and finding, upon his arrival, that the chair of the Greek professor was vacant, he became a candidate for it, and gained it against competitors greatly beyond himself in years. Having exercised this office for about three years, he succeeded Spanheim, who was called away to Leyden, in the functions of divinity-professor and minister of Geneva. As he was a favourite preacher, and a man of great learning, he appears to have excited the jealousy of a party which was formed against him at Geneva. He had, however, secured the good opinion of Salmasius, who procured him the divinity-professor's place at Middlebourg, together with the parish-church, which occasioned him to depart from Geneva in 1649. The gentlemen of Amsterdam, at his arrival in Holland, offered him the professorship of history, which was become vacant by the death of Vossius; but, not being able to detach him from his engagements to the city of Middlebourg, they gave it to David Blondel, yet, upon a second offer, he accepted it about three years after. In 1654, he left his professorship of history for some time to take a journey into Italy; where it is said he was greatly noticed by the duke of Tuscany. During his stay in Italy, he wrote a beautiful poem upon the defeat of the Turkish fleet by the Venetians, and was honoured with a chain of gold by the republic of Venice. He returned to his charge; and, after some contests with the Walloon synods, went into France, to be ordained minister of the church of Paris. But here he met with many opponents, his character, as is said, being somewhat ambiguous both in regard to faith and morals. He succeeded, however, in being received minister of the church of Paris, although his reputation continued to be attacked by people of merit

<sup>1</sup> Birch's *Lives to the Illustrious Heads*.—Collins's *Peerage*, by sir E. Brydges.—Walpole's *Royal and Noble Authors* by Park.—Capt. Carleton's *Mémoires*, lately republished.—Swift's and Pope's *Works*, by Nichols and Bowles; see the respective *Indexes*.—Seward's *Anecdotes and Biographiana*.

and consequence, who presented him again to the synods; from whose censures he escaped with great difficulty, and had again to encounter in 1661. About this time he went to England, and on his return six months afterwards, the complaints against him were immediately renewed. He died at Paris, in the duchess of Rohan's house, in September 1670.

He published some works: among which are a treatise "*De Gratia & Libero Arbitrio*;" and another, "*De Scriptura Sacra, sive de Causa Dei*;" "A Comment on the fifty-third Chapter of Isaiah;" "*Notæ ad Loca quædam Novi Fœderis*;" a reply to Milton's abuse of him in his "*Second Defence of the people of England*:" this reply, of which much may be seen in our second authority, has the title of "*Alexandri Mori Fides publica*:" some "*Orations and Poems in Latin*."<sup>1</sup>

MORE (SIR ANTONIO), an eminent artist of the sixteenth century, was born at Utrecht in 1519, and was the scholar of John Schorel, but seems to have studied the manner of Holbein, to which he approached nearer than to the freedom of design in the works of the great masters that he saw at Rome. Like Holbein he was a close imitator of nature, but did not arrive at his extreme delicacy of finishing; on the contrary, Antonio sometimes struck into a bold and masculine style, with a good knowledge of *chiaro-scuvo*. Among other portraits he drew Philip II. and was recommended by cardinal Granvelle to Charles V. who sent him to Portugal, where he painted John III. the king, Catharine of Austria, his queen, and the infanta Mary, first wife of Philip. For these three pictures he received six hundred ducats, besides a gold chain of a thousand florins, and other presents. He had one hundred ducats for his common portraits. But still ampler rewards were bestowed on him when sent into England to draw the picture of queen Mary, the intended bride of Philip. They gave him one hundred pounds a quarter as painter to their majesties. He made various portraits of the queen: one was sent by cardinal Granvelle to the emperor, who ordered two hundred florins to Antonio. He remained in England during the reign of Mary, and was much employed; but having neglected, as is frequent, to write the names on the portraits he drew, most of them have lost part of their

<sup>1</sup> Gen. Dict. by Bayle, in art. Morus.—Symmons's Life of Milton; see Index.

value, by our ignorance of the persons represented. Though portraits was the branch in which More chiefly excelled, he was not without talent for history. In this he had something of the Italian style in his design, and his colouring resembled that of Titian. A very fine work of his, representing the Ascension of our Saviour, is in the gallery of the Louvre at Paris. The style of the composition, which consists of Jesus Christ ascending, crowned by two angels, and accompanied by the figures of St. Peter and St. Paul, is of the severe and grand cast employed by Fra. Bartolomeo; the colouring is exceedingly fine, and correspondent to the style of design; he has been least successful in the expression of the principal figure; if that had been more just and grand, this picture would alone place More among the very first class of artists.

On the death of the queen, he followed Philip into Spain, where he was indulged in so much familiarity, that one day the king slapping him pretty roughly on the shoulder, More returned the sport with his handstick. A strange liberty to be taken with a Spanish monarch, and with such a monarch! His biographer gives but an awkward account of the sequel, and, says Mr. Walpole, "I repeat it as I find it. A grandee interposed for his pardon, and he was permitted to retire to the Netherlands, but on the promise of returning again to Spain. I should rather suppose that he was promised to have leave to return hither after a temporary banishment; and this supposition is the more likely, as Philip for once forgetting majesty in his love of the arts, dispatched a messenger to recal him before he had finished his journey. But the painter, sensible of the danger he had escaped, modestly excused himself. And yet, says the story, the king bestowed noble presents and places on his children." At Utrecht, Antonio found the duke of Alva, and was employed by him to paint some of his mistresses, and was made receiver of the revenues of West Flanders, a preferment with which they say he was so elated, that he burned his easel, and gave away his painting-tools. He was a man of a stately and handsome figure; and often went to Brussels, where he lived magnificently. • He died at Antwerp, in 1575, in the fifty-sixth year of his age.

MORE, or MOORE (Sir FRANCIS), son of Edward More, gent. by Elizabeth his wife, daughter and heir of one Hall,

<sup>1</sup> Walpole's Anecdotes.—Pilkington, by Fuseli.—Rees's Cyclopædia,

of Tilehurst in Berkshire, was born at East Hildesly, in that county, in 1558. He was admitted of St. John's college, Oxford, whence he removed to the Middle Temple, where he made a very considerable proficiency, and became a person of eminence in his profession, both for his knowledge and integrity. He died Nov. 20, 1621, and was buried at Great Fawley, near Wantage in Berkshire. His works are, "Cases collected and reported," London, 1663, in folio. They were afterwards abridged by Mr. Hughes, and printed in 1665, 8vo. His reading upon 4 Jac. I. in the Middle Temple, concerning charitable uses, as abridged by himself, was published in 1676, folio, by Mr. Duke, of the Inner Temple. Sir Francis More was a member of that parliament which passed the statutes for charitable uses; and, it is said, the bill, as it passed, was penned by him. In sir Francis's reports, the reader may see the famous case of the *Post Nati*, argued before the Lords and Commons in the painted chamber, and the resolution of all the reverend judges upon the same. A MS. of his, consisting of reports of cases principally agreeing with those in print, but with a greater number of references to authorities, is in the hands of Mr. Brooke, compiler of the "*Bibliotheca Legum Angliæ*."<sup>1</sup>

MORE (Dr. HENRY), an eminent English divine and philosopher, was the second son of Alexander More, esq. and born at Grantham in Lincolnshire, Oct. 12, 1614. His parents, being zealous Calvinists, took especial care to breed up their son in Calvinistic principles; and, with this design, provided him with a private master of their own persuasion, under whose direction he continued till he was fourteen years of age. Then, at the instigation of his uncle, who discerned in him very uncommon talents, he was sent to Eton-school, in order to be perfected in the Greek and Latin tongues; carrying with him a strict charge not to recede from the principles in which he had been so carefully trained. Here, however, he abandoned his Calvinistic opinions, as far as regarded predestination; and, although his uncle not only chid him severely, but even threatened him with correction, for his immature philosophizing in such matters; yet he persisted in his opinion. In 1631, after he had spent three years at Eton, he was admitted of Christ's college in Cambridge, and, at his

<sup>1</sup> Ath. Ox. vol. I.—Bridgman's Legal Bibliography.

own earnest solicitations, under a tutor that was not a Calvinist. Here, as he informs us, "he plunged himself immediately over head and ears in philosophy, and applied himself to the works of Aristotle, Cardan, Julius Scaliger, and other eminent philosophers;" all which he read over before he took his bachelor of arts' degree, which was in 1635. But these did not answer his expectations; their manner of philosophising did not fall in with his peculiar turn of mind; nor did he feel any of that high delight, which he had promised himself from these studies. This disappointment, therefore, induced him to search for what he wanted in the Platonic writers and mystic divines, such as Marsilius Ficinus, Plotinus, Trismegistus, &c. where his enthusiasm appears to have been highly gratified. Among all the writings of this kind, there was none which so much affected him as the "*Theologia Germanica*," once a favourite book with Luther. This was written by one John Taulerus, a Dominican monk, in the fourteenth century; and who, being supposed by the credulity of that age to be favoured with revelations from heaven, was styled the "illuminated divine." He preached chiefly at Cologne and Strasburg, and died in 1631. His book, written in German, was translated into Latin, first by Surius, and afterwards by Sebastian Castalio; and it went through a great number of editions from 1518 to 1700, when it was printed in French at Amsterdam.

The pretensions, which such authors as we have just mentioned, make of arriving at extraordinary degrees of illumination by their institutes, entirely captivated More's fancy; who pursued their method with great seriousness and intense application; and, in three or four years, had reduced himself to so thin a state of body, and began to talk in such a manner of experiences and communications, as brought him into a suspicion of being touched with enthusiasm. In 1640, he composed his "*Psycho-Zoïa*, or the Life of the Soul;" which, with an addition of other poems, he republished in 1647, 8vo, under the title of "*Philosophical Poems*," and dedicated to his father. He takes notice, in his dedication, that his father used to read to his children on winter nights "*Spenser's Fairy Queen*," with which our author was highly delighted, and which, he says in the dedication, "first turned his ears to poetry." In 1639, he had taken his master of arts' degree; and, being chosen fellow of his college, became tutor to several

persons of great quality. One of these was sir John Finch, whose sister lady Conway was an enthusiast of his own stamp, and became at length a quaker, although he laboured for many years to reclaim her. He still, however, had a great esteem for her; and drew up some of his "Treatises" at her particular request; and she, in return, left him a legacy of 400*l*. He composed others of his works at Ragley, the seat of her lord in Warwickshire, where, at intervals, he spent a considerable part of his time. He met here with two extraordinary persons, the famous Van Helmont, and the no less famous Valentine Greatrakes; for, it seems, lady Conway was frequently afflicted with violent pains in her head, and these two persons were called in, at different times, to try their powers upon her; and, at last, Van Helmont lived in the family. There was once a design of printing some remains of this lady after her death; and the preface was actually written by our author under the person of Van Helmont; in which disguise he draws her character with so much address, that we are told the most rigid quaker would see every thing he could wish in it, and yet the soberest Christian be entirely satisfied with it. It is printed at large in his life.

In 1675, he accepted a prebend in the church of Gloucester, being collated to it by lady Conway's brother, lord Finch, who was then chancellor of England, and afterwards earl of Nottingham; but soon resigned it to Dr. Edward Fowler, afterwards bishop of Gloucester, on whom it was conferred at his request. It was thought to be with this view that Dr. More accepted of this preferment, it being the only one he could ever be induced to accept, after he had devoted himself to a college life, which he did very early; for, in 1642, he resigned the rectory of Ingoldsby in Lincolnshire, soon after he had been presented to it by his father, who had bought the perpetual advowson of it for him. Here he made himself a paradise, as he expresses it; and he was so fearful of hurting it by any change in his present situation, that he even declined the mastership of his own college, into which, it is said, he might have been elected in 1654, in preference to Dr. Cudworth. After this, we cannot be surprised that he withstood various solicitations, particularly to accept the deanery of Christ church in Dublin, and the provostship of Trinity college, as well as the deanery of St. Patrick's; but these he persisted in refusing, although he was assured they were

designed only to pave the way to something higher, there being two bishoprics in view offered to his choice, one of which was valued at 1500*l.* per annum. This attempt to draw him into Ireland proving insufficient, a very good bishopric was procured for him in England; and his friends got him as far as Whitehall, in order to kiss his majesty's hand for it; but as soon as he understood the business, which had hitherto been concealed from him, he could not be prevailed on to stir a step farther.

During the rebellion he was suffered to enjoy the studious retirement he had chosen, although he had made himself obnoxious, by constantly refusing to take the covenant. He saw and lamented the miseries of his country; but, in general, Archimedes like, he was so busy in his chamber as to mind very little what was doing without. He had a great esteem for Des Cartes, with whom he held a correspondence upon several points of his philosophy. He devoted his whole life to the writing of books; and it is certain, that his parts and learning were universally admired. On this account he was called into the Royal Society, with a view of giving reputation to it, before its establishment by the royal charter; for which purpose he was proposed as a candidate by Dr. Wilkins and Dr. Cudworth, June 4, 1661, and elected fellow soon after. His writings became so popular, that Mr. Chishull, an eminent bookseller, declared, that, for twenty years together, after the return of Charles II. the "Mystery of Godliness," and Dr. More's other works, ruled all the booksellers in London; and a very remarkable testimony of their esteem was given by John Cockshuit of the Inner Temple, esq. who, by his last will, left 300*l.* to have three of his principal pieces translated into Latin. These were his "Mystery of Godliness," "Mystery of Iniquity," and his "Philosophical Collections." This legacy induced our author to translate, together with these, the rest of his English works which he thought worth printing, into that language; and the whole collection was published in 1679, in three large volumes, folio. In undertaking the translation himself, his design was to appropriate Mr. Cockshuit's legacy to the founding of three scholarships in Christ's college; but as they could not be printed and published without consuming the greatest part of it, he made up this loss by other donations in his life-time, and by the perpetuity of the rectory of Ingoldsby, which he left to the college by will. He

died Sept. 1, 1687, in his seventy-third year; and was buried in the chapel of his college, where lie also Mr. Mede and Dr. Cudworth, two other contemporary ornaments of that foundation.

Dr. More was in his person tall, thin, but well proportioned; his countenance serene and lively, and his eye sharp and penetrating. He was a man of great genius, and of very extensive learning, which may be discovered in his writings, amidst their deep tincture of mysticism. It was his misfortune to be of opinion, like many of his contemporaries, that the wisdom of the Hebrews had been transmitted to Pythagoras, and from him to Plato; and consequently, that the true principles of divine philosophy were to be found in the writings of the Platonists. At the same time, he was persuaded that the ancient Cabbalistic philosophy sprang from the same fountain; and therefore endeavoured to lay open the mystery of this philosophy, by shewing its agreement with the doctrines of Pythagoras and Plato, and pointing out the corruptions which had been introduced by the modern Cabbalists. The Cartesian system was, as we have noticed, embraced by More, as on the whole consonant to his ideas of nature; and he took much pains to prove that it was not inconsistent with the Cabbalistic doctrine. His penetrating understanding, however, discovered defects in this new system, which he endeavoured to supply.

With these opinions, he was accounted a man of the most ardent piety, and of an irreproachable life. Dr. Outram said "that he looked upon Dr. More as the holiest person upon the face of the earth." His temper was naturally grave and thoughtful, but at some times, he could relax into gay conversation and pleasantry. After finishing some of his writings, which had occasioned much fatigue, he said, "Now, for these three months, I will neither think a wise thought, nor speak a wise word, nor do any ill thing." He was subject to fits of extacy, during which he seemed so entirely swallowed up in joy and happiness, that Mr. Norris styles him the "intellectual Epicure." He was meek and humble, liberal to the poor, and of a very kind and benevolent spirit. He once said to a friend, "that he was thought by some to have a soft head, but he thanked God he had a soft heart," and gave at that time the sum of 50*l.* to a clergyman's widow. Bishop Burnet calls him "an open-hearted and sincere Christian philo-



sopher, who studied to establish men in the great principles of religion against atheism, which was then beginning to gain ground, chiefly by reason of the hypocrisy of some, and the fantastical conceits of the more sincere enthusiasts." His writings have not of late years been in much request, although all of them were read and admired in his day. Addison styles his "Enchiridion Ethicum" an admirable system of ethics; but none of his works appear to have been more relished than his "Divine Dialogues" concerning the attributes and providence of God. Dr. Blair says of this work, that though Dr. More's style be now in some measure obsolete, and his speakers marked with the academic stiffness of those times, yet the dialogue is animated by a variety of character, and a sprightliness of conversation, beyond what are commonly met with in writings of this kind.<sup>1</sup>

MORE, or MOORE (JAMES, esq.), was the son of Arthur More, esq. one of the lords-commissioners of trade in the reign of queen Anne; and his mother was the daughter of Mr. Smyth, who left this, his grandson, an handsome estate, upon which account he obtained an act of parliament to change his name from More to Smyth; and, besides this estate, at the death of his grandfather, he had his place of pay-master to the band of gentlemen-pensioners, with his younger brother Arthur More, esq. He was bred at Worcester college, Oxford; and, while he was there, wrote a comedy, called "The Rival Modes." This play was condemned in the acting, but he printed it in 1727, with the following motto, which the commentator on the Dunciad, by way of irony, calls modest: "*Hic cæstus artemque repono.*" Being of a gay disposition, he insinuated himself into the favour of the duke of Wharton; and being also, like him, destitute of prudence, he joined with that nobleman in writing a paper, called "The Inquisitor;" which breathed so much the spirit of Jacobitism, that the publisher thought proper to sacrifice his profit to his safety, and discontinue it. By using too much freedom with Pope, he occasioned that poet to stigmatize him in his Dunciad:

"Neyer was dash'd out at one lucky hit,  
A fool so just a copy of a wit:

<sup>1</sup> Life by Richard Ward, A.M. rector of Ingoldsby in Lincolnshire, 1710, 8vo.—*Biog. Brit.*—Burnet's *Own Times*.—Birch's *Life of Tillotson*.—Blair's *Lectures*.—Brucker's *Hist. of Philosophy*, by Enfield.—*Censura Literaria*, vol. III.

So like, that critics said, and courtiers swore,  
A wit it was, and call'd the phantom More."

The whole is a clear, energetic, and lively description, and, as Dr. Young, who was well acquainted with More, told Dr. Warton, the portrait is not over-charged. Some have thought that Pope's character of Macer was intended also for More, but the *leanness* there alluded to cannot apply to More, if the above description be just. The pastoral Philips is more probably *Macer*.

The cause of the quarrel between More and Pope was this: In a letter published in the Daily Journal, March 18, 1728, written by the former, there are the following words: "Upon reading the third volume of Pope's Miscellanies, I found five lines, which I thought excellent: and, happening to praise them, a gentleman produced a modern comedy, 'The Rival Modes,' where were the same verses to a tittle. These gentlemen are undoubtedly the first plagiarists, who pretend to make a reputation by stealing from a man's works in his own life-time, and out of a public print." But it appears, from the notes to the Dunciad, that More himself borrowed the lines from Pope; for, in a letter to Pope, dated Jan. 27, 1726, he observes, that "these verses, which he had before given him leave to insert in 'The Rival Modes,' would be known for his, some copies being got abroad. He desires nevertheless, that, since the lines in his comedy have been read to several, Pope would not deprive it of them." As proofs of this circumstance, are brought the testimonies of lord Bolingbroke, and the lady of Hugh Bethel, esq. to whom the verses were originally addressed, who knew them to be Pope's long before "The Rival Modes" was written. This gentleman died in 1734, at Whister, near Isleworth in Middlesex, for which county he was a justice of peace. Notwithstanding his quarrel with Pope, he was certainly a man of parts and politeness, or the poet would never have introduced him, as he did, to the earl of Peterborough's acquaintance; but his misfortune was, as the commentator on the Dunciad observes, too inordinate a passion to be thought a wit.<sup>1</sup>

MORE (Sir THOMAS), chancellor of England in the reign of Henry VIII. and one of the most illustrious cha-

<sup>1</sup> Gent. Mag. vol. XLIX.—Biog. Dram.—Pope's Works, by Bowles; see Index, Moore and Smyth.

acters of that period, was born in Milk-street, London, in 1480. He was the son of sir John More, knight, one of the judges of the king's bench, and a man of great abilities and integrity. Sir John had also much of that pleasant wit, for which his son was afterwards so distinguished; and, as a specimen of it, Camden relates, that he would compare the danger in the choice of a wife to that of putting a man's hand into a bag full of snakes, with only one eel in it; where he may, indeed, chance to light of the eel, but it is an hundred to one he is stung by a snake. It has been observed, however, that sir John ventured to put his hand three times into this bag, for he married three wives; nor was the sting so hurtful as to prevent his arriving at the age of ninety; and then he did not die of old age, but of a surfeit, occasioned by eating grapes. Sir Thomas was his son by his first wife, whose maiden name was Handcombe. He was educated in London, at a free-school of great repute at that time in Threadneedle-street, called St. Anthony's, where archbishop Whitgift, and other eminent men, had been brought up; and here he made a progress in grammar-learning, suitable to his uncommon parts and application. He was afterwards placed in the family of cardinal Morton, archbishop of Canterbury, and chancellor of England: a method of education much practised in those times, but chiefly in the case of noblemen's sons, with whom sir John More might be supposed to rank, from the high office he held. The cardinal was delighted with his ingenuous modesty, and with the vivacity and quickness of his wit, of which he gave surprising instances: one of which was, that while the players in Christmas holidays were acting there, he would sometimes suddenly step in among them, and, without any previous study, make a part of his own, to the great diversion of the audience. The cardinal indeed conceived so high an opinion of his favourite pupil, that he used frequently to say to those about him, that "More, whosoever should live to see it, would one day prove a marvellous man."

In 1497, he was sent to Canterbury college, now part of Christ church, in Oxford; where he heard the lectures of Linacer and Grocyn, upon the Latin and Greek tongues: and it was not long before he gave proof of having attained a good style in both, by "Epigrams and Translations," which are printed in his works. During his residence here, his father is said to have allowed him a very scanty main-

tenance, and even of that, exacted a most particular account, with a view, no doubt, to prevent his falling into idleness and idle expences ; but sir Thomas, when of riper years, approved the plan, and owned that he had reaped great benefit from it. After two years spent at Oxford, where he made a suitable progress in rhetoric, logic, and philosophy, he was removed to New-inn, London, in order to apply to the law ; and soon after to Lincoln's-inn, where he continued his studies till he became a barrister. When he was about twenty years of age, he began to practise monkish austerities, wearing a sharp shirt of hair next to his skin, which he never after left entirely off, not even when he was lord chancellor. It is indeed most wonderful that at no period of his life, did a ray of that light that was now breaking upon the world, penetrate his mind. With talents, learning, and wit, far beyond his contemporaries, he was also far beyond them in religious bigotry and superstition.

At the age of twenty-one, he had a seat in parliament, and shewed great independence of spirit, in 1503, by opposing a subsidy demanded by Henry VII. with such strength of argument, that it was actually refused by the parliament : on this Mr. Tyler, one of the king's privy-council, went presently from the house, and told his majesty, that a beardless boy had defeated his intention. The king resented the matter so highly, that he would not be satisfied, till he had some way revenged it : but as the son, who had nothing, could lose nothing, he devised a causeless quarrel against the father ; and, sending him to the Tower, kept him there till he had forced a fine of 100*l.* from him, for his pretended offence. It happened soon after, that More, coming on a suit to Fox, bishop of Winchester, one of the king's privy-council, the bishop called him aside, and with much apparent kindness, promised, that if he would be ruled by him, he would not fail to restore him to the king's favour. It was conjectured, perhaps unjustly, that Fox's object was to draw from him some confession of his offence, so that the king might have an opportunity of gratifying his displeasure against him. More, however, if this really was the case, had too much prudence to be entrapped, and desired some time to consider the matter. This being granted, he obtained a conference with Mr. Whitford, his familiar friend, then chaplain to the bishop, and afterwards a monk of Sion, and related

what the bishop proposed. Whitford dissuaded him from listening to the bishop's motion: "for," says he, "my lord and master, to serwe the king's turn, will not stick to consent to the death of his own father." After receiving this opinion, which Fox does not seem to have deserved, More became so alarmed, as to have some thoughts of visiting the continent. With this view he studied the French tongue, and cultivated most of the liberal sciences, as music, arithmetic, geometry, astronomy, and history; but the death of Henry VII. rendered the precaution unnecessary, and he again resumed his profession.

When admitted to the bar, he had read a public lecture, in the church of St. Lawrence Jewry, upon St. Austin's treatise "*De civitate Dei* \*," in which, without attempting to discuss any points of divinity, he explained the precepts of moral philosophy, and cleared up difficulties in history, and that with such skill, eloquence, and ability, as to attract a large number of hearers among persons of note and learning; and Grocyn himself, who had been his master in Greek, also became one of his auditors. The reputation of this lecture, which appears to have been gratuitous, made him be appointed law-reader at Furnival's-inn, which place he held above three years. Some time after, the superstition which we lament in this illustrious man's character, led him to take lodgings near the Charter-house, where he went through all the spiritual exercises of that society. He disciplined himself every Friday, and on high fasting days; he used also much fasting and watching, and often lay either upon the bare ground, or upon some bench, with a log under his head, and allowed himself but four or five hours' sleep in the night. He was also a diligent attendant on the public preaching of dean Colet, whom he chose for his spiritual father, and once had a strong inclination to enter into the order of the Franciscans, as well as to take the priesthood. But finding that all his austerities were of little avail in procuring him the gift of continence, he took Dr. Colet's advice, and resolved to marry. Having some acquaintance with John Colt, esq. of Newhall in Essex, he now accepted an invitation to visit him. Mr. Colt had three accomplished and agreeable daughters, the eldest of whom Mr. More chose for a wife, although

\* This he had done before at Oxford. Whether he repeated the lecture here, or whether the passage in the text has been introduced out of its place, is not very clear.

his inclination rather led him to the second, but he considered it "would be a grief and some blemish to the eldest," should he act otherwise. Bringing his wife to town he took a house in Bucklersbury, and attended the business of his profession at his chambers in Lincoln's-inn, where he continued till he was called to the bench, and had read there twice. This was a very honourable post at that time : and some of these readings are quoted by lord Coke as uncontested authorities in the law. In the mean time he was appointed, in 1508, judge of the sheriff's court in the city of London ; made a justice of the peace ; and became so eminent in the practice of the law, that there was scarcely a cause of importance tried at the bar in which he was not concerned. Sir Thomas told his son-in-law Roper, that he earned by his business at this time, with a good conscience, above 400*l.* a year, which is equal to six times that sum now. He was, however, uncommonly scrupulous in the causes he undertook. It was his constant method, before he took any cause in hand, to investigate the justice and equity of it ; and if he thought it unjust, he refused it, at the same time endeavouring to reconcile the parties, and persuading them not to litigate the matter in dispute. Where not successful in this advice, he would direct his clients how to proceed in the least expensive and troublesome course. It may, indeed, be seen in his "Utopia," that he satirizes the profession, as if he did not belong to it.

In the mean time, he found leisure to exercise his talents in polite literature ; and, in the height of this hurry of business, wrote his "Utopia." He finished it in 1516, and after two editions of uncertain date, the first with a date was published at Basil, in 1518. In this short but extraordinary work, he gave his mind full scope, and considered mankind and religion with a freedom which became a true philosopher. It is, however, impossible to reconcile the liberality of his religious sentiments in this work, with that superstition and intolerance which shaded his future conduct. In this, he feigns "Utopia" to be one of those countries then lately discovered in America, and the account of it to be given him by one Hythlodæus, a Portuguese, who sailed in company with Americus Vespucius, the first discoverer of that part of the world : under which character he delivers his own opinions and sentiments. It is said too, that about the same time, he began the "His-

tory of Richard III." which is inserted in Kennet's "Complete History of England," and in the continuation of Harding's Chronicle; but the late editor of that Chronicle, Mr. Ellis, has proved that this was not written by More.

More cultivated an acquaintance and friendship with the most learned men of that age, and particularly with Erasmus, who, of all the foreigners, deservedly held the first place in his affections. After they had long carried on a correspondence by letters, Erasmus came to England, on purpose to see his friend; on which occasion it was contrived, that they should meet at the lord mayor's table in London, before they were introduced to each other. At dinner, a dispute arose between them, in which Erasmus, for the sake of argument, took the wrong side of the question, but so sensibly felt the peculiar sharpness of his antagonist's wit, that he could not help exclaiming, "You are either More, or nobody;" to which More readily replied, "You are either Erasmus or the devil:" which last coarse expression he is said to have used because Erasmus's arguments had a tincture of irreligion. No two men, however, could be more attached to each other's company, and after Erasmus returned home, a long correspondence took place between them. Both were wits, but Erasmus's freedom from bigotry, gave him opportunities of displaying his humour, which More could not have embraced. We are told that when Erasmus was about to leave England, More lent him a horse to carry him to the sea-side; but, instead of returning it, he took it to Holland, and sent More the following epigram, alluding to some conversation they had had concerning the doctrine of the real presence in the sacrament:

" Quod mihi dixisti  
De corpore Christi  
Crede quod edas, et edis :  
Sic tibi rescribo  
De tuo palfrido,  
Crede quod habeas, et habes."

Before More entered into the service of Henry VIII. he had been twice employed, with his majesty's consent, at the suit of the English merchants, as their agent in some considerable disputes between them and the merchants of the Steel-yard; and, about 1516, he went to Flanders with Tonsal, bishop of Durham, and Dr. Knight, commissioners for renewing the treaty of alliance between Henry

VIII. and Charles V. then only archduke of Austria. While at Bruges, a conceited scholar issued a challenge, that he would answer any question which could be proposed to him in any art whatsoever: upon which More caused this to be put up, "*An averia capta in withernamia sint irplegiabilia?*" adding, that there was one of the English ambassador's retinue, who was ready to dispute with him upon it. But the challenger, not understanding those terms of our common law, knew not what to answer, and so was made a laughing-stock to the whole city\*.

The fame of More's learning, ability in the law, and dexterity in the management of business, having reached the ears of Henry VIII. he ordered cardinal Wolsey to engage him in the service of the court. With this view the cardinal offered him a pension, which sir Thomas then refused, as not thinking it equivalent to his present advantages: but the king soon after insisted upon his entering into his service, and, for want of a better vacancy, obliged him, for the present, to accept the place of master of the requests. Within a month after, he was knighted, and appointed one of the privy council. In 1520, he was made treasurer of the exchequer; and soon after this bought a house by the river-side at Chelsea†, where he settled with his family, having buried his first wife, and married a

\* This challenger, however, might be a very general disputant and a good logician, as logic was then understood, without understanding the barbarous jargon of More's question. The English, or at least, the meaning is, Whether cattle taken in withernam (a writ to make reprisals on one who has wrongfully distrained another man's cattle, and drove them out of the county) be irrepleviable?

† "More," says Erasmus, "has built near London, upon the Thames, such a commodious house as is neither mean, nor subject to envy, yet magnificent enough: There he converses affably with his family, his wife, his son, and daughter-in-law, his three daughters, and their husbands; with eleven grand-children. There is not any man living so affectionate to his children as he; and he loveth his old wife, as well as if she were a young maid. And such is the excellence of his temper, that whatsoever happeneth that could not be helped, he is as chearful and as well satisfied as though

nothing could have happened more happily. You would say there were in that house Plato's academy. But I do the house injury, in comparing it to Plato's academy, where there were only disputations of numbers and geometrical figures, and sometimes of moral virtues. I should rather call his house a school, or university, of Christian religion. There is none therein but readeth or studieth the liberal sciences; but their special care is piety and virtue. There is no quarrelling nor intemperate words heard, nor any seen idle; and that worthy gentleman does not govern his household, nor introduce into it so much regularity and order, by proud and lofty words, but with all kind and courteous benevolence; every body performing his duty, yet is there always alacrity, neither is sober mirth any thing wanting." An account of sir Thomas More's house at Chelsea, with its successive owners, may be seen in Lysons's *Envi-rons*, vol. II. No part of it now remains.



second, who was a widow and somewhat in years. With all his excellent endowments for public business, sir Thomas had far less relish for the bustle of a court, than for the calmer and more substantial pleasures of the domestic circle. He thought it therefore rather a misfortune that the king at this time took an extraordinary liking to his company, and began to engross all his leisure time. The moment he had finished his devotions on holidays, he used to send for sir Thomas into his closet, and there confer with him, sometimes about astronomy, geometry, divinity, and other parts of learning, as well as about his own affairs. He would frequently in the night carry him up to his leads on the top of his house, and discourse with him about the motions of the planets; and, because sir Thomas was of a very pleasant disposition, the king and queen used to send for him after supper, or in supper-time, to be merry with them. Sir Thomas perceiving, by this fondness, that he could not once a month get leave to go home to his wife and children, or be absent from court two days together, without being sent for, is said to have had recourse to a singular expedient, suppressing his accustomed facetiousness, and assuming a dullness and gravity, which is said to have put an end to his invitations. It is, however, not improbable that he really felt the uneasiness which he displayed.

There was a reason of more importance than his conversation talents, for Henry's partiality. About this time his majesty was preparing his answer to Luther, in which sir Thomas assisted his majesty, by reducing that treatise into a proper method. It was published in 1521, under the title of "*Assertio septem Sacramentorum adversus M. Lutherum, &c.*;" and, in 1523, sir Thomas published, written by himself, "*Responsio ad Convicia M. Lutheri congesta in Henricum regem Angliæ.*" Notwithstanding the confidence and friendship which Henry appeared to shew, sir Thomas understood his nature, and was not shy in giving his opinion of it. On one occasion, the king came unexpectedly to More's house at Chelsea, and dined with him; and after dinner walked with him in his garden, for the space of an hour, holding his arm about his neck. As soon as his majesty was gone, Mr. Roper, sir Thomas's son-in-law, observed to him how happy he must be that the king had treated him with so much familiarity, as he had never seen used to any person before, except card-

nal Wolsey, whom he once saw his majesty walk with arm in arm. "I thank our lord," answered sir Thomas, "I find his grace my very good lord indeed, and I believe he doth as singularly favour me as any subject within this realm. However, son Roper, I may tell thee, I have no cause to be proud thereof : for, if my head would win him a castle in France, it should not fail to go."

In 1523, he was chosen speaker of the House of Commons ; and, soon after, shewed great intrepidity in frustrating a motion for an oppressive subsidy, promoted by cardinal Wolsey, who came to the house thinking that his presence would intimidate the members. On the contrary, the members refused to speak in his presence, and sir Thomas as speaker, gave him such an evasive answer as made him leave the house in a violent passion. This behaviour, the cardinal afterwards, in the gallery at Whitehall, complained of to him, and said, "Would to God you had been at Rome, Mr. More, when I made you speaker." To which sir Thomas answered, "Your grace not offended, so would I too." There was at this time no great cordiality between Wolsey and More, which has been attributed to the cardinal's being jealous of More's favour with the king. More, however, does not appear to have been afraid of him, and made him, on a remarkable occasion, the subject of one of his keenest witticisms. During a dispute in the privy-council, Wolsey so far forgot himself as to call sir Thomas a fool, to which he immediately answered, "Thanks be to God, that the king's majesty has but one fool in his right honourable council." At length, to get rid of this rival, in the gentlest way he could, and even under the mask of honouring his political talents, the cardinal persuaded the king to send him on the embassy into Spain in 1526 : but against this sir Thomas pleaded the unfavourable climate of Spain, and the actual state of his health, which his majesty accepted as a sufficient plea, saying, "It is not our meaning, Mr. More, to do you any hurt, but to do you good ; we will think of some other, and employ your service otherwise." The following year he was joined, with several other officers of state, to cardinal Wolsey, in a splendid embassy to France. After his return he was appointed chancellor of the dutchy of Lancaster, and in July 1529, he and his friend bishop Tonsal were appointed ambassadors, to negotiate a peace between the emperor, king Henry, and the king of France, which was accord-

ingly concluded at Cambray. Sir Thomas acquitted himself in this negotiation, in a manner which procured him the approbation of the king. It was sir Thomas's custom, when in the course of these embassies he came to any foreign university, to desire to be present at their readings and disputations; and he would sometimes dispute among them himself, and with so much readiness and learning, as to excite the admiration of the auditors; and when the king visited our own universities, where he was received with learned speeches, sir Thomas More was always appointed to make an extempore answer for the king, as the man of all his court the best qualified for the undertaking.

Before sir Thomas went on his last embassy, the king sounded him upon the subject of his divorce from Catharine of Arragon, as he did again after his return; but did not receive, either time, an answer agreeable to his inclinations. Yet, his majesty's fixed resolution in that point did not hinder him, upon the disgrace of cardinal Wolsey, from intrusting the great seal with sir Thomas, which was delivered to him Oct. 25, 1530. His biographers have said that this favour was the more extraordinary, as he was the first layman who enjoyed it; but this is a mistake. There are at least four instances of laymen being chancellors before his time. Some have thought that the honour was conferred with a view of engaging him to approve the intended divorce. Accordingly, he entered upon it with just apprehensions of the danger to which it would expose him on that account, but determined to execute the duties of the office in a manner that might give dignity to it; and perhaps no chancellor has ever displayed more uprightness and integrity. His predecessor Wolsey was a man of unquestionable abilities, and incorrupt in his decisions: but he is said to have been proud and repulsive to the poorer suitors. Sir Thomas, on the contrary, made no distinctions; was nowise dazzled by superior rank and station, and considered the poor as especially entitled to his protection. He always spoke kindly to such, and heard them patiently. It was his general custom to sit every afternoon in his open hall, and if any person had a suit to prefer, he might state the case to him, without the aid of bills, solicitors, or petitions. And such was his impartiality, that he gave a decree against one of his sons-in-law, Mr. Heron, whom he in vain urged to refer the matter to arbitration, and who presumed upon his relationship.

So indefatigable was he also, that although he found the office filled with causes, some of which had been pending for twenty years, he dispatched the whole within two years, and calling for the next, was told that there was not one left, which circumstance he ordered to be entered on record.

Amidst so much that is honourable to himself, honourable to his profession, and to the age in which he lived, we have yet to lament that the force of popish bigotry induced him to become a persecutor of the heretics, as they were called. One Frith had written against the corporeal presence: and on his not retracting, after More had answered him, he caused him to be burned. "James Bainton," says Burnet, "a gentleman of the Temple, was taken to the lord chancellor's house, where much pains was taken to persuade him to discover those who favoured the new opinions. But fair means not prevailing, More had him whipped in his presence, and after that sent to the Tower, where he looked on, and saw him put to the rack. He was burned in Smithfield." Luther being asked whether sir Thomas More was executed for the gospel's sake? answered, "By no means, for he was a very notable tyrant. He was the king's chiefest counsellor, a very learned and a very wise man. He shed the blood of many innocent Christians that confessed the gospel, and plagued and tormented them like an executioner." Yet how discordant does More's practice seem to be to his opinions. In his celebrated "Utopia" he lays it down as a maxim, that no one ought to be punished for his religion, and that every person might be of what religion he pleased\*.

Sir Thomas's zeal for the Romish church led him, as we have noticed, to write some treatises in defence of popery. He was thought by these to have done great service to the church: and as it was well known that he had had

\* In 1526 bishop Tonsal and sir Thomas More bought up the whole impression of Wickliff's translation of the New Testament, printed in that year, and burnt them at Paul's Cross. Sir Thomas was also accessory to a most severe punishment and heavy fine inflicted on some persons who had imported Tindal's New Testament in 1530. Such, however, was his fondness for wit, that a repartee would sometimes get the better of his persecuting zeal.

A heretic, named *Silver*, being brought before him, he said, "*Silver*, you must be tried by fire." "Yes," replied the prisoner, "but you know, my lord, that *quick-silver* cannot abide the fire." More was so pleased with this repartee, which, as Dr. Henry observes, showed great presence of mind, that he set the man at liberty. Strype's *Cranmer*, p. 81, and *Memorials*, vol. I. p. 453; Henry's *History*, vol. II. p. 275, 8vo edition.

few opportunities of amassing riches, and that the emoluments of his office were no adequate reward for his merit, the clergy, in convocation, voted him a present of five thousand pounds; a vast sum in those days, which was liberally contributed by the whole body of the clergy, superior and inferior. When, however, his friend bishop Tonsal, with two other prelates, waited on him with this present, he peremptorily declined accepting it, telling them, that "as it was no small comfort to him, that such wise and learned men so well accepted of his works, for which he never intended to receive any reward but at the hand of God, so he heartily thanked this honourable body for their bountiful consideration." The prelates then requested, that he would allow them to present the money to his family; but in this he was equally resolute — "Not so, indeed, my lords: I had rather see it all cast into the Thames, than that I or any of mine should have a penny of it. For though your lordships' offer is very friendly and honourable to me, yet I set so much by my pleasure, and so little by my profit, that in good faith I would not for a much larger sum have lost the rest of so many nights' sleep as was spent upon these writings. And yet, notwithstanding that, upon condition that all heresies were suppressed, I wish that all my books were burnt, and my labour entirely lost." There was something new and peculiar in every expression of sir Thomas's thoughts; and on one occasion, while conversing on public affairs, at Chelsea, he told his son-in-law Roper, that he would be content to be thrown into the river, provided three things were established in Christendom: "universal peace — uniformity of religion — and a safe conclusion of the king's marriage," at that time in agitation.

During his chancellorship, the king often importuned him to re-consider the subject of the divorce; and when he found him persisting in his unfavourable opinion of that measure, affected to be satisfied with his answers, and promised to molest his conscience no more on the subject. Sir Thomas, however, was not a man to be deceived in a point on which he knew Henry would not long bear any opposition, and determined to avoid having an official concern in the divorce, by resigning his place, which he had held about three years. Henry professed to accept his resignation with great reluctance, bestowed many thanks and much praise on him for his faithful discharge of the

duties of that important trust, and made him the most liberal promises. But sir Thomas was too disinterested to claim these, and never asked a penny for himself or any of his family, in any part of his life. That he was perfectly satisfied in his own mind with the sacrifice he had made, appears from the jocular manner in which he announced his resignation to his lady. The morning after he returned the great seal, he went to Chelsea-church with his lady and family, where, during divine service, he sat, as was usual with him, in the quire, wearing a surplice \*, and because it had been a custom, after mass was done, for one of his gentlemen to go to his lady's pew and say, "My lord is gone before;" he came now himself, and making a long bow, said, "Madam, my lord is gone." She, thinking it to be no more than his usual humour, took no notice of it; but, in the way home, he unriddled the jest, by acquainting her with what he had done the preceding day. This, however, was no jest to lady More, who was of a worldly avaricious spirit, and by no means remarkable for pliability of temper, or submission to his will. She therefore discharged some of her vulgar eloquence on him:—"Tilly Vally, what will you do, Mr. More? will you sit and make goslings in the ashes? Would to God, I were a man, and you should quickly see what I would do. What! why, go forward with the best: for, as my mother was wont to say, It is ever better to rule, than to be ruled; and, therefore, I would not be so foolish as to be ruled, where I might rule." Sir Thomas contented himself with replying: "By my faith, wife, I dare say you speak truth; for I never found you willing to be ruled yet."

Sir Thomas certainly had none of his lady's worldly prudence. During his holding the chancellorship, his integrity prevented any accession of wealth, and his generous spirit inclined him to live in a manner suitable to his station. What added to his expences was, that all his children, single and married, with their respective families, lived in his house. He found his finances, therefore, at a

\* Sir Thomas frequently assisted in this way at the celebration of divine service in the church at Chelsea. The duke of Norfolk coming one day to dine with him whilst he was chancellor, found him at church, wearing a surplice, and singing with the quire: "G—d's body, my lord chancellor,"

said the duke as they returned to his house, "what a parish clerk! a parish clerk! you dishonour the king and his office." "Nay," said sir Thomas, "you may not think your master and mine will be offended with me for serving God, his master, or thereby count his office dishonoured."

very low ebb; the whole of his yearly income, after resigning the chancellorship, not exceeding one hundred pounds. And being no longer able to maintain his married children, he sent them to their respective homes, discharged all his state servants, and disposed of his equipages. About this time, his father sir John More died, to whom he had always behaved with the highest degree of filial piety. When chancellor, he never passed through Westminster-hall, in his way to the court of chancery, without going into that of the King's-bench, when his father was sitting there, and asking his blessing upon his knees; and when they happened to meet at the readings at Lincoln's-Inn, he always offered the precedence to his father: which, on account of his son's post as chancellor, sir John properly declined. Filial piety, indeed, and all the relative duties, form one of the brightest features in the character of sir Thomas More; and some of the proofs he gave of this, on which we are now perhaps inclined to bestow a smile, were then objects of reverence.

He now resigned himself to that plan of retirement, study, and devotion, which had always been most agreeable to him; but he could no longer expect to enjoy this without interruption. He knew the capricious and arbitrary temper of his royal master, who had already divorced queen Catherine, married Anne Boleyn, and expected that what he had done should be approved with more than silent acquiescence. The coronation of the new queen being fixed for May 31, 1533, sir Thomas received an invitation to attend the ceremony; but this he declined, as he still retained his former opinions on the unlawfulness of the divorce. This, which Henry would naturally construe into an insult, provoked him extremely, conscious as he was that the opinions of sir Thomas would have great weight with the people. Various means were therefore tried to gain him over, and when these proved ineffectual, a more harsh, but in those days, not a very extraordinary proceeding took place. In the ensuing parliament a bill was brought into the House of Lords, attainting sir Thomas, bishop Fisher, and some others, of misprision of treason, for countenancing and encouraging Elizabeth Barton, the maid of Kent (See ELIZ. BARTON, vol. IV.) in her treasonable practices. When this bill came to be read a third time, the House of Lords addressed the king to know his pleasure, whether sir Thomas might not be suffered to

speak in his own defence ; but Henry would not consent to this, nor when he desired to be admitted into the House of Commons, to defend himself there, would the king permit him : but he assigned a committee of the privy-council to hear his justification. The affair of Barton, however, was a mere pretence, the object of this committee being to draw from him, either by fair words or threatenings, an assent to the divorce and the second marriage. When the commissioners, who were Cranmer, now archbishop of Canterbury, the lord chancellor Audley, the duke of Norfolk, and secretary Cromwell, found that their persuasions were of no avail, they told him, that their instructions were to charge him with ingratitude, and “ to inform him, that his majesty thought there never was a servant so villainous, or a subject so traitorous to his prince, as he was ;” and, “ in support of this heavy charge against him, they were to allege his subtle and sinister devices, in procuring his majesty to set forth a book to his great dishonour throughout all Christendom : by which he had put a sword into the pope’s hand to fight against himself.”

The book here alluded to was king Henry’s “ *Assertio septem Sacramentorum*,” &c. already mentioned, in which sir Thomas had assisted his majesty. Sir Thomas was a good deal astonished at the turn now given to that assistance ; but, assuming his usual courage, told the commissioners that these terrors were arguments for children, and not for him : but as for the book which they had mentioned, he could not bring himself to believe that the king would ever lay it to his charge, as his majesty was himself better acquainted with that affair, and with his innocence in it, than any other person could be. The king, he said, well knew that he had not procured, nor counselled, the writing of that book : and when he revised it by the king’s command, and found the pope’s authority defended and advanced very highly, he remonstrated against it to his majesty, and told him, that, *as he might not always be in amity with the pope*, he thought it best that it should be amended in that point, and the pope’s authority be more slenderly touched. Nay, said the king, that shall it not : we are so much indebted to the see of Rome, that we cannot do too much honour unto it. Upon this he put his majesty further in mind of the statute of Premunire, which had pared away a good part of the pope’s authority and



pastoral care. To which the king replied, "Whatsoever impediment there may be to the contrary, we will set forth that authority to the uttermost; for we received from the Roman see our crown imperial," which, till it was told him from his majesty's own mouth, he never heard of before. He trusted, therefore, that when his majesty should be informed of this, and should recollect the subject of their conversation upon this head, he would of himself entirely clear him of the charge.

The commissioners were probably conscious that ~~these~~ assertions were true; at least they could make no reply, and therefore dismissed sir Thomas, who feeling a considerable elation of mind on his return home, his son-in-law Roper asked him if his high spirits were owing to his having succeeded in procuring his name to be struck out of the bill of attainder? Sir Thomas's answer showed that he had been more tenacious of his consistency than of his life: "In troth, son, I had forgotten that; but if thou wouldst know why I am so joyful, in good faith it is this: I rejoice that I have given the devil so foul a fall; for I have gone so far with these lords, that without great shame I can never go back." He had indeed gone so far as to exasperate the king beyond all hopes of forgiveness; and that monarch, who could forget friendship and attachment as hastily as he conferred them, irritated at having his former sentiments respecting the pope so unseasonably recalled, declared that the bill of attainder should proceed against him. And when the duke of Norfolk and secretary Cromwell hinted that the upper house would not pass the bill without hearing sir Thomas in his own defence, the king declared that he should be present himself, and he presumed that the house would not in that case dare to reject it. He was at length, however, diverted from this purpose on its being suggested that some better opportunity might be found to proceed against sir Thomas, and on being persuaded by his counsellors that, as to the present accusations, the public would think him more worthy of praise than blame. Sir Thomas's name was accordingly struck out of the bill; and although, taking advantage of the king's displeasure, his enemies endeavoured to bring against him accusations of improper conduct in his office of judge, these served only to demonstrate the strict integrity which guided all his decisions, and that when gifts were sometimes tendered to him by the clients of the court, he always refused, or

returned them, and often with his characteristic humour. One lady, in whose favour he had given a decree, presented him, as a new year's gift, with a pair of gloves, and in them forty pounds. He immediately returned the money, saying, "Since it would be contrary to good manners to refuse a new year's gift from a lady, I am content to take your gloves; but as for the *lining*, I utterly refuse it."

The king, however, had soon an opportunity of gratifying his resentment in its full extent. In 1534 an act was passed declaring the king's marriage with Catherine of Aragon to be void, and contrary to the law of God, and confirming his marriage with Anne Boleyn, and entailing the crown upon the issue of the latter. The act also obliged persons of all ranks to take an oath, the form of which was prescribed to them, and by which they swore to maintain the contents of this act of succession; and whosoever refused to take the oath, was to be adjudged guilty of misprison of treason, and punished accordingly. Soon after, a committee of the council met at Lambeth, where sir Thomas More, the only layman, and several ecclesiastics, were cited to take the oath. Sir Thomas, after perusing the act, said "he would blame neither those who made the act, nor those who had taken the oath; but, for his own part, though he was willing to swear to the succession in a form of his own drawing up, yet the oath which was offered to him was so worded, that his conscience revolted against it, and he could not take it with safety to his soul."

Conscience was not a light word in the mouth of sir Thomas More. However we may lament its misdirection in matters of religion, it appears to have been the guide of all his actions. After he had been dismissed on the former accusations by the privy council, when the duke of Norfolk advised him to incline a little more to the king's pleasure, and repeated the saying that the "wrath of a prince is death," he replied, "Is that all? my lord, in good faith then there is no more difference between your grace and me, but that I shall die to-day, and you to-morrow. It is surely better to offend an earthly king than the king of heaven; and temporal death ought to be less the object of our dread, than the indignation of the Almighty."

Every persuasion to make him take the oath of succession being ineffectual, he was committed to the custody of the abbot of Westminster for four days, in which time

it was debated by the king and council what course it was best to take with him. Archbishop Cranmer, who highly esteemed his virtues and integrity, and did much to preserve him, urged that sir Thomas's proposal of swearing to the succession, without confining him to the terms of the prescribed oath, might be accepted; but to this the king would not agree, and sir Thomas again refusing, was committed to the Tower. Here his characteristic humour did not forsake him, for when the lieutenant, who had been under some obligations to him, apologized for not being able to entertain him as he could wish, without incurring the king's displeasure, he said, "Master lieutenant, whenever I find fault with the entertainment which you provide for me, do you turn me out of doors." During the first month of his confinement he had to resist the importunities of his wife, who urged his submission to the king upon worldly considerations, and told her he would not risk the loss of eternity for the enjoyment of a life that might not last a year, and would not be an equivalent, if it were to last a thousand.

The same motives prevailed with him when the act of supremacy, now passed, was tendered to him, by a committee of the privy council sent on purpose. His answer was, that "the statute was like a two-edged sword; if he spoke against it, he should procure the death of his body; and if he consented to it, he should purchase the death of his soul." Such were the mistaken views entertained by this illustrious character, of an act which gave the first effectual blow to papal tyranny in these kingdoms. His unalterable attachment to the interests of popery appeared just after, when Rich, the solicitor-general, and some others, were sent to take away his books, papers, and writing-implements. Rich endeavoured to argue with him in this manner, "Suffer me, sir, to put this case to you: If there were an act of parliament to be made, that all the realm should take me for king, would not you, Mr. More, take me to be so?" "Yes," said sir Thomas, "that I would." Rich then put the case that an act of parliament should make him pope, to which sir Thomas answered, "that the parliament might intermeddle without impropriety in the state of *temporal* princes; but as to his second supposition, he would put a case himself, whether if an act of parliament should ordain that God should not be God, Mr. Rich would own that he should not?" The conversation

here ended, but Rich took occasion from it to swear on sir Thomas's trial, that he had said that the parliament could not make the king supreme head of the church. This sir Thomas denied, and it was not clearly proved; but his sentiments might surely, without much straining, admit of the inference.

After a year's imprisonment; he was by the king's command brought to his trial at the king's bench in Westminster, upon an indictment for high treason, in denying the king's supremacy. His long confinement had much impaired his health, yet he defended himself with great eloquence, and with the utmost cheerfulness and presence of mind. The jury, however, found him guilty, and he received sentence as a traitor. He then addressed the court, concluding with these words: "I have nothing further to say, my lords, but that as the blessed apostle St. Paul was present and consented to the death of Stephen, and kept their clothes who stoned him to death, and yet they are now both holy saints in heaven, and shall there continue friends for ever; so I verily trust, and shall therefore right heartily pray, that though your lordships have now been judges on earth to my condemnation, we may yet hereafter all meet together in heaven to our everlasting salvation; and so I pray God preserve you all, and especially my sovereign lord the king, and send him faithful counsellors."

As they were conducting him from Westminster-hall to the Tower, with the axe carried before him, according to the usual manner, a very affecting scene took place between sir Thomas and his favourite daughter, Margaret, wife of Mr. Roper, who eagerly pressed through the guards to see him. She could, however, only articulate "My father! Oh! my father!" when sir Thomas, more affected by this than by all that had happened, recommended her to submit to the will of God. She was then reluctantly separated from him, but thinking this might be the last time, she again broke through the crowd, and embraced him in speechless agony. The numerous spectators, and even the guards, sympathized in the sufferings of these illustrious persons; and it was with difficulty that they were parted, never to meet again. \*

His behaviour in prison during the short remainder of his life corresponded with the firmness and placid temper he had hitherto displayed. Among the last visitors whom

he received was sir Thomas Pope, the celebrated founder of Trinity college, Oxford, whom the king selected to inform him of the time of his execution. The intimation was sudden. It was on July 6, 1535, that sir Thomas Pope told him he was to be beheaded that same day at nine o'clock, and that therefore he must immediately prepare himself. More received the news with his usual cheerfulness, and as the king had further intimated his pleasure that he should not use many words at his execution, he promised obedience, and only requested that his daughter Margaret might be at his burial. Sir Thomas Pope, in answer to this, informed him that the king had already consented that his wife and children, and any of his friends, might be present; at which he expressed his satisfaction.

At this trying moment, he not only retained his fortitude and cheerfulness, but to the last gave proofs of that facetious turn, which it would appear he could not suppress under any circumstances. When Pope appeared to be very melancholy at the consideration of his friend's approaching death, sir Thomas More, inspecting his own water in the urinal, put on the grave airs of a quack, and said archly, "I see no danger but that this man might live longer, if it had pleased the king." Their parting at last was more serious, sir Thomas endeavouring to comfort his friend with the prospect of eternal felicity, in which, he hoped, they should have a happy meeting. As soon as Pope was gone he dressed himself in the best cloaths he had, and when the lieutenant suggested that these were too good for the executioner's perquisite, "If they were cloth of gold," said sir Thomas, "I should think them well bestowed on him who was to do me so singular a benefit." He was prevailed on, however, to exchange them for a gown of frieze; and out of the little money which he had left, he sent an angel of gold to the executioner.

About nine o'clock he was led to the place of execution on Tower-hill, where observing that the scaffold was apparently a weak structure, he said to the lieutenant, "I pray you, Mr. Lieutenant, see me safe up; and as for my coming down, you may let me shift for myself." He then knelt down, and after a short time spent in his devotions, he got up again, and said to the executioner, "Pluck up thy spirits, man, and be not afraid to do thine office. My neck is very short; take heed, therefore, that thou strike not awry, for thy credit's sake." In the same humour, he

bid the executioner stay till he had removed his beard, "for that," he said, "had committed no treason." These were his last words, after which his head was instantly severed from his body.

Thus died sir Thomas More, who, for learning, integrity, and magnanimity, was one of the most illustrious men of the age, and who would have exceeded all his contemporaries, had his mind been accessible to the light that was then breaking in upon the darkness of superstition. He was of a middle stature, and well-proportioned; his complexion fair, with a slight tincture of red; his hair of a dark chesnut colour; his beard thin; his eyes grey; his countenance cheerful and pleasant, and expressive of the temper of his mind; his voice neither strong nor shrill, but clear and distinct. In walking, his right shoulder appeared higher than the other; but this was the effect of habit, and not any defect in his form. He was generally negligent in his dress, unless where his place required more splendour. His diet was simple and abstemious; and he seldom tasted wine but when he pledged those who drank to him.

Piety, as then understood to consist in a variety of periodical observances, was a constant feature in his character. It was his custom, besides his private prayers, to read the Psalms and Litany with his wife and children in the morning; and every night to go with his whole family into the chapel, and there devoutly read the Psalms and Collects with them. We have already noticed his attendance at Chelsea church; but he had also a private chapel attached to his house, where he performed many of his devotions, particularly on Fridays, when he remained the whole day so employed. In his hours of relaxation, he had recourse to music; and had always a person to read whilst he was at table, in order to prevent all improper conversation before his children and servants; and at the end of the reading, it was his custom to ask those who were at dinner, whether they understood what had been read. He also made remarks himself on any striking passage, which, it may easily be conceived, were entertaining and edifying.

He lived in habits of intimacy and friendship with the most learned men of his time, particularly, as already mentioned, with Erasmus, and also with Colet, Grocyn, Linacre, William Latimer, Lily, Tonsal, Pole, Fisher,

&c. Nor was he less respected and admired abroad\*. When the emperor Charles V. heard of his death, he said to sir Thomas Elliot, the ambassador from England at his court, "My lord ambassador, we understand that the king your master has put to death his faithful servant, and grave and wise counsellor, sir Thomas More." The ambassador answered that he had heard nothing of it. "Well," resumed the emperor, "it is too true; and this we will say, that if we had been master of such a servant, of whose abilities ourself have had these many years no small experience, we would rather have lost the best city in our dominions, than so worthy a counsellor." We are even told that Henry himself felt some compunction at sir Thomas More's death, and that when the news of it was brought to him, he said to queen Anne Boleyn, "Thou art the cause of this man's death," and rising hastily, shut himself up in an adjoining chamber, in great perturbation of mind. The queen, it has been thought by some, was not entirely innocent of this charge †, but the accusation from the king was rather a pretence on his part. In pursuing sir Thomas to the scaffold, we have seen that he was zealous and inflexible.

Sir Thomas More was the author of various works, though nothing but his "Utopia" has long been read; which is owing to their having been chiefly of the polemic kind, and written in defence of a cause which could not be supported. His English works were collected and published by the order of queen Mary, in 1557; his Latin, at Basil, in 1563; and at Louvain, in 1566; and show that he was admirably skilled in every branch of polite learning‡.

As to his family, by his first wife he had four children, who all survived him; three daughters and one son, named

\* More's great grandson has devoted the 12th chapter of his *Life of sir Thomas*, to an account of the effect produced on the minds of the most eminent men of the times by his execution. After reading it, who would envy his enemies?

† On one occasion, when sir Thomas More's daughter Margaret gained admittance to him in the Tower, he asked her how queen Anne did? "In faith, father," said she,\* "never better:—there is nothing else in the court but dancing and sporting."—"Never better?" said he, "alas, Meg, alas! it

pitieeth me to remember unto what misery, poor soul, she will shortly come. These dances of hers will prove such dances, that she will spurn our heads off like foot-balls; but it will not be long ere her head will dance the like dance."

‡ See a minute account of his works in Oudys's *Librarian*, and particularly in the prefatory matter to Dibdin's edition of the "Utopia." For sir Thomas's patronage of Holbein, see our life of that artist, and Mr. Dibdin's account of the various portraits of More.

John, after his grandfather. Sir Thomas had the three daughters first, and his wife very much desired a boy: at last she brought him this son, who appearing weak in his intellects, sir Thomas said to his lady, "Thou hast prayed so long for a boy, that thou hast one now who will be a boy as long as he lives." By a liberal education, however, his natural parts seem to have been much improved. Among Erasmus's letters, there is one written to him, in which that great scholar calls him "*Optimæ Spei Adolescens*." Erasmus also inscribed to him the "*Nux of Ovid*," and "*An Account of Aristotle's Works*." After the death of his father he was committed to the Tower for refusing the same oath of supremacy, and condemned, but afterwards pardoned, and set at liberty, which favour he did not long survive. He was married very young to a Yorkshire heiress, by whom he had five sons. His eldest son Thomas had a son of the same name, who, being a zealous Roman catholic, gave the family estate to his younger brother, and took orders at Rome; whence, by the pope's command, he came a missionary into England. He afterwards lived at Rome; where, and in Spain, he negotiated the affairs of the English clergy at his own expence. He died, aged fifty-nine years, in April 1625; and, two years after, was printed in 4to, with a dedication to Henrietta Maria, king Charles I.'s queen, his "*Life of sir Thomas More*," his great grandfather. The learned author of the "*Life of Erasmus*" says, that "this Mr. More was a narrow-minded zealot, and a very fanatic;" and afterwards adds, very justly, that "there is no relying on such authors as these, unless they cite chapter and verse."

As for sir Thomas's daughters, the eldest of them, Margaret, was married to William Roper, esq. of Well-hall, in the parish of Eltham, in Kent; who wrote the "*Life*" of his father-in-law, which was published by Hearne at Oxford, in 1716, 8vo. She was a woman of great talents and amiable manners, and seems to have been to More what Tullia was to her father Cicero, his delight and comfort. The greatest care was taken of her education; and she became learned not only in the Greek and Latin tongues, but in music, arithmetic, and other sciences. She wrote two "*Declamations*" in English, which her father and she turned into Latin; and both so elegantly, that it was hard to determine which was best. She wrote also a



treatise of the "Four last Things;" and, by her sagacity, corrected a corrupt place in "St. Cyprian," reading "nervos sinceritatis," for "nisi vos sinceritatis." Erasmus wrote a letter to her, as to a woman famous not only for virtue and piety, but also for true and solid learning. Cardinal Pole was so affected with the elegance of her Latin style, that he could not at first believe what he read to be penned by a woman. This deservedly-illustrious lady died in 1544, and was buried at St. Dunstan's church in Canterbury, with her father's head in her arms, according to her desire; for she had found means to procure his head, after it had remained upon London-bridge fourteen days, and had carefully preserved it in a leaden box, till there was an opportunity of conveying it to Canterbury, to the burying-place of the Ropers in the church above mentioned\*. Of five children which she brought, there was a daughter Mary, as famous for parts and learning almost as herself. This Mary was one of the gentlewomen, as they were then called, of queen Mary's privy chamber. She translated into English part of her grandfather's "Exposition of the Passion of our Saviour;" and also "Eusebius's Ecclesiastical History" from the Greek into Latin; but this latter translation was never published, being anticipated by Christopherson's Version.

Sir Thomas had no children by his second wife, who was a widow, named Alice Middleton, and who surviving him was obliged to quit the house at Chelsea, his estate being seized as a forfeiture by the crown; but the king allowed her an annuity of 20*l.* for her life. His last male descendant is said to have been the rev. Thomas More, who died at Bath in 1795. The present lady Ellenborough is said to be a female descendant.<sup>1</sup>

MOREAU (JACOB NICOLAS), a French advocate, counsellor of the *aides* of Provence, historiographer of France,

\* In the wall of this vault is a small niche, where, behind an iron grate, is kept a skull called sir Thomas More's, which Mr. Gostling, a clergyman of Canterbury, informed Mr. Granger he had seen several times on the opening

of the vault for some of the late sir Edward Dering's family, whose first lady was a descendant of the Ropers. Granger's Biog. Hist. in art. Margaritha Ropera.

<sup>1</sup> The life of sir Thomas More has been written by Stapleton, by his grandson. Thomas More, by Hoddesdon, by his son-in-law Roper, and more recently by Warner, Mr. Cayley, jun. and Mr. Macdiarmid, in his "Lives of British Statesmen." Dr. Wordsworth has also given a life in his "Ecclesiastical Biography" from a MS. in the Lambeth library, which he attributes to Harpsfield.—Jortin's Life of Erasmus, &c. &c.—Lysons's Environs, vol. II.

and librarian to the queen, was born at St. Florentine, Dec. 20, 1717. Of his early life we have little account, but it appears that he quitted his professional engagements in the country when young, and came to Paris to indulge his taste for study and speculation. Having acquired considerable fame by his writings, he was appointed historiographer of France, and was long employed in collecting and arranging all the charters, historical documents, and edicts and declarations of the French legislature from the time of Charlemagne to the present day. This vast collection being reduced to order was put under his especial care, under the title of "*Depot des chartres et de legislation*:" whether it was dispersed at the revolution does not appear. He also employed his pen on a variety of subjects, some arising from temporary circumstances, and others suggested probably in the course of his researches. Among these are: 1. "*Observateur Hollandais*," a kind of political journal, consisting of forty-five papers, written against the measures of the English court, at what period we know not, as our authority does not specify its date. 2. "*Memoire pour servir à l'histoire des Cacouac*," 1757, 12mo, a satire, which was probably of a beneficial tendency, as it created him enemies among the irreligious writers of France. 3. "*Memoires pour servir à l'histoire de notre temps*," 1757, 2 vols. 12mo. 4. "*Devoirs d'un prince*," 1775, 8vo, reprinted 1782. In this he is said to have exposed the dangers of a corrupt court, and to have predicted its ruin from that torrent of corruption which would one day overwhelm both the flatterers and the flattered. 5. "*Principes de morale politique et du droit public, ou Discours sur l'histoire de France*," 1777—1789, 21 vols. 8vo. This, which is his principal work, attracted much attention by the boldness and freedom of some of his opinions, but these he did not carry so far as to enable us to class him among the revolutionary writers; for while some critics in France consider him as never separating the cause of the people from that of the prince, others condemn him for writing under ministerial influence, and inclining to the support of arbitrary power. It was his maxim that every thing should be done *for* the people, but nothing *by* them; and that the best state of France would be that in which the people received their laws from the absolute will of a chief. Upon account of these sentiments he is said to have been refused a place in the French academy; yet he was

not guillotined, as has been reported, but survived all the horrors of the revolution, and died quietly at Chambouci, near St. Germain-en-Laye, in 1799. His personal character is represented as very amiable. He was a good father, a good husband, and a friend to religion and peace.<sup>1</sup>

MOREL is the name of a family well known among the eminent French printers, although we are not sure that they were all closely related. The first, WILLIAM, an excellent scholar in the early part of the sixteenth century, was corrector of the press of Louis Tilletan, and then succeeded Turnebus as director of the royal printing-office, in 1555. He employed his attention principally on Greek authors, and his editions are much esteemed. He also wrote critical commentaries on "*Cicero de finibus*," Paris, 1545, 4to; and compiled a Greek-Latin-and-French dictionary. He died in 1564. He appears to have injured his property by the expences of his undertakings, as we find Turnebus addressing a letter to Charles IX. king of France, recommending his widow and children to his majesty's bounty. The next we meet with, FREDERIC the elder, a native of Champagne, was king's printer at Paris, and interpreter to his majesty for the Greek and Latin languages; he composed several works, and died at Paris in 1583, at about the age of 60, leaving a son, known as FREDERIC Morel the younger, the most celebrated of the family, who succeeded his father, in 1581, as king's printer in the Hebrew, Greek, Latin, and French tongues. He was well versed in these languages, and translated from the Greek, and published, from the manuscripts in the king's library, a number of authors, particularly the fathers, with annotations of his own. He sacrificed every thing to study, and being informed that his wife was in the act of expiring, he refused to quit his pen till he had finished what he was about, and by that time news was brought him that she was dead; to which he coolly replied, "I am sorry for it—she was a good woman." He died in 1638, at the age of 78. He had a brother CLAUDE, who was nominated king's printer in 1602, and published valuable editions of several Greek fathers, and other authors, to which he prefixed learned prefaces of his own composition. He died in 1626, while he was engaged in an edition of St. Atha-

<sup>1</sup> Dict. Hist.

nasius and Libanius, which was completed by his son Claude, who succeeded to the business. CHARLES, another son of Frederic, exercised the same office with credit, which he resigned, in 1639, to his brother GILES. The latter printed an edition of Aristotle, Greek and Latin, in four volumes folio, and the great Bibliotheca Patrum, in 17 volumes.<sup>1</sup>

MOREL (ANDREW), an eminent antiquary, was born at Bern in Switzerland, it does not appear in what year. He had so strong a passion for the study of medals, that he was firmly persuaded of its being natural to him. He travelled through several countries, and made large collections. In 1673 he became acquainted at Basil with Charles Patin, who communicated to him many very curious and rare medals, and also several other things which related to the science. At Paris he had access to the king's cabinet, and was permitted to design from it whatever he pleased. He was exhorted by Ezekiel Spanheim, and others of his learned acquaintance, to prepare his collections for the public; and, in 1683, he published at Paris, in 8vo, "*Specimen universæ rei nummariæ antiquæ.*" The great work, of which this was a specimen, was to be a complete collection of all ancient medals, of which he had at that time 20,000 exactly designed. At Leipsic, 1695, in 8vo, was published a second edition of this "*Specimen*," corrected, altered, and augmented; to which were added some letters of Spanheim, upon the subject of medals.

Soon after this Essay appeared, Louis XIV. gave him a place in his cabinet of antiques; which, though it brought him great honour, and some profit for the present, yet cost him very dear in the end: for, whether he spoke too freely of Mr. de Louvois, on account of his salary, which, it seems, was not very well paid, or for some private reason, of which we are ignorant, he was, by order of that minister, committed to the Bastille, where he lay for three years. He was released at the death of Louvois, which happened in 1691, but not till the canton of Bern solicited in his favour. He then returned to Switzerland, and resumed his grand design; and afterwards, in 1694, went to Arnstad in Germany, upon an invitation from the count of Schwartzburg, with whom he lived in quality of his anti-

<sup>1</sup> Moreri.—Dict. Hist.—Wolfii Monumenta Typographica.—Maittaire.

quary. The count had a fine collection of medals, and furnished him with every thing necessary for carrying on his great work. Spanheim, who returned from France to Berlin in 1689, had a desire to see him again, and gave him also all the assistance and encouragement he could; yet some unforeseen accidents prevented him from completing it. He died of an apoplexy at Arnstad, April 10, 1703.

In 1701 he had published "*Epistola ad J. Perizonium de Nummis consularibus*," in 4to; which Perizonius reprinted at Leyden in 1713, at the end of his piece "*De Ære gravi*," in 8vo. In 1734, came out at Amsterdam, in 2 vols. folio, "*Thesaurus Morellianus, sive Familiarum Romanarum Numismata omnia, diligentissime undique conquisita, &c. Nunç primum edidit & commentario perpetuo illustravit Sigebertus Havercampus*." This was part of Morel's great work, and contains an explication of 3539 medals, engraved with their reverses. It appears, that this learned man was not so much in love with numismatical pursuits, as to despise all others, but knew the nature and bounds of the province, as well as the real use and value of the science which he had cultivated.<sup>1</sup>

MORELL (THOMAS), an able classical scholar and editor, was born at Eton in Buckinghamshire, March 18, 1703. His father's name was Thomas, and his mother, probably after the decease of her husband, kept a boarding-house in the college. At the age of twelve he was admitted on the foundation at Eton-school, and was elected thence to King's college, Cambridge, Aug. 3, 1722. He took his first degree in 1726, became M. A. in 1730, and D. D. in 1743. In 1731 he was appointed to the curacy of Kew, in Surrey, and was some time also curate of Twickenham. In July 1733 he was admitted *ad eundem* at Oxford; and in 1737 became a fellow of the Society of Antiquaries, having just been instituted, on the presentation of his college, to the rectory of Buckland in Hertfordshire, the only preferment he ever obtained. In 1775, indeed, we find him appointed chaplain to the garrison at Portsmouth, and he for several years preached Mr. Fairchild's Botanical Sermon on Whit-Tuesday, at St. Leonard's Shoreditch; but these scarcely deserve the name of preferments. As he rendered many important services to literature, it is

<sup>1</sup> Nicéron, vol. XXXIV.—Moreri.

rather singular that he never met with a patron who might have rendered him independent; but he knew little of the world, and found so much pleasure in his studies, as to neglect the common observances of polite life. He was probably contented; but he was always poor, and frequently in debt. He was warm in his attachments, and was a cheerful and entertaining companion. He was extremely fond of music, and in early life associated much with its professors. Mr. Cole thinks this did him no service, and informs us that at one time his chief dependance was on a Mons. Desnoyers, a dancing master, who had some interest with Frederick prince of Wales, but Desnoyers died before he could obtain any thing for him. Those who feel for the character of the age would not have been pleased to record that a divine and a scholar \* attained preferment through such a medium. He died Feb. 19, 1784, and was buried at Chiswick. In 1738 he married Anne, daughter of Henry Barker, esq. of Chiswick, by whom he had no issue.

He was an early contributor to the Gentleman's Magazine; assisted Hogarth in his "Analysis of Beauty," and published some occasional sermons. His other publications followed in this order, 1. "The Life of Dr. Edward Littleton," prefixed to the first volume of his sermons, in 1735. 2. "Poems on Divine Subjects; original and translated from the Latin of Marcus Hieronymus Vida, with large annotations, more particularly concerning the being and attributes of God," Lond. 1732, 8vo, reprinted 1736. 3. "The Canterbury Tales of Chaucer, in the original, from the most authentic MSS. and as they are turned into modern language by the most eminent hands," *ibid.* 1737. 4. "A copy of English congratulatory verses on the mar-

\* In Wooll's Life of Dr. Warton we have the following characteristic anecdote of Dr. Morell. When he visited Winchester, he in a casual survey of the college entered the school, in which some junior boys were writing their exercises, one of whom, struck no less with his air and manner than the questions he put to them, whispered to his school-fellows, "Is he not a fine old Grecian!" The Doctor, overhearing the expression, turned hastily round, and exclaimed, "I am indeed an old Grecian, my little man! Did you never see my head before my Thesau-

rus?" The boy, having made an awkward apology, hastily withdrew; and soon finding two of the Præpositors, repeated to them the stranger's words, who, aware of the dignity of their visitor, instantly came up; and, introducing themselves, offered in a most respectful manner to shew him the college: he accepted their offer, and after visiting every part of it with a view of discovering the information and attainments, as well as gratifying the politeness of his guides, parted from them highly pleased with the attention which had been shewn him.

riage of the prince of Orange with the princess Anne," 1737. 5. "Philalethes and Theophanes; or a summary view of the last controversy occasioned by a book entitled 'The Moral Philosopher,' part I." Lond. 1739, 8vo, reprinted 1740. 6. "The Christian's Epiuikion, or Song of Triumph; a paraphrase on 1 Cor. xv. attempted in blank verse; with annotations, explanatory and critical," *ibid.* 1743, 4to. 7. "Hope, a poetical essay, in blank verse, on that Christian grace, in three books," 1745. 8. "Spenser's Works," by subscription, 1747. 9. "Euripidis Hecuba, Orestes, et Phenissæ, cum scholiis antiquis, &c." 1748, 2 vols. 8vo. This is a reprint of King's edition, with the Alcestes added by himself. In 1749, Dr. Morell published the "Hecuba," translated from the Greek, with annotations. 10. A specimen of his "Thesaurus," 1757. 11. "Philoctetes," 1757, 8vo. 12. "Thesaurus Græcæ Poeseos, sive Lexicon Græco-prosodiacum," &c. 4to, with Hogarth's portrait of the author. The value of this work has been so long and so often acknowledged, that it is only necessary to add that a much improved edition is now in the hands of an eminent scholar, and nearly ready for publication. 13. The "Prometheus" of Æschylus, &c. 1767, 8vo; 1774, 4to. 14. "A Dissertation on the Corbridge altar now in the British Museum," &c. in a Latin letter to the hon. Daines Barrington," 1774, printed in the *Archæologia*, vol. III. 15. "Sacred Annals; or the Life of Christ, as recorded by the Four Evangelists," &c. 1776, 4to. He also published a corrected edition of Hederick's Lexicon, and three editions of Ainsworth's Dictionary; and compiled the words for Handel's Oratorios. After his death was published a translation of "Seneca's Epistles," with annotations, 1786, 2 vols. 4to. This is a correct and faithful translation, but never attracted much public attention. In 1794 also was published "Notes and Annotations on Locke on the Human Understanding, written by order of the queen (Caroline), corresponding in section and page to the edition of 1793," 8vo. This, which was written by the author while in the prime of life, does great credit to his talents as a metaphysician, and has been judged a very necessary aid in the perusal of Locke.<sup>1</sup>

MORERI (LEWIS), a French divine, and the first compiler of the "Great Historical Dictionary," which still goes

<sup>1</sup> Nichols's Bowyer.—Harwood's Alumni Etonenses.

by his name, was born at Bargemont, a small village in Provence, in 1643. He was educated in classical learning at Draguignan, under the fathers of the Christian doctrine. He studied rhetoric in the college of Jesuits at Aix, where he also performed his course of philosophy; and thence removing to Lyons, studied divinity. When he was but eighteen, he composed a small allegorical work, entitled "*Le pais d'Amour*;" and, in 1666, a collection of French poems, which he called "*Doux plaisirs de la Poesie*:" to which works he put only the first letters of his name, L. M. He applied himself diligently to the Italian and Spanish languages; and this latter enabled him to translate Rodriguez's treatise on Christian perfection. It was printed at Lyons in 1677, in 3 vols. 8vo, under the title, "*Pratique de la Perfection Chrétienne & Religieuse, traduite de l'Espagnol d'Alphonse Rodriguez*." After he had taken orders, he preached on controversial points at Lyons for five years, with great success; and here formed the plan of his "*Historical Dictionary*," the first edition of which appeared at Lyons in 1674. In this he professed to collect and digest into alphabetical order, whatever seemed to him curious in sacred and profane history, so that hence information might be had upon all kinds of subjects in a moment: and every body was amazed to see so laborious a work from so young a man.

The same year he was taken into the family of the bishop of Apt, in Provence, whom he attended the year following to Paris; and was soon introduced to the prelates, who held their assembly in St. Germain en Laye, and to the learned men in the metropolis. While he was engaged in the second edition of his "*Dictionary*," his friends recommended him to M. de Pomponne, secretary of state, who invited him to his house, in 1678. He might have expected great advantages from the patronage of that minister; but his intense application to his "*Dictionary*" injured his health in such a manner that he never recovered it. M. de Pomponne having resigned his post in 1679, Moreri took the opportunity of retiring to his own house, in order to complete his work, but his health declining rapidly, he died July 10, 1680, aged 37. Besides the writings above mentioned, he put the "*Lives of the Saints*" into more elegant French, and added methodical tables for the use of preachers, with chronological tables; and, in 1671, he published at Lyons the following book, "*Rela-*



tions nouvelles du Levant; ou Traités de la Religion, du Gouvernement, & des Coutumes, des Perses, des Arméniens, & des Gaures, composés par le P. G. D. C. C. (P. Gabriel du Chinon, Capuchin), & donnés au public par le sieur L. M. P. D. E. T." (that is, Louis Moreri, Pretre, Docteur en Theologie.)

The first edition of his "Dictionary" was comprized in one vol. folio, which he soon found very defective, and therefore applied himself with great vigour to enlarge it; which he did in two volumes, and the year after his death it was printed at Paris in 1681. The third edition, in 1683, is likewise in two volumes, and was copied from the second. The two following editions, of which the fourth was printed in 1687, and the fifth in 1688, were published at Lyons in two volumes, and were the same with that of 1683, except that some articles were added. It was afterwards thought proper to give a "Supplement or third Volume of the Historical Dictionary," which was printed in 1689 in folio. The sixth edition, in which is inserted the Supplement in the same alphabetical order, corrected in a great number of places, and enlarged by many important articles and Remarks, was printed at Amsterdam in 1691 in four volumes in folio. Le Clerc had the care of this edition, in which the articles of the Supplement are incorporated, and made the additions, consisting either of new articles, or improvements of other articles. Three more editions followed, almost the same, in 1694, 1698, and 1699, all in 4 vols. folio. The tenth was printed from the edition revised by Le Clerc, at Amsterdam, 1702, in 4 vols. folio. The eleventh was published by Mons. Vaultier with new additions, at Paris, 1704, 4 vols. folio. It was preceded by a piece entitled "Projet pour la Correction du Dictionnaire Historique de M. Moreri, deja revu, corrigé, & augmenté dans le derniere Edition de Paris par M. Vaultier," Paris, 1701, 4to. It was followed by a piece entitled "Remarques Critiques sur la Nouvelle Edition du Dictionnaire Historique de Moreri, donnée en 1704." The second edition of this piece, printed at Rotterdam in 1706, 12mo, is enlarged with a preface and a great many notes by another author, viz. Bayle, who published this edition. The twelfth edition of Moreri was printed at Paris in 1707, 4 vols. folio, and the thirteenth in 1712, in 5 vols. folio. Dupin had a considerable share in it, as also in the following editions. In 1714, there was printed separately in

that city a large *Supplément*, composed, as is said in the advertisements, of new articles, corrected in the last edition of 1712, to serve as a supplement to the preceding editions. This supplement was reprinted with great additions by Bernard at Amsterdam in 1716 in two volumes, folio. The fourteenth edition of Moreri was printed at Amsterdam in 1717, in six volumes, folio, with the *Supplément*, which is not incorporated in the body of the work. The fifteenth edition was printed at Paris, 1718, 5 vols. fol. The articles of the *Supplément* published in Holland are inserted in their proper places, with some additions. This edition has been greatly criticised. The authors of the "*Europe Sçavante*" have inserted in their fourth volume, p. 230, a memoir, in which is shewn, that in the single letter Z, which is one of the shortest, there are a great many faults, and several articles omitted. The abbé Le Clerc also published "*Remarks upon different Articles*," in the three first volumes, printed in three volumes 8vo; the first in 1719, the second in 1720, and the third in 1721. Father Francis Meri, a Benedictine Monk, published likewise upon this subject a pamphlet, entitled "*Discussion Critique & Theologique des Remarques de M. sur le Dictionnaire de Moreri de 1718*," 1720, 8vo. It is a defence of some passages of the Dictionary against the criticism of the abbé Le Clerc. The sixteenth edition of Moreri was printed at Paris in 1724, in 6 vols. folio. Monsieur de la Barre had the care of it. What relates to genealogy was revised by Monsieur Vailly, an advocate; and the abbé Le Clerc furnished five or six thousand corrections, as he informs us in his "*Bibliothèque de Richelet*." The seventeenth edition was printed at Basil in 1731; and the eighteenth at Paris, in 1732, 6 vols. folio, to which supplementary volumes were added. The last and best edition, in which all these were incorporated, is that of 1759, 10 vols. folio. This is still a work of great value and utility, particularly the biographical part, but much of the historical and geographical part has become almost obsolete, owing to the more correct information and improvements introduced in those branches.<sup>1</sup>

MORES (EDWARD-ROWE), an English antiquary (descended from an ancient family, which had been seated from the beginning of the sixteenth century at Great Cox-

<sup>1</sup> Moreri,—*Gen. Dict.*—*Dict. Hist.*

well, in the county of Berks, and allied by his grandmother to that of Rowe, which had been settled at Higham-Bensted in Walthamstow, in the county of Essex, ever since the middle of the same century), was born Jan. 13, 1730, at Tunstall in Kent, where his father was rector for near 30 years. He was educated at Merchant Taylors' school\*; and admitted a commoner of Queen's college, Oxford, June 24, 1746. While he resided at Oxford, in 1746, he assisted in correcting an edition of "Calasio's Concordance," projected by Jacob Ilive the printer, who afterwards associated with the rev. William Romaine, and published this "Concordance" in 1747, 4 vols. folio. Before he was twenty, Mr. Mores published at Oxford, in 1748, 4to, "*Nomina & Insignia gentilitia Nobilium Equitumque sub Edvardo primo rege Militantium*;" the oldest treasure, as he styles it, of our nobility after "Domesday" and the "Black Book of the Exchequer." He had also printed, except notes and preface, a new edition in 8vo; of Dionysius Halicarnassensis "*De claris Rhetoribus*," with vignettes engraved by Green, the few copies of which were sold after his death†. In 1752, he printed, in half a quarto sheet, some corrections made by Junius in his own copy of his edition of "Cædmon's Saxon Paraphrase of Genesis, and other parts of the Old Testament," Amst. 1655; and, in 1754, he engraved fifteen of the drawings from the MS. in the Bodleian library. The title of these plates is, "*Figuræ quædam antiquæ ex Cædmonis Monachi Paraphraseos in Genesim exemplari pervetusto in Bibliotheca Bodleiana adservato delineatæ; ad Anglo-Sax-*

\* Mr. Mores had made a few collections for a history of this school, and lists of persons educated there.—A view of it was engraved by Mynde, in 1756, for Maitland's edition of "Stowe's Survey," 1756, inscribed "*Scholæ Mercatorum Scissorum Lond. facies orientalis. Negatam à Patronis D. Scholaris, Edw. Rowe Mores, arm. A.M. S. A. S.*" A history of this school has just been ably executed by the Rev. H. B. Wilson, B. D. 1812—1815, 2 vols. 4to.

† It was republished in 1781, 8vo, and consisted of two parts; the first containing critical observations on the writings of Lysias, Isocrates, and Isæus; the second on Demosthenes and Dinarchus; but in both these ar-

ticles there are several mutilations. Mr. Mores, in the interval from the first publication, had written to several learned men in different parts of Europe, in order to procure any information; which might be of service to him in completing his edition, but met with no success. It is said that he intended to subjoin annotations, but nothing of that nature was found among his papers, except some remarks on the margin of a copy of Hudson's edition, which was sold at the sale of his books, to Mr. Gough, who said that there were no other notes in the book than have been inserted in the new edition, and doubted, therefore, whether Mr. Mores had written any other.

onum mores, ritus, atque ædificia Seculi, præcipue decimi, illustranda in lucem editæ. Anno Domini MDCCLIV." The plates, which were purchased by Mr. Gough, are now in the Bodleian library.

In 1752 he was elected F. S. A. and two years after was one of a committee for examining the minute-books of that society, with a view to selecting thence papers proper for publication\*. Being intended for orders by his father, he took the degrees of B. A. May 12, 1750, and M. A. Jan. 15, 1753; before which time he had formed considerable collections relative to the antiquities, &c. of Oxford, and particularly to those of his own college, whose archives he arranged, and made large extracts from, with a view to its history. He was at the expence of three plates of the Black Prince's apartments there, since pulled down, which were drawn and engraved by that very ingenious artist B. Green. Twenty-eight drawings at his expence, by the same hand, of ancient gates, halls, &c. since ruined or taken down, were purchased by Mr. Gough, as also some collections for a "History of Godstow Nunnery," by Mr. Mores, for which a plate of its ruins was engraved, and another of Iffley church. His MSS. relative to his own college, with his collections about All Souls' college, fell after his death into the hands of Mr. Astle, who presented the former to Mr. Price of the Bodleian library.

Mr. Mores appears to have assisted Mr. Bilson in his burlesque on the latter society, published in a folio sheet, entitled "Proposals for printing, by subscription, the History of the Mallardians," treating them as a set of stupid *bons vivans*; at least he may be presumed to have contributed the prints of a cat said to have been starved in their library, and of two ancient grotesque busts carved on the south wall of the college, the plates of which were in his possession. When Mr. Mores left the university he went abroad, and is reported to have taken orders; but, whether this tradition has any better foundation than his affectation of wearing his academical habit, and calling it that of a Dominican friar, we do not pretend to vouch. It has been said, that he entered into deacon's orders in the church of England, to exempt himself from serving civil

\* A more numerous committee were appointed for the same purpose in 1762. But still the publication lingered till 1770, when the first volume

of the "Archæologia" appeared. Many valuable dissertations and communications still remain unselected from the early minute-books.

offices; but it does not appear that he received ordination from the bishop of London. Thus much, however, is certain, that in the letters of administration granted to his son, on his dying intestate, he is styled "the Reverend Edward-Rowe Mores, doctor in divinity," but, at what time, or by which of the bishops, he received ordination, we have not yet discovered. Mr. Nichols was assured by a very intimate friend of Mr. Mores, that he received the honorary title of D. D. in consequence of a literary favour which he had conferred on some foreign Roman catholic ecclesiastics, who wished to repay him by a pecuniary acknowledgment, which he politely declined accepting. Mr. Mores was as ambitious of singularity in religion as in other pursuits; and if he could be said to be a member of any particular church, it was that of Erasmus, whom he endeavoured to imitate. He thought the Latin language peculiarly adapted to devotion, and wished, for the sake of unity, that it was universally in use. He composed a creed in it, with a kind of mass on the death of his wife, of which he printed a few copies, in his own house, under the disguised title of "*Ordinale Quotidianum*, 1685. *Ordo Trigintalis*." Of his daughter's education he was particularly careful. From her earliest infancy he talked to her principally in Latin. She was sent to Rouen, for education, but without the least view to her being a Roman catholic: on the contrary, he was much displeased when he found she had been perverted. Two original letters to the superior of the house under whose care she was placed, which are printed in the "*Anecdotes of Bowyer*," contain a sufficient refutation of the report of his being himself a member of the church of Rome.

On his return to London, Mr. Mores resided some years in the Herald's college, intending to have become a member of that society, for which he was extremely well qualified by his great knowledge and skill in heraldic matters; but, altering his plan, retired about 1760 to Low-Layton, in which village he had resided some time before, and, while he was churchwarden there, considerably improved the church. Here, on an estate left him by his father, he built a whimsical house, on a plan, it is said, of one in France. In 1759 he circulated queries for a parochial "*History of Berkshire*," but made no considerable progress. His collections on that subject appeared in 1783, in the XVIth number of the "*Bibliotheca Topographica*."

The Equitable Society for assurance on lives and survivorship by annuities of 100*l.* increasing to the survivors, in six classes of ages from 1 to 10—10 to 20—20 to 30—30 to 40—40 to 50—50 to the extremity of life, owes its existence to Mr. Mores. It had been first suggested and recommended in lectures, in 1756, by Mr. James Dodson, mathematical master at Christ's hospital, and author of the "Mathematical Repository," who had been refused admission into the Amicable Society on account of his age; but he dying November 23, 1757, before his design was completed, except the plan of reimbursement to him and his fifty-four associates, Mr. Mores undertook to apply for a charter in 1761, but failing of success, he with sixteen more of the original subscribers, resolved to persevere in establishing their society by deed. It was hereby provided that Mr. Mores should be perpetual director, with an annuity of 100*l.* He accordingly drew up and published, in 1765, "A short Account of the Society," in 8vo (of which a seventh edition with additions, was printed in 1767), "The Plan and Substance of the Deed of Settlement," "The Statutes," "Precedents of sundry Instruments relating to the Constitution and Practice of the Society," London, 1766, 8vo. The "Deed of Settlement, and the Declaration of Trust," 1768, "A List of the Policies and other Instruments of the Society, as well general as special," 8vo; but, some disputes arising between Mr. Mores and the original members of this society, he separated from them that year. There were printed, "Papers relating to the Disputes with the Charter Fund-Proprietors in the Equitable Society, by order of a general court held the 3d day of November, 1767, for the use of those assured on the lives of others, who shall apply for the same," 1769," 8vo. This society still subsists, and their office is in Bridge-street, near Blackfriars bridge, to which it was removed from Nicholas-lane, Lombard-street, 1775. All Mr. Mores's papers on this subject came into the hands of Mr. Astle. In the latter part of his life, Mr. Mores (who had long turned his thoughts to the subject of early printing) began to correct the useful publication of Mr. Ames. On the death of Mr. John James of Bartholomew-close (the last of the old race of letter-founders) in June 1772, Mr. Mores purchased all the curious parts of that immense collection of punches, matrices, and types, which had been accumulating from the days of Wynkyn de

Worde to those of Mr. James. From these (which were sold by auction by Mr. Paterson) a large fund of entertainment would probably have been given to the curious, if the life of Mr. Mores had been prolonged. His intentions may be judged of from his valuable "Dissertation on Typographical Founders and Founderies." As no more than 80 copies of it were printed, this must always be considered as a typographical curiosity. Mr. Nichols, who purchased the whole impression, subjoined a small appendix to it.

Mr. Mores was a most indefatigable collector, and possessed great application in the early part of his life, but, in the latter part, gave himself up to habits of negligence and dissipation, which brought him to his end by a mortification, in the forty-ninth year of his age, at his house at Low Layton, Nov. 28, 1778. His large collection of curious MSS. and valuable library of books, were sold by auction by Mr. Paterson, in August following. Of the former, his "History and Antiquities of Tunstall in Kent," the only papers that were completed for the press, and for which he had engraved a set of plates out of the many drawings taken at his expence, was purchased at the sale by Mr. Nichols, who gave it to the public as a specimen of parochial antiquities, which will shew the ideas of this industrious antiquary, and his endeavour to make even the minutest record subservient to the great plan of national history.

Mr. Mores married Susannah, daughter of Mr. Bridgman, an eminent grocer in Whitechapel, by whom he had a son and daughter.<sup>1</sup>

MORETON. See MORTON (JOHN).

MORGAGNI (JOHN BAPTIST), an eminent physician and anatomist, was born at Forli, in Romagna, in February 1682. After a careful education, in which he displayed a proficiency in classical and philosophical acquirements beyond his years, he studied medicine at Bologna with great ardour, and soon attracted the attention and esteem of his able masters, Valsalva and Albertini; the former of whom availed himself of his assistance in the researches into the organ of hearing, which he was at that time prosecuting, and in drawing up his memoirs upon that subject. Morgagni also acted as substitute during the

<sup>1</sup> Nichols's Bowyer.

absence of professor Valsalva on a journey to Parma; and illustrated his lectures by numerous anatomical preparations. Soon after he travelled for improvement, going first to Venice, where he cultivated several branches of physics, with the assistance of Poleni, Zanichelli, and other scientific men; and afterwards he visited Padua, where he attended the schools, under the direction of distinguished professors, with his accustomed industry. After his return he settled for a short time at his native place, and then by the advice of Guglielmini, returned to Padua, where he was appointed professor, in 1711, and taught the theory of physic. He became the intimate friend of the celebrated Lancisi, whom he assisted in preparing for publication the drawings of Eustachius, which appeared in 1714. He had already distinguished himself by the publication of the first part of his own work, the "*Adversaria Anatomica*," Bonon. 1706, 4to, which was remarkable for the originality of its execution, and for the accuracy, as well as the novelty, of the observations which it contained. He published, successively, from this time to 1719, five other parts of this important work, which contains a great many discoveries in different parts of the human body, most correctly detailed.

The progress of this work had extended his reputation throughout Europe; and in 1715, his talents were rewarded by an appointment to the first anatomical professorship in the university of Padua; and henceforth to the close of a long life he ranked deservedly at the head of the anatomists of his time, and literary honours were accumulated upon him from every quarter of Europe. He was elected a member of the *Academia Naturæ Curiosorum*, in 1708; of the Royal Society of London, in 1724; of the Academy of Sciences at Paris, in 1731; of the Imperial Academy of Petersburg, in 1735; and of the Academy of Berlin, in 1754; and he was one of the first associates of the *Institute of Bologna*. All the learned and great, who passed through Bologna, visited Morgagni; he was honoured by the particular esteem of three successive popes; and his native city of Forlì placed his bust in their public hall during his life, with an honorary inscription. He married a lady of noble family at Forlì, by whom he had fifteen children, eight of whom survived him. By his professional labours, and a life of frugality, he accumulated a large



property, and died at the advanced age of ninety years, about the end of 1771, in the possession of his faculties.

In addition to the *Adversaria*, already mentioned, Morgagni published the following works: "*In Aurelium Celsum et Quintum Serenum Sammonicum Epistolæ quatuor*," 1704; "*Nova Institutionum Medicarum Idea*," Patav. 1712; which was written upon his appointment to the theoretical chair, and teaches the proper method of acquiring medical science; "*Vita Guglielmini*," prefixed to an edition of the works of that physician, Geneva, 1719; "*Epistolæ Anatomicæ duæ, novas observationes et animadversiones complectentes, quibus Anatomie augetur, &c.*" which were edited at Leyden by Boerhaave, and relate chiefly to a dispute with Bianchi on the structure of the liver. "*Epistolæ Anatomicæ XVIII. ad Scripta pertinentes celeb. Ant. Mar. Valsalvæ*," Venice, 1740, 2 vols. 4to. To these epistles are prefixed a life of Valsalva. "*De Sedibus et Causis Morborum per Anatomiam indagatis, Libri quinque*," Venice, 1760, folio. This great and valuable work was published when the author had nearly reached his eightieth year. It contains a prodigious collection of dissections of morbid bodies, made by himself and his master, Valsalva; arranged according to the organs of the body in which the diseases were seated. He followed the plan adopted by Bonetus, in his "*Sepulchretum Anatomicum*;" but the accuracy and fidelity of his details render this collection of morbid anatomy of very superior value to all that had preceded it. Of this work an excellent translation was published by Dr. Benjamin Alexander, in 1769, 3 vols. 4to. Morgagni's last publication, in 1763, "*Opuscula miscellanea, quorum non pauca nunc primum prodierunt*," Venice, folio, contains dissertations on the lachrymal ducts, on the glands, on gall-stones, urinary calculi, &c. in addition to his first-published critical dissertations on Celsus. In 1765, a complete edition of his whole works was printed at Bassano, 5 vols. folio.<sup>1</sup>

MORHOF (DANIEL GEORGE), a very learned German, was born of a good family at Wismar, a town in the duchy of Mecklenburg, Feb. 6, 1639. After some school education at Wismar, he was sent in his sixteenth year to Ste-tin, where he studied philosophy under John Micrælius,

<sup>1</sup> Fabroni *Vitæ Italarum*, vol. XII.—Rees's *Cyclopædia*.—Eloy, *Dict. Hist. de Médecine*.

Hebrew under Joachim Fabricius, and civil law under John Sithman; without neglecting, in the mean time, the belles lettres, which he had principally at heart. In 1657, he removed to Rostock, in order to continue the study of the law; but in consequence of his "*Lessus in Ciconiam Adrianum, carmen juvenile et ludicrum*," published in quarto, he was chosen professor of poetry in 1660. The same year he made a journey into Holland and England, resided some time in the university of Oxford, and then returned to his employment at Rostock. He published, in 1661, "*Dissertatio de enthusiasmo et furore poetico*," 4to; and, at Franeker, where he took his doctor's degree, he published his thesis "*De jure silentii*," 1661, 4to. At Rostock he remained until 1665, when the duke of Holstein, having founded an university at Kiel, engaged him to accept the professorship of poetry and eloquence. In 1670, he made a second journey into Holland and England, contracting the acquaintance and friendship of learned men in every place as he passed along. He saw Grævius at Utrecht, J. Frederic Gronovius at Leyden, Nicolas Heinsius at the Hague, &c. In England he conversed much with Isaac Vossius, and with the hon. Robert Boyle. He admired Boyle so much, that he translated one of his philosophical works into Latin, and published it at Hamburgh in 1671. Returning to his own country, he was twice in danger of losing his life. He was near being shipwrecked in his passage over the water; and he had like to have been crushed to death by the fall of a great quantity of books, and paper, while he was amusing himself in Elzevir's shop at Amsterdam. The first of these dangers was rumoured in his own country, before his arrival; and his being drowned was so firmly believed, that several elegies were made upon his death. He married at Kiel in 1671; two years after was made professor of history; and, in 1680, librarian of the university. His extreme ardour for study for some time supported him in composing his numerous works, and discharging his official duties; but his constitution at length sunk under so many labours; and his illness, being increased by drinking Pyrmont-waters, carried him off July 30, 1691. His death is also supposed to have been hastened by his excessive grief for the loss of his wife in 1687.

He was the author of several works of a smaller kind; as "*Orations*," "*Dissertations*," "*Theses*," and "*Poems*,"

some of which were of the ludicrous kind, for which he appears always to have had a taste. But his great work is his "*Polyhistor, sive de Notitia Auctorum et Rerum Commentarii*;" for such was its title when first published at Lubec in 1688. It has been enlarged, since the death of Morhof, in several successive editions; the last and best of which was published at Lubec, 1747, in 2 vols. quarto, with this title: "*D. G. Morhofii Polyhistor, literarius, philosophicus, et practicus, cum accessionibus Virorum clarissimorum Joannis Frickii et Joannis Molleri Flensburgensis. Editio quarta. Cui Præfationem Notitiamque Diariorum literariorum Europæ præmisit Joannes Albertus Fabricius, nunc auctam et ad annum 1747 continuatam.*" This is the most extensive, and perhaps the best history of literature extant; yet it wants a more happy arrangement, and even with the help of an apparently very minute index, cannot be consulted with ease; but with all these defects, the obligations which every man curious in literary history owes to Morhof, are such as entitles his memory to the highest respect.

Among his lesser performances is a work entitled "*Princeps Medicus*," Roctock, 1665, 4to, a dissertation on the cure of the king's evil by the kings of France and England, which he supports as miraculous. He was answered by Zeingrave, a divine of Strasburgh; and we ought not to be very severe on Morhof's credulity in this respect, when we consider that the royal touch was practised by our own sovereigns for more than half a century after the date of his work. We can however less excuse him for his treatise "*De transmutatione metallorum*," Hamburgh, 1673, 8vo, although even in this case it may be said that he was not the only man of learning who at that time had not forsaken the absurdities of alchemy. He published afterwards in German a valuable dissertation on "*German Poetry*;" another on the style of Livy: "*De Patavinitate Liviana*;" and after his death appeared one of his most elegant dissertations, "*De pura dictione Latina*," edited by Mosheim, in 1725, 8vo.<sup>1</sup>

MORIN (JOHN BAPTIST), physician and regius professor of mathematics at Paris, was born at Villefranche in Beaujolois, Feb. 23, 1583. After studying philosophy at Aix

<sup>1</sup> Nicéron, vol. II.—Moreri.—Eloge by Moller, in the edition of the Polyhist. of 1708, omitted by Fabricius.—Saxii Onomast.

in Provence, and physic at Avignon, of which he commenced doctor in 1613, he went to Paris, and lived with Claude Dormi, bishop of Boulogne, who sent him to examine the nature of metals in the mines of Hungary. This gave occasion to his "*Mundi sublunaris Anatomia*," which was his first production, published in 1619. Upon his return to his patron the bishop, he took a fancy to judicial astrology, and began to inquire, by the rules of that art, into the events of 1617. Among these he found, that the bishop of Boulogne was threatened with the loss of either liberty or life, of which he forewarned him. The bishop laughed at Morin's prediction; but, engaging in state-intrigues, and taking the unfortunate side, he was treated as a rebel, and actually imprisoned that very year. After the fall of his prelate, he lived with the abbé de la Bretonniere, in quality of his physician, for four years; and, in 1621, was taken into the family of the duke of Luxembourg, where he lived eight years more. In 1630, he was chosen professor royal of mathematics.

His abilities in his profession gave him access to the great, even to cardinal Richelieu; and, under the administration of cardinal Mazarin, he obtained a pension of 2000 livres. Richelieu is said at first to have admitted him to his most secret councils, and to have consulted him about matters of the greatest importance; but during the greater part of his life, he appears to have gained most fame by his astrological predictions, which, right or wrong, were suited to the credulity of the times. He died at Paris, Nov. 6, 1656. He wrote a great number of books, not forgotten; but did not live to publish his favourite performance, his "*Astrologia Gallica*," which had cost him thirty years' labour. It was printed, however, at the Hague, 1661, in folio, with two epistles dedicatory; the one from the author to Jesus Christ; the other addressed to Louisa Maria de Gonzaga, queen of Poland. That princess encouraged Morin to undertake this great work, and paid the charges of the impression. At the time when it was said that she was to be married to the prince, Morin affirmed, that that marriage should never take place, and that she was destined to the bed of a monarch; and it is thought that she the more readily engaged to bear the expences of a work whose author had flattered her with the hopes of a crown, which she afterwards wore. Of his "*Astrologia Gallica*," Guy Patin says, "I understand,

that the 'Astrologia Gallica' of the sieur Morin is at last finished at the Hague. I am told, that it abuses the Parisian and other physicians, who give no credit to judicial astrology; and I do not wonder, that the author should behave in this manner, for he was a fool. The book is printed in one volume, folio. The queen of Poland gave 2000 crowns to carry on the edition, at the recommendation of one of her secretaries, who is a lover of astrology. You see in what manner crowned heads are imposed upon. If it had been a book which might have been of use to the public; the author would not have found one, either to print it, or to bear the charges of the press." Morin, however, received several testimonies of esteem from the great Des Cartes. He became acquainted with this philosopher in 1626; and, some time after, made him a present of his book upon the longitude, which was acknowledged by a very obliging letter. He sent him also, in 1638, some objections to his "Theory of Light," which Des Cartes thought worthy of his consideration.<sup>1</sup>

MORIN (JOHN), a learned ecclesiastic, was born at Blois, of protestant parents, in 1591. He was instructed in the belles lettres at Rochelle, and afterwards went to Leyden, where he attained a critical knowledge of the Greek, Latin, and Oriental tongues, and applied himself to philosophy, law, mathematics, and divinity. Returning to France, he went to settle at Paris, where he gained an acquaintance with cardinal du Perron, and was induced by him to embrace the Roman catholic religion. Some time after, he entered into the congregation of the oratory, lately established, and began to make himself known by his learning and his works. In 1626 he published some "Exercitations upon the original of Patriarchs and Primates, and the ancient usage of ecclesiastical censures; dedicated to pope Urban VIII." He undertook, in 1628, the edition of the "Septuagint Bible," with the version made by Nobilius; and put a preface to it, in which he treats of the authority of the Septuagint; commends the edition of it that had been made at Rome by order of Sixtus V. in 1587, which he had followed; and maintains, that we ought to prefer this version to the present Hebrew text, because this has been, he says, corrupted by the

<sup>1</sup> Gen. Dict.—Niceron, vol. III.—Moréri.—Life prefixed to his "Astrologia Gallica."

**Jews.** Before this work was ready to appear, he gave the public, in 1629, a "History," written in French, of the deliverance of the church by the emperor Constantine, and of the greatness and temporal sovereignty conferred on the Roman church by the kings of France; but this performance was not well received at Rome, and Morin was obliged to promise that he would alter and correct it. He published, soon after, "Exercitations upon the Samaritan Pentateuch;" for the sake of establishing which, he attacks the integrity of the Hebrew text. The Polyglott being then printing at Paris, Morin took upon himself the care of the Samaritan Pentateuch; but his endeavours to exalt this, together with the Greek and Latin versions of the Bible, at the expence of the Hebrew, made him very obnoxious to some learned men; and he was attacked by Hottinger and Buxtorf in particular. This, however, enhanced his merit at the court of Rome; and cardinal Barberini invited him thither, by order of the pope, who received him very graciously, and intended to employ him in the re-union of the Greek to the Roman church, which was then in agitation. He was greatly caressed at Rome, and intimate with Lucas Holstenius, Leo Allatius, and all the learned there. After having continued nine years at Rome, he was recalled, by order of cardinal Richelieu, to France, where he spent the remainder of his life in learned labours, and died of an apoplexy at Paris, Feb. 28, 1659.

His works are very numerous, and some of them much valued by protestants as well as papists, on account of the Oriental learning contained in them. Father Simon has given us, under the title of "*Antiquitates Ecclesiæ Orientalis*," a collection of letters to and from Morin, which were found among the papers of father Amelot; and caused them to be printed at London in 1682, with the life of Morin, of which he himself is supposed to be the author. These letters contain many curious particulars relating to criticism and history, and are full of Oriental erudition.<sup>1</sup>

**MORIN (LEWIS)**, a French physician and botanist, of singular character, was born at Mans, July 11, 1635, of parents eminent for their piety, who, although he was one of a numerous family of sixteen children, omitted nothing in his education which their fortune could supply. Botany

<sup>1</sup> Dupin.—Moreri.—Niceron, vol. IX. and X.—Perrault's *Les Hommes Illustres*.—Saxii *Onomast.*

was the study that appeared to have taken possession of his inclinations, as soon as the bent of his genius could be discovered. A country person who supplied the apothecaries of the place, was his first master, and was paid by him for his instructions with the little money that he could procure, but he soon made himself master of all this man knew, and was obliged to enlarge his acquaintance with plants, by observing them himself in the neighbourhood of Mans. Having finished his grammatical studies, he travelled on foot to Paris, and after going through the usual course of philosophy, was determined, by his love of botany, to the profession of physic. From this time he engaged in a course of life, which was never exceeded either by the ostentation of a philosopher, or the severity of an anchoret, for he confined himself to bread and water, and at most allowed himself no indulgence beyond fruits. This regimen, extraordinary as it was, had many advantages; it preserved his health; it gave him an authority to preach diet and abstinence to his patients; and it made him rich without the assistance of fortune.

In 1662 he was admitted doctor of physic. About that time Drs. Fagon, Longuet, and Galois, all eminent for their skill in botany, were employed in drawing up a catalogue of the plants in the royal garden, which was published in 1665, under the name of Dr. Vallot, then first physician. During the prosecution of this work, Dr. Morin was often consulted, and from these conversations it was that Dr. Fagon conceived a particular esteem, which he always continued to retain, for him. After having practised some years, he was admitted expectant, and afterwards pensionary physician at the Hotel Dieu; but this advancement added nothing to his condition, except the power of more extensive charity; for all the money which he received as a salary, he put into the chest of the hospital, and always, as he imagined, without being observed. His reputation rose so high at Paris, that mademoiselle de Guise was desirous to make him her physician, but it was not without difficulty that he was prevailed upon by his friend, Dr. Dodart, to accept the place.

By this new advancement he was laid under the necessity of keeping a chariot, an equipage very unsuitable to his temper; but while he complied with those exterior appearances which the public demanded, he remitted nothing of his former austerity in his private life. In two years and

a half the princess fell sick, and was despaired of by Morin, who was a great master of prognostics. At the time when she thought herself in no danger, he pronounced her death inevitable; a declaration which was made more easy to him than to any other by his piety and artless simplicity. The princess, affected by his zeal, taking a ring from her finger, gave it him as the last pledge of her affection, and rewarded him still more to his satisfaction, by preparing for death with true Christian piety. She left him also by will a yearly pension of 2000 livres. On the princess's death he laid down his chariot, and retired to St. Victor, without a servant, having, however, augmented his daily allowance with a little rice boiled in water.

In 1699, on the restoration of the academy, Dodart procured him to be nominated associate botanist. He was constant at the assemblies of the academy, notwithstanding the distance of places, while he had strength enough to support the journey; but his regimen was not equally effectual to produce vigour as to prevent distempers; and being sixty-four years of age at his admission, he could not continue his assiduity more than a year after the death of Dodart, whom he succeeded as pensionary member of the academy in 1707. When Tournefort went to pursue his botanical inquiries in the Levant, he desired Dr. Morin to supply his place of demonstrator of the plants in the royal garden, and rewarded him for the trouble by inscribing to him a new plant which he brought from the East, by the name of *Morina orientalis*.

Dr. Morin advancing far in age, was now forced to take a servant, and, what was yet a more essential alteration, prevailed upon himself to take an ounce of wine a-day, which he measured with the same exactness as a medicine bordering upon poison. He quitted at the same time all his practice in the city, and confined it to the poor of his neighbourhood, and his visits at the Hotel Dieu; but his weakness increasing, he was forced to increase his quantity of wine, which yet he always continued to adjust by weight. At the age of seventy-eight he scarcely left his bed, but his intellects continued unimpaired, except in the last six months of his life. He died March 1, 1714, aged eighty, without any distemper, having enjoyed, by the benefit of his regimen, a long and healthy life, and a gentle and easy death.

This extraordinary regimen was but part of the daily



regulation of his life, of which all the offices were carried on with the utmost regularity and exactness. He went to bed at seven, and rose at two, throughout the year. He spent in the morning three hours at his devotions, and went to the Hotel Dieu in the summer between five and six, and in the winter between six and seven, hearing mass for the most part at Notre Dame. After his return he read the holy scripture, dined at eleven, and when it was fair weather walked till two in the royal garden, where he examined the new plants, and gratified his earliest and strongest passion. For the remaining part of the day, if he had no poor to visit, he shut himself up, and read books of literature, or physic. This likewise was the time he received visits, if any were paid him, but with respect to visits, he often said, "Those that come to see me do me honour; and those that stay away do me a favour." He left behind him no other property than a library, valued at nearly 20,000 crowns, a herbal, and a collection of medals. He published two papers in the *Memoirs of the Academy*; one, containing an hypothesis respecting the passage of the drink to the bladder, which shows him a very indifferent physiologist; and the other, a "*Memoire sur les Eaux de Forges*." Among his papers were a very minute index to Hippocrates, Greek and Latin; and a meteorological journal of more than forty years. The method of this is commodious and concise, and it exhibits, in a little room, a great train of curious observations, which would have escaped a man less uniform in his life.<sup>1</sup>

MORIN (PETER), a learned critic, was born in 1531, at Paris. His taste for the belles lettres induced him to visit Italy, where Paul Manutius employed him in his printing-office at Venice. He afterwards taught Greek and cosmography at Vicenza, but was called from thence by the duke of Ferrara, in 1555. Morin at length acquired the esteem of St. Charles Boromeo, and pope Gregory XIII. and Sixtus V. engaged him in the edition of the Greek Bible of the LXX. 1587, the Latin translation is 1588, fol. and in the edition of the Vulgate, 1590, fol. He died in 1608. He was well acquainted with the belles lettres and languages, and has left among his works published by Quetif in 1675, an excellent treatise on the proper use of

<sup>1</sup> From his eloge by Fontenelle, one of those selected and translated by Dr. Johnson for the *Gent. Mag.* of 1741.—Eloy, *Dict. Hist. de Medicine*.

the sciences, of which Dupin has given a long analysis, as well as of his other works; and bestows great praise on his extensive knowledge of languages and ecclesiastical history.<sup>1</sup>

MORIN (STEPHEN), a learned French protestant, was the son of Isaac Morin, a merchant of Caen, and born in that city, Jan. 1, 1625. Losing his father at three years of age, his mother designed him for trade; but his taste for learning beginning to show itself very early, she determined to give him a liberal education. Accordingly he studied the classics and philosophy at Caen, and then removed to Sedan, to study theology under Peter du Moulin, who conceived a great friendship for him. He afterwards pursued the same studies under Andrew Rivet, and made a great proficiency in the Oriental languages under Golius. Returning to his country in 1649, he became a minister of two churches in the neighbourhood of Caen, where he was much distinguished by his uncommon parts and learning, and had several advantageous offers made him from other countries, but he preferred his own. In 1664, he was chosen minister of Caen; and his merits soon connected him in friendship with Huetius, Segrays, Bochart, and other learned townsmen. The revocation of the edict of Nantz, in 1685, obliging him to quit Caen, he retired with his wife and three children to Leyden, but soon after was called to Amsterdam, to be professor of the Oriental tongues in the university there; to which employment was joined, two years after, that of minister in ordinary. He died, after a long indisposition both of body and mind, May 5, 1700.

He was the author of several works; as, 1. "*Dissertationes octo, in quibus multa sacræ et profanæ Antiquitatis Monumenta explicantur*," Genev. 1683, 8vo. A second edition, enlarged and corrected, was printed at Dort, 1700, in 8vo. 2. "*Oratio inauguralis de Linguarum Orientalium ad intelligentiam Sacræ Scripturæ utilitate*," L. Bat. 1686. This was reprinted with, 3. "*Explanationes sacræ et philologicæ in aliquot V. et N. Testamenti Loca*," L. Bat. 1698, 8vo. 4. "*Exercitationes de Lingua primævæ ejusque Appendicibus*," Ultraj. 1694, 4to. 5. "*Dissertatio de Paradiso terrestri*;" printed in Bochart's works, the third edition of which was published at Utrecht in 1692, with Bochart's life by Morin prefixed. 6. "*Epistolæ duæ*

<sup>1</sup> Dupin.—*Niceron*, vol. XV.—*Moreri*.

seu Responsiones ad Ant. Van. Dale de Pentateucho Samaritano ;" printed with Van Dale's " De Origine et Progressu Idololatriæ," Amst. 1696, 4to. 7. " Lettre sur l'Origine de la Langue Hébraïque," with an answer of Huetius ; printed in the first volume of " Dissertations sur diverses Matieres de Religion et de Philologie, recueillies par M. l'Abbé de Tilladet," Paris, 1712, 12mo. Morin endeavours to prove in this letter, that the Hebrew language is as old as the creation, and that God himself inspired it into Adam. His great fondness for this language made him run into some extravagant notions about it, as Huetius tells him in his answer. Lastly, Morin prefixed a " Life of Jacobus Palmerius" to the " Græcæ antiquæ Descriptio," Leyden, 1678, 4to. His son, HENRY, who died at Caen in 1728, aged seventy-three, was a member of the academy of inscriptions and belles lettres at Paris ; and there are several dissertations of his in the " Memoirs of this Academy."<sup>1</sup>

MORISON, FINES. See MORYSON.

MORISON, RICHARD. See MORYSINE.

MORISON (ROBERT), a distinguished botanist of the seventeenth century, was born at Aberdeen in 1620. Being designed for the church, he devoted himself to the study of mathematics in that university ; but was diverted from such pursuits by a taste for physic, and especially botany, which, however, was interrupted, for a time at least, by his loyalty, which induced him to become a soldier in the service of king Charles. After receiving a dangerous wound in the head, in the battle near the bridge of Dee, about two miles from Aberdeen, which for a while disabled him, he retired, like many of his countrymen after the ruin of the royal cause, to Paris. Here he became tutor to a young man of some fortune, while he sedulously cultivated the studies necessary for his profession, and took the degree of doctor of physic at Angers, in 1648. Botany, however, was still his favourite pursuit ; and by means of M. Robin, who had then the care of the royal garden at Paris, he acquired the patronage of Gaston, duke of Orleans, and was entrusted with the care of that prince's garden at Blois, accompanied by a handsome salary. He held this charge from 1650 to 1660, when the duke died. During that period he devoted himself to the study of theoretical as

<sup>1</sup> Nicéron, vol. II.—Moreri, 791.

well as practical botany. He began to plan a system, on the subject of which his royal patron is reported to have delighted to confer with him. He was also dispatched on several botanical expeditions, to various parts of France, for the purpose of enriching the garden. A catalogue of this garden was printed in 1653, by Abel Brunyer, physician to the duke; of which Morison afterwards published at London, in 1669, a new and enlarged edition, accompanied by a regular and professed criticism of the works of Caspar and John Bauhin, which Haller has blamed more than it deserves. Morison gives to these great men all the rank and honour which their eminent learning and industry deserve; and while he points out their mistakes or imperfections, he expresses a wish to have his own likewise pointed out. The "*Hortus Blesensis*" is disposed in alphabetical order, and accompanied by a double dedication, to king Charles II. and James duke of York, to whom its author had become known in France. On the restoration he refused the most liberal offers to settle in France, and on his arrival in London received the titles of king's physician, and royal professor of botany, with a salary of 200*l.* a year, and a house, as superintendent of the royal gardens. He was also elected a fellow of the college of physicans.

In 1669 he received his doctor's degree from the university of Oxford, and was, Dec. 16, appointed botanical professor, or more properly, keeper of the physick garden, in consequence of which he gave a course of lectures there for some years\*. He had been for some time meditating a great universal work on botany, and published an excellent specimen in 1672, containing a methodical arrangement of umbelliferous plants, in folio, accompanied with plates. He takes the leading characters of these plants from the seeds, but admits under the same denomination a tribe totally different, which is surely as great an error as any he had detected in the Bauhins. In 1674, he edited at Oxford a thin 4to, from the MSS. of Boccone, describing a number of new plants from Sicily, Malta, France, and Italy, with 52 plates, which are in general very ex-

\* Wood tells us that "he made his entrance on this lecture in the medicine school, Sept. 2, 1670, and the 5th of the same month translated himself to the physic garden, where he read in the middle of it, with a table before him, on herbs and plants, thrice a

week for five weeks space, not without a considerable auditory." He is, however, improperly styled professor, as the professorship was not founded until Sherard's time, who appointed Dillenius first professor on his foundation in 1728.

pressive, and many of the plants are no where else represented. His great work, "*Plantarum historia universalis Oxoniensis*," appeared in 1680, fol. comprizing five sections of herbaceous plants, with numerous plates. This was called the second part of the work, the first, consisting of trees and shrubs, having been postponed, as the most easily to be finished at any time; but it never appeared\*. In 1699, long after the author's death, Jacob Bobart published a second volume, called the third part, which concludes the system, as far as regards herbaceous plants. The editor of the volume, in which there are many inaccuracies, claims for the author great honour as the inventor of a system. The outlines, however, of Morison's system are evidently to be traced in the work of Cæsalpinus, published in 1583, and in that of Conrad Gesner, and it is the opinion of sir J. E. Smith, whom we principally follow, that where he deviates from these writers, he has injured his own system. This great work could scarcely have been published at the expence of a private individual, had he not been liberally assisted by the contributions of his opulent Oxford friends, who took a patriotic interest in the performance. The original specimens, such at least as refer to Bobart's share of the undertaking, are still preserved, and serve to remove every difficulty in case of an incomplete description or figure. Such assistance is very requisite, as to the cryptogamic part of the work, though authors have much commended those plates.

The labours and studies of Morison were cut short by an accidental death, similar to that of Tournefort, but more immediate. He received an injury from the pole of a coach, in crossing one of the London streets, Nov. 9, 1683, and died next day, at his house in Green-street, Leicester-square, aged sixty-three. He was buried in the neighbouring church of St. Martin's-in-the Fields. A portrait prefixed to the posthumous volume, indicates Morison to have been, as Bobart describes him, a man of a healthy bodily frame, and of plain and open manners. He is recorded as having cultivated science for its own sake, with much less regard to his personal emolument than to the public good, a sordid love of gain having made no part of his character.<sup>1</sup>

\* According to a MS note in our awards finished, but the whole consumed by an accidental fire at Oxford.

<sup>1</sup> Rees's Cyclopædia, by Sir J. E. Smith.—Pulteney's Sketches.—Ath. Ox. vol. II.

MORLAND (GEORGE), an eminent but very unhappy artist, was born in 1764. He was the pupil of his father Henry Robert Morland, an indifferent painter of portraits, and subjects of domestic life, whom he very soon surpassed. This perhaps was at first his misfortune, for the father, finding what advantage he might reap from his talents, confined him to such work as might be readily brought to market, without endeavouring to give him any part of that education or polish which would have enabled him to appear with credit in society. The consequence of this was, that when patrons appeared they found him wayward, dissipated, and irreclaimable. Low habits and low company early got possession of his affections, and all means to recommend œconomy, decency, and regularity, were employed in vain. At length his father was advised to send young Morland to Margate to paint small portraits; and although this scheme did not produce all the effect expected, it made him more known, and he became independent of his father, and could now pursue his art when he pleased, and for his own emolument.

Success, however, made no difference in his conduct, which became irregular beyond all calculation and all powers of description; and while the vigour of his genius and the soundness of his judgment never forsook him in a picture, they scarcely ever accompanied him in any other employment, action, or sentiment of his life. Capable of the most regular and profound reflection on every thing connected with his art, capable even of the clearest distinctions of moral rectitude, he never appears to have dedicated a single leisure hour to sober conversation or innocent pleasantries, to any of the endearing intercourses of domestic or social life, or to any rational purpose whatever. He is generally acknowledged to have spent all the time in which he did not paint, in drinking, and in the meanest dissipations, with persons the most eminent he could select for ignorance or brutality; and a rabble of carters, hostlers, butchers'-men, smugglers, poachers, and postilions, were constantly in his company and frequently in his pay. He was found, at one time, we are told, in a lodging at Somers-town, in the following most extraordinary circumstances: his infant child, that had been dead nearly three weeks, lay in its coffin in one corner of the room; an ass and foal stood munching barley-straw out of the cradle; a sow and pigs were solacing in the recess of

an old cupboard; and himself whistling over a beautiful picture that he was finishing at his easel, with a bottle of gin hung up on one side, and a live mouse sitting (or rather kicking) for his portrait, on the other!

Of his particular merits in imitative art, it may be observed that he was the first (or at least, among our countrymen, by far the most eminent) of those who have given the true spirit and character of our great palladium—the British Oak; as well as the form and action of all our most familiar animals, in all their subtilties and varieties: nor does he appear to have undertaken any subject that he did not treat with equal success. Among his other rare qualifications, he appears to have been thoroughly and impartially acquainted with the complexion and bias of his own genius from his very boyhood; since, after that period, he is never found “out of his element.” No sooner had he described the scrawls and daubings of puerility, than, anticipating his future success, and conscious of his present powers, he retreated in silence to the free walks of Nature; contemplated deeply, reasoned accurately, and practised diligently. A few years brought him back to public notice, a finished painter of English scenery, nature, sentiments, and manners; an artist, who, having sagaciously prescribed the limits of his pursuits, and effected whatever, in knowledge or in practice, was essential to the purpose of filling up those limits, had now nothing more to learn. He shrunk from no difficulty, for his choice of subject left him no difficulty to encounter. He disdained nothing that was natural and picturesque, consistently with that decorum which he has inviolably observed in all his public works. He would never risk truth, but would rather give 20 guineas to have a cat stolen for him, than presume to paint one from an uncertain remembrance. He sometimes leaves the truth unfinished, but never violated. He affected none of those whimsies that are for ever setting amateurs by the ears on the subject of colouring, or light and shadow. His characters affect no graces nor anti-graces that do not belong to them. His lights and shadows are mild, moderate, and diffusive. The whole together rests easy upon the eye, and pleases a correct taste as much as it would had it surprised a vicious one more. His choice is always good; for he chuses that in which there is nothing essential to reject. He never gives us too much of a thing. The character of Morland, therefore, as a painter,

appears to be remarkably equal and consistent. His pictures never make a mistake—never insult by falsehood, disgust by affectation, disappoint by error, or teize by mystery. His early productions were landscapes, and he painted one or two small conversation-pieces; but his favourite subjects were animals, chiefly of the domestic kind—horses, dogs, pigs, and other cattle, which he painted in a very masterly manner. At the Exhibition of the Royal Academy, in 1791, he produced a picture representing the inside of a stable, with horses and draymen, &c. larger than a half-length canvas; an excellent performance, and perhaps his master-piece.

Edwards observes, that “his low and vulgar propensities led him into society little calculated to improve either his mind or manners; that he readily stooped to an intimacy with any associates with whom he could gratify the despicable ambition of being at the head of his company.” “But,” says Fuseli, “it is surely one of the favourite paradoxes of the age, to wonder at the association of a man’s favourite objects of amusement with his favourite objects of study. It would be a disgusting idea, were it a possible one, to suppose, that the man who, with congenial satisfaction, spends the day in penciling, to a degree of deception, a sow amid her litter, could long for the recreation of elegant society in the evening: or can it be wondered at, if he, who chooses his subjects among the patrons of a pot-house or gin-shop, the inhabitants of a stable or a hovel, and the usual victims and furniture of a prison, should court the first, frequent the next, or paint and perhaps rot in a jail?”

By this unhappy conduct, steadily pursued for many years, he ruined his constitution, and at length diminished his powers, and sunk himself into general contempt. He had no society, nor did he wish for any other but the lowest of those beings whose only enjoyment is gin and ribaldry, and from which he was taken, a short time before his death, by a Marshalsea writ, for a small sum of money: when removed to a place of confinement, he drank a large quantity of spirits, and was soon afterwards taken ill. The man in whose custody he was, being alarmed at his situation, applied to several of his friends for relief; but that relief, if it was afforded, came too late. The powers of life were exhausted, and he died, Oct. 29, 1804, before he had attained the age of forty years. His wife, whose



life had been like his own, died a day or two after him.<sup>1</sup>

MORLAND (Sir SAMUEL, Bart.) a man of very considerable celebrity in his day, but whose history has been almost totally neglected where we might have expected an account of him as a machinist, was the son of the rev. Thomas Morland, rector of Sulhamstead in Berkshire, and was born about 1625, as we learn from one of his works, dated 1695, in which he says he had then passed the seventieth year of his age. He was educated at Winchester school, whence he was removed to Cambridge, and, according to Cole, to Magdalen college. He says himself, that, after passing nine or ten years at the university, he was solicited by some friends to take orders; but, not thinking himself "fitly qualified," he devoted his time to the study of mathematics, which appears, in one shape or other, to have been his first and last pursuit, a few years only of the interval being employed on political affairs. That he was thought qualified for such, appears by his being sent, in 1653, with Whitelock and a retinue of other gentlemen, on the famous embassy to the queen of Sweden, the purpose of which was to conclude an offensive and defensive alliance with that princess. Of their success an ample account may be seen in Whitelocke's "Journal," published in 1772 by Dr. Morton, 2 vols. 4to. In this work we are told that few of the ambassador's train were rewarded as they expected. Morland, however, according to his own account, was recommended, on his return in 1654, as an assistant to secretary Thurloe; and in a few months after was sent by Cromwell to the duke of Savoy on that business which first brought him into public notice, and has principally conveyed his name to posterity.

In the month of May, 1655, an account arrived in England of the barbarous cruelties inflicted on the protestants, or Waldenses, by the duke of Savoy; and, as Morland informs us, it no sooner came to the ears of Cromwell, than he "arose like a lion out of his place," and by the most pathetic appeals to the protestant princes on the Continent endeavoured to excite their pity and interference. Milton was at this time Cromwell's Latin secretary, and drew up these remonstrances and letters with uncommon

<sup>1</sup> Gent. Mag. for 1804.—Life by Blagdon.—Edwards's Supplement to Walpole.—Pilkington, by Fuseli.

spirit and elegance. Never indeed did Cromwell or his secretary appear in a more becoming light, as politicians. After appointing a day of fasting and prayer to mark the impression these massacres had made upon the public mind, Cromwell issued an account of the state and sufferings of the Waldenses, and solicited the contributions of the benevolent towards their immediate support. This he began with a subscription from himself of 2000*l.*; and in a very short time, the city of London taking the lead, the sum of 31,241*l.* was collected, equivalent, if we consider the difference in the value of money, to the highest sum ever subscribed for any charitable purpose in our own days. But that more effectual measures might accompany this testimony of good will, Mr. Morland received immediate orders to set off with a message from the English government to the duke of Savoy, beseeching him to recall his murderous edicts, and restore his subjects to their homes and liberties; for it appears that all who had escaped being massacred had fled to the mountains, whence they sent agents to Cromwell for relief. This business Mr. Morland conducted with great address; and although he did not finally prevail in securing their freedom and the exercise of their religion to these poor people, a stop at least was put to the more outrageous acts of persecution. Mr. Morland remained for some time at Geneva, as the English resident, to manage the affairs of the Waldenses with other foreign ministers, to distribute the money contributed by the English nation, and also to prepare minutes, and to procure records, vouchers, and attestations, from which he might compile a correct history of the Waldenses. This was a suggestion of Thurloe's.

On his return in 1658 he received the thanks of a select committee appointed by Cromwell to inspect into his transactions; and a minute, highly in his praise, was entered on the council books. Having arranged all his papers and vouchers, he published in the same year, in one volume folio, "The History of the Evangelical Churches of the Valleys of Piedmont; containing a most exact geographical description of the place, and a faithful account of the doctrine, life, and persecutions of the ancient inhabitants. Together with a most naked and punctual relation of the late bloody Massacre, 1655. And a narrative of all the following transactions, to the year of our Lord 1658. All which are justified, partly by divers ancient manu-

scripts written many hundred years before Calvin or Luther, and partly by the most authentic attestations: the true originals of the greatest part whereof are to be seen in their proper languages by all the curious, in the Public Library of the famous University of Cambridge." These very interesting documents of ecclesiastical history are illustrated, according to the custom of the times, by a set of prints of the sufferings of the poor people; which, says Warton, "operated like Fox's Book of Martyrs \*." Prefixed is a fine portrait of Morland, engraved by Lombart, from Lely; and an epistle dedicatory to Cromwell, in a higher strain of compliment than agrees with Morland's subsequent opinion of the usurper. In "Hollis's Memoirs" we are told that Morland afterwards withdrew this dedication from as many copies of his book as he could see. This may be true; but of many copies which we have seen in libraries and shops, we have never met with one without it.

Mr. Morland informs us that both before and after this publication, particularly from 1641 to 1656, and some years after, he was admitted into the most intimate affairs of state, and had frequent opportunities of taking a clear view of the proceedings of Cromwell and his agents. Among other intrigues, he tells us that he was an eye and ear-witness of Dr. Hewit's being trepanned to death by Thurloe and his agents. One Dr. Corker was sent by Thurloe to Dr. Hewit to advise him, and desire him, on behalf of the royalists, to send to Brussels for blank commissions from Charles II. and when the commissions arrived, was ordered to request that he might be employed to disperse part of them in several counties, and keep the rest by him. This done, Hewit was seized, and part of the commissions being found upon him, he was condemned and executed. But the most remarkable plot to which he was privy, was that usually called sir Richard Willis's plot. The object of it was to entrap king Charles II. and his brothers to land somewhere in Sussex, under pretence of meeting with many supporters, and to put them to death the moment they landed. This plot is said to have formed the subject of a conversation between Cromwell, Thurloe, and Willis, at Thurloe's office, and was overheard by Morland, who pretended to be asleep at his desk. In "Wel-

\* Note by Mr. Thomas Warton on Milton's beautiful sonnet "On the late Massacre in Piedmont." Milton's Poems, edit. 1785, p. 357.

wood's Memoirs," it is said that when Cromwell discovered him, he drew his poinard, and would have dispatched him on the spot, if Thurloe had not, with great intreaties, prevailed on him to desist, assuring him that Morland had sat up two nights together, and was certainly asleep. Morland himself gives a somewhat different account of this plot than what appears in Echard, and is copied in the life of Thurloe in the Biog. Brit. but the chief circumstances are the same, and he was the means of discovering it to the king. It also appears to have alienated him from the party with which he had been connected, and from this time he endeavoured to promote the restoration by every means in his power, for which, in "Hollis's Memoirs," as may be expected in such a work, he is termed a "dextrous hypocrite\*."

Morland's own sentiments we shall copy nearly literally: he concludes his account of the plot, with saying, that the horror of this and such like designs, to support an usurped government, and "fearing to have the king's blood laid another day, in *foro divino*, to his charge (there being no person but myself, and the contrivers, and the chief of those who were to act it, privy to it), and calling to remembrance Hushai's behaviour towards Absalom, which I found not at all blamed in holy writ (and yet his was a larger step than mine, I having never taken any kind of oath, or made any formal promise that I ever remember to any of those governments). As likewise seriously reflecting upon those oaths of supremacy and allegiance, which I had taken during the reign of Charles I. at Winchester college, I took at last a firm resolution, to do my native prince and the rightful heir of the crown, all the service that lay in my power." To this he adds, that avarice could not be his object, as he was at this time living in greater

\* In a short letter he wrote to archbishop Tenison, intended as a postscript to that which contains the account of his life, he tells his grace that "when he discovered the conspiracy to Charles II. it was upon a solemn agreement that he should not be required to be an evidence against any of them, who should be tried after the restoration—and that when required to appear against sir Henry Vane, he claimed the promise made to him, would not appear, and burned some papers of sir

Henry's which might have been produced against him." It is necessary to add here, that Harris, in his life of Charles II. speaks of the above plot as undeserving of credit, and triumphantly produces a letter from sir Samuel to sir Richard Willis, dated March 1, 1660, denying the whole. Where Mr. Harris got his letter, he does not say. We have the direct testimony of sir Samuel, at a late period of life; and the reader may compare the evidence, with that of Clarendon, &c.

plenty than ever he did after the restoration, "having a house well furnished, an establishment of servants, a coach, &c. and 1000*l.* a year to support all this, with several hundred pounds of ready money, and a beautiful young woman to his wife for a companion." All this, he adds, he must hazard in serving the king; but he preferred his duty and conscience, and accordingly gave such information as saved the king's life, and promoted the restoration. For this purpose he at last went to Breda, and made his discoveries to his majesty, who acknowledged the value of his services, with many liberal promises of future preferment\*.

These promises, Morland tells us, were not fulfilled, and he supposes that the chancellor Hyde was his enemy, for what reason is not known; as in his History, Hyde seems to do justice to Morland's discoveries. Morland, however, was created a baronet in 1660, and is described as of Sulhamstead Bannister, although it does not appear very clearly whether he was possessed of the manor, or of any considerable property in the parish. He was also made a gentleman of the privy-chamber; but this, he says, was rather expensive than profitable, as he was obliged to spend 450*l.* in two days on the coronation. He got, indeed, a pension of 500*l.* on the post-office, but some embarrassments in his affairs obliged him to sell it; and after this he returned to his mathematical studies, and endeavoured by various experiments, and the construction of machines, to make up for the loss of that more certain provision he had expected from the new government.

Even in this, however, he encountered many difficulties, owing to the expensive nature of some of his experiments on hydrostatics, or hydraulics. These experiments, he says, pleased the king's fancy; but when he had spent 500*l.* or 1000*l.* upon them, he received sometimes but half and sometimes only a third of what he had expended; but it would appear, that at length he got some pensions, of what value he does not say, which he enjoyed in 1689; the

\* "We think fit to relate here, as a thing most remarkable, that on this  $\frac{4}{12}$  of May, Mr. Moreland, chief commissioner under Mr. Thurloe, who was secretary of state unto Oliver Cromwell, his chief and most confident minister of his tyranny, arrived at Breda, where he brought divers letters and notes of very great importance, forasmuch as the king discovered there a

part of the intricate plots of the inter-reign, and likewise the perfidiousness of some who ow'd him, no doubt, the greatest fidelity in the world. The king receiv'd him perfectly well, made him knight, and render'd him this public testimony, that he had received most considerable services from him for some years past." Kennet's Register, p. 135.

time when he wrote an account of his life to archbishop Tenison. Two years before the death of Charles II. that sovereign sent him to France, "about the king's water-works;" but here too he appears to have lost more than he gained. On his return, king James restored to him his pensions, which had been, for whatever reason, withdrawn, and likewise granted him the arrears, but not without deducting the expences of the engine which sir Samuel constructed to supply Windsor castle with water. Water-engines of various sorts employed much of his attention and capital; and as far back as 1674, we find in the "Journals of the House of Commons," a notice of a bill to enable him to enjoy the sole benefit of certain pumps and water-engines invented by him.

Sir Samuel was twice married; to his first wife, during the usurpation; but at what precise time, does not appear. In her naturalization-bill, introduced into the House of Commons in 1662, she is called Susanne de Milleville, daughter of Daniel de Milleville, baron of Boessey, and of the lady Katherine his wife, of Boessey in France. It is probable he married her when abroad. After her death, he was entrapped into a second marriage\* with a woman who pretended to be an heiress of 20,000*l*. This, he says, proved his ruin. She was a woman of abandoned conduct, and probably impaired his property by extravagance; and although he was divorced from her, for adultery, in 1688, the rest of his history is but a melancholy detail of his various disappointments and distresses. In 1689, he wrote a long letter to archbishop Tenison, giving an account of his life, from which we have extracted many of the above particulars, and concluding with a declaration that his only wish was to retire and spend his life "in Christian solitude," for which he begs the archbishop's "helping hand to have his condition truly represented to his majesty." Tenison probably did something for him, for we find a letter of thanks for "favours and acts of charity," contained

\* As sir Samuel, in his own account of his life to archbishop Tenison, gives no dates, we advance what is in the text with some degree of hesitation. In Westminster abbey, it appears that he buried two wives; one Carola, who died in 1674, aged twenty-three. This we conceive to have been his first wife, although the name be different from that in the Journals of the House of Commons, and her age must certainly be wrong; the other is said to have died in 1679, aged *nineteen*, an age quite disproportioned to that of sir Samuel. If these be the wives of our sir Samuel, he must have been married thrice, for we are certain he was divorced from one in 1688.

in it, dated March 5, 1695. He died Jan. 1696, probably in a weak condition, as he was unable to sign the will, by which he disinherited his only son, of the same name, who was the second and last baronet of the family, and bequeathed his property to Mrs. Zenobia Hough. According to the representation he made of his affairs to archbishop Tenison, this could not have been much. The reason of his disinheriting his son, appears from a passage in his letter to the archbishop, in which he is confessing the sins of his past life. "I have been, in my youthful days, very undutiful to my parents, for which God has given me a son, altogether void of filial respect or natural affection." The errors of sir Samuel's life were probably considerable, as he speaks of having been at one time excommunicated, but some of his writings shew that he was a sincere penitent, particularly his "Urim of Conscience," which he published a little before his death, written, as the title says, "in blindness\* and retirement." It consists of a rhapsody of meditations on the fall of man, the wonderful structure and powers of the human body, with allusions to his machines, cautions to those who are in quest of the perpetual motion, or the philosopher's stone, and pious advice to men of all ranks and professions.

As a machinist, however, sir Samuel Morland deserves more respect than has hitherto been paid to him. Granger refers to the account of his life in a letter to archbishop Tenison, but had never seen it, else he could not have divided him into two persons, *sir Samuel*, who wrote the history of the churches of Piedmont, and *a son* who was master of mechanics to Charles II. yet in this he is followed in our Cyclopædias. They allow, however, that he invented the speaking-trumpet, although Kircher laid claim to it; the fire engine; a capstan, to heave up anchors; and two arithmetical machines, of which he published a description, under the title of "The description and use of two Arithmetic Instruments; together with a short Treatise, explaining the ordinary operations of Arithmetic, &c.;" presented to his most excellent majesty, Charles II. by S. Morland, in 1662." This work, which is exceedingly rare, but of which there is a copy in the Bodleian, which bears date, 1673, 8vo, is illustrated with twelve plates, in which the different parts of the machine are exhibited; and whence

\* He lost his sight about three years before his death.

it appears that the four fundamental rules in arithmetic are very readily worked, and, to use the author's own words, "without charging the memory, disturbing the mind, or exposing the operations to any uncertainty." That these machines were at the time brought into practice, there seems no reason to doubt, as by an advertisement prefixed to the work, it appears that they were manufactured for sale by Humphry Adanson, who lived with Jonas Moore, esq. in the Tower of London.

But there appears very good reason to give him the merit of an invention of much greater importance, that of the steam-engine; a contrivance which, assisted by modern improvements, is now performing what a century ago would have seemed miraculous or impossible. Yet it appears that he has been hitherto entirely unknown to the world at large. In 1699, captain Savery obtained a patent for this invention; and he has consequently occupied all the honour of the discovery. But in that noble assemblage of MSS. the Harleian collection, now in the British Museum, the strongest testimony appears that the real inventor was Samuel Morland. That the first hint of the kind was thrown out by the marquis of Worcester, in his "Century of Inventions," is allowed; but obscurely, like the rest of his hints. But Morland wrote a book upon the subject; in which he not only shewed the practicability of the plan, but went so far as to calculate the power of different cylinders. This book is now extant in manuscript, in the above collection. It was presented to the French king in 1683, at which time experiments were actually shewn at St. Germain's. The author dates his invention in 1682; consequently seventeen years prior to Savery's patent. It seems, however, to have remained obscure both in France and England, till 1699, when Savery, who probably knew more of Morland's invention than he owned, obtained a patent; and in the very same year, M. Amon-ton proposed something similar to the French academy, probably as his own.

The manuscript, in which Morland explains his invention, No. 5771 of the Harleian collection, hitherto seems to have been as little noticed as Morland himself. But if he was the real inventor, as these circumstances seem to render almost certain, it is highly proper that his name should in future be recorded, with all the honour which an invention of such utility demands. It is thus described by



the learned gentleman who assisted in the improved catalogue of that valuable collection of MSS.

A thin book upon vellum, entitled "Elevation des Eaux, par toute sorte de machines, reduite à la mesure, au poids, et à la balance. Présentée a sa majesté tres Chrestienne par le Chevalier Morland, gentilhomme ordinaire de la Chambre privée, et maistre des mechaniques du Roy de la Grande Bretagne," 1683. The whole is preceded by tables of weights, measures, &c. At page 35, begins what seems to be one of the first steps made towards the art of working by steam. It has a separate title, "Les principes de la nouvelle force de feu; inventée par le Chev. Morland l'an 1682, et présentée a sa majesté tres Chrestienne 1683." The author thus reasons on his principle: "L'Eau estant évaporée par la force de Feu, ces vapeurs, demandent incontinent une plus grand'espace (environ deux mille fois) que l'eau n'occupoiet (sic) auparavant, et plus tost que d'être toujours emprisonnées, feroient crever un piece de Canon. Mais estant bien gouvernées selon les regles de la Statique, et par science reduites a la mesure, au poids et à la balance, alors elles portent paisiblement leurs fardeaux (comme des bons chevaux) et ainsi servient elles du grand usage au gendre humain, particulierement pour l'elevation des Eaux." Then follow a table of weights to be thus raised by cylinders half full of water, according to their diameters.

This book, which contains only thirty-four pages, is written in elegant and ornamented characters; but after this our author printed a book at Paris, with partly the same title, as far as "à la balance;" after which it runs thus, "par le moyen d'un nouveau piston, et corps de pompe, et d'un nouveau mouvement cyclo-elliptique, &c. avec huit problemes de mechanique proposez aux plus habiles et aux plus sçavans du siecle, pour le bien public," 4to. In the dedication to the king of France, he says, that as his majesty was pleased with the models and ocular demonstrations he had the honour to exhibit at St. Germain's, he thought himself obliged to present this book as a tribute due to so great a monarch. He states that it contains an abridged account of the best experiments he had made for the last thirty years respecting the raising of water, with figures, in profile and perspective, calculated to throw light on the mysteries of hydrostatics. It begins with a perpetual almanack, shewing the day of the month or week for

the time past, present, and to come, and has various mathematical problems, tables, &c.; but nothing respecting the action of fire. In the *Phil. Trans.* however, vol. IX. (1674), is a paper by him on a new method of raising water, which is not there explained, but was probably effected by some application of steam similar to that which is described by Bradley in his book on gardening, p. 316. It appears that here also he was followed by Mr. Savery, to whom Bradley attributes the apparatus which he describes, and illustrates by a plate. It contains evidently the principles of the steam-engine.

How far all this may be conclusive in sir Samuel Morland's favour, as the inventor of the steam-engine, we must leave to be determined by those who have made the history of inventions their study. It only remains that we notice the titles of such of his works as have not been mentioned already. These are, 1. "The Count of Pagan's Method of delineating all manner of Fortifications from the exterior Polygon, reduced to English measure, and converted into Hercotectonick lines," Lond. 1672. 2. "A new and most useful Instrument for Addition and Subtraction, &c. with a perpetual Almanack," *ibid.* 1672, 8vo. This appears to have preceded his description of the two arithmetical instruments mentioned above. 3. "The Doctrine of Interest, both simple and compound, explained," &c. *ibid.* 1679, 8vo. 4. "Description of the Tuba Stenotrophonica," or speaking trumpet, *ibid.* 1671, folio. 5. "Hydrostatics, or Instructions concerning Water-works," 1697, 12mo. This appears to have been a posthumous work. By one of his letters, dated July 28, 1688, it appears that he had an intention of publishing the first six books of Euclid, for the use of public schools.

We learn from Mr. Lysons, that in 1675, sir Samuel Morland obtained a lease of Vauxhall house (now a distillery), made it his residence, and considerably improved the premises, every part of which shewed the invention of the owner; the side-table in the dining-room was supplied with a large fountain, and the glasses stood under little streams of water. His coach had a moveable kitchen, with clock-work machinery, with which he could make soup, broil steaks, or roast a joint of meat. About 1684 he purchased a house at Hammersmith, near the water-side; and all the letters we have seen in the Lambeth library or Museum, are dated from this place. He gave a pump and

well, adjoining to his house, for the use of the public, which benefaction was thus recorded upon a tablet fixed in the wall: "Sir Samuel Morland's well, the use of which he freely gives to all persons; hoping that none who shall come after him, will adventure to incur God's displeasure by denying a cup of cold water (provided at another's cost and not their own) to either neighbour, stranger, passenger, or poor thirsty beggar. July 8, 1695." This pump has been removed; but the stone tablet is preserved in the garden belonging to the house, which is now an academy, and known by the name of Walbrough-house, in the tenure of Messrs. Aiken and Bathie.<sup>1</sup>

MORLEY (Dr. GEORGE), a learned English bishop; first of Worcester and afterwards of Winchester, was son of Francis Morley, esq. by a sister of sir John Denham, one of the barons of the Exchequer, and born in Cheap-side, London, Feb. 27, 1597. He lost his parents when very young, and also his patrimony, by his father being engaged for other people's debts. However, at fourteen, he was elected a king's scholar at Westminster-school, and became a student of Christ-church, Oxford, in 1615; where he took the first degree in arts in 1618, and that of M. A. in 1621. After a residence of seven years in this college, he was invited to be chaplain to Robert earl of Carnarvon and his lady, with whom he lived till 1640, without seeking any preferment in the church. At the end of that time, and in his forty-third year, he was presented to the rectory of Hartfield in Sussex, which being a sinecure, he exchanged for the rectory of Mildenhall in Wiltshire; but, before this exchange, Charles I. to whom he was chaplain in ordinary, had given him a canonry of Christ-church, Oxford, in 1641, the only preferment he ever desired; and of which he gave the first year's profit to his majesty, towards the charge of the war, then begun. In 1642 he took his degree of D. D. and preached one of the first solemn sermons before the House of Commons; but so

<sup>1</sup> Principally from an account drawn up by sir Samuel, and sent to abp. Tenison, which with other papers relating to his transactions, is among bishop Gibson's papers, No. 931 of the MSS. library at Lambeth. See also other papers relating to him in Ayscough's Cat. of MSS. in the British Museum. We have likewise to acknowledge much valuable information from Mr. archdeacon Nares, who first suggested the probability of sir Samuel's being the inventor of the steam-engine, and obliged us with what he had collected on the subject.—Cole's MS. *Athenæ in Brit. Mus.*—Lysons's *Environs*, vol. I. and II.—Clarendon's and Richard's *Histories*.—Hawkins's *History of Music*, vol. IV. p. 221.—Rees's *Cyclopædia*.—Lysons's *Magna Britannia*, Berks, p. 378.—Wellwood's *Memoirs*, p. 105—106, edit. 1700.

little to their liking, that he was not commanded to print it, as all the preachers had been. Yet he was nominated one of the assembly of divines, but never appeared among them, as he preferred to remain with the king, and promote his majesty's interest. Among other services the king employed him to engage the university of Oxford not to submit to the parliamentary visitation; and such was his success, that the convocation had the spirit to pass an act for that purpose, with only one dissenting voice, although they were then under the power of the enemy. Afterwards he was appointed by the university, with other assistants named by himself, to negotiate the surrender of the Oxford garrison to the parliamentary forces, which he managed with great address. Such a decided part, however, could not fail to render him obnoxious; and accordingly in 1647, the committee for reforming the university voted his canonry vacant. He was offered at the same time to hold it and what else he had, if he would give his word not to appear openly against them and their proceedings; but he preferred suffering with his celebrated colleagues Fell, Sanderson, Hammond, &c. Accordingly in 1648 he was deprived of all his preferments, and imprisoned for some little time. Some months before, he had been permitted to attend upon the king at Newmarket, as one of his chaplains; and he was one of the divines who assisted the king at the treaty of Newport in the Isle of Wight. In March 1648-9, he prepared the brave lord Capel for death, and accompanied him to the scaffold on Tower-hill.

In 1649 he left England, and waited upon king Charles II. at the Hague, who received him very graciously, and carried him first into France, and afterwards to Breda, with him. But, the king not being permitted to take his own divines with him, when he set out upon his expedition to Scotland, in June 1650, Morley withdrew to the Hague; and, after a short stay there, went and lived with his friend Dr. John Earle at Antwerp, in the house of sir Charles Cotterel. After they had thus continued about a year together, sir Charles being invited to be steward to the queen of Bohemia, and Dr. Earle to attend upon James duke of York in France, Morley then removed into the family of the lady Frances Hyde, wife of sir Edward Hyde, in the same city of Antwerp; and during his residence there, which was three or four years, he read the service of the Church of England twice every day, catechised

once a week, and administered the communion once a month, to all the English in that city who would attend; as he did afterwards at Breda, for four years together, in the same family. But, betwixt his going from Antwerp and his coming to Breda, he officiated at the Hague about two years, as chaplain to the queen of Bohemia, without expecting or receiving any reward. As he had been happy at home in the acquaintance and friendship of many eminent men, such as lord Falkland, sir Edward Hyde, Dr. Hammond, Dr. Sanderson, Mr. Chillingworth, Dr. Sheldon, Waller, with whom he had resided at Beaconsfield, &c. so he was also abroad, in that of Bochart, Salmasius, Daniel Heinsius, Rivet, &c.

When all things were preparing for the king's restoration, Morley was sent over by chancellor Hyde, two months before, to help to pave the way for that great event. In this undertaking he had some trouble in repressing the intemperance of the royalists, who accustomed themselves to inveigh against the republicans in a manner calculated to irritate those who had as yet a considerable share of power in their hands. He conversed also with the heads of the presbyterian party, without entering too deeply into particulars, but avowed himself a Calvinist, because he knew that they entertained the most favourable opinion of such churchmen as were of that persuasion. His chief business, however, in this kind of embassy, was to confute the report that Charles II. was a papist. In this he was probably more successful than correct. Upon the king's return, he was not only restored to his canonry, but also promoted to the deanry of Christ-church. He was installed, July 1660, and nominated to the bishopric of Worcester, October following. In 1661, he was a principal manager at the conference between the episcopal and presbyterian divines, commissioned under the great seal to review the liturgy; and, according to Baxter, was the most fluent and chief speaker of all the bishops. Some time after, he was made dean of his majesty's royal chapel; and, in 1662, upon the death of Dr. Duppa, was translated to the bishopric of Winchester; when the king, it is said, told him, "he would be never the richer for it." He was, in truth, a great benefactor to this see; for, besides the repairing of the palace at Winchester, he spent above 8000*l*. in repairing Farnham-castle, and above 4000*l*. in purchasing Winchester-house at Chelsea, to annex to this see.

Many other benefactions of his are recorded. He gave 100*l.* per ann. to Christ-church in Oxford, for the public use of that college : he founded five scholarships of 10*l.* per annum each, in Pembroke-college, three for the Isle of Jersey, and two for Guernsey : he gave, at several times, upwards of 1800*l.* to the church of St. Paul, London : and he bequeathed in his will 1000*l.* to purchase lands for the augmenting of some small vicarages. By temperance and exercise he reached a very old age, and died at Farnham-castle, Oct. 29, 1684, and was buried in Winchester cathedral.

He was a very hard student, usually rising about five o'clock in the morning both in winter and summer, though he never went to bed till about eleven in the severest season of the year ; nor did he eat more than once in the twenty-four hours. By this means he passed his life without ever being obliged to keep his bed for any sickness more than twice. Bishop Burnet tells us, that he had been first known to the world as a friend of lord Falkland's ; a circumstance sufficient to raise any man's character. He had continued for many years in the lord Clarendon's family, and was his particular friend. He was a Calvinist with relation to the Arminian points, and was thought a friend to the puritans before the wars ; and although in the Savoy conference he would not admit of any concessions to that party, Calamy records several instances of his moderation towards dissenters. He was a pious and charitable man, of a very exemplary life, but occasionally passionate, and obstinate. He was in many respects an eminent man, zealous against popery, and considerably learned ; with an uncommon vivacity of thought.

He was the author of some small pieces, of which the following is a list : 1. " A Sermon at the Coronation of Charles II. April 23, 1661." In the dedication to the king, by whose command it was published, he says, that " he was now passed his great climacterical, and this was the first time that ever he appeared in print." 2. " Vindication of himself from Mr. Baxter's Caluiny," &c. 1662. 3. " *Epistola apologetica & parænetica ad Theologum quendam Belgam scripta,*" 1663, 4to ; written at Breda, June 1659 ; reprinted in 1683, under this title, " *Epistola, &c. in qua agitur de seren. Regis Car. II. erga Reformatam Religionem Affectu.*" In this letter, he attempts to clear Charles II. from the imputation of popery, and urges the Dutch to lend their utmost assistance towards his restoration. 4.

"The Sum of a Conference with Darcey, a Jesuit, at Brussels," 1649. 5. "An Argument, drawn from the Evidence and Certainty of Sense, against the Doctrine of Transubstantiation." 6. "Vindication of the Argument," &c. 7. "Answer to Father Cressy's Letter;" written about 1662. 8. "Sermon before the King, Nov. 5, 1667." 9. "Answer to a Letter written by a Romish Priest," 1676. 10. "Letter to Annè Duchess of York, some few months before her death," written, 1670. This lady, the daughter of sir Edward Hyde, was instructed in the Protestant religion by our author, while he lived at Antwerp in her father's family; but afterwards went over to the church of Rome, which occasioned this letter. 11. "Ad Virum Janum Ulitium Epistolæ duæ de Invocatione Sanctorum;" written 1659. All the above pieces, except the first and second, were printed together in 1683, 4to. 12. "A Letter to the Earl of Anglesey, concerning the Means to keep out Popery, &c." printed at the end of "A true Account of the whole Proceedings betwixt James Duke of Ormond and Arthur Earl of Anglesey," 1683. 13. "Vindication of himself from Mr. Baxter's injurious Reflexions," &c. 1683. He made also, 14. "An Epitaph for James I. 1625;" which was printed at the end of "Spotswood's History of the Church of Scotland;" and is said to have been the author of, 15. "A Character of King Charles II. 1660;" in one sheet, 4to.<sup>1</sup>

MORNAY (PHILIP DE), lord of Plessis Marly, an illustrious French protestant, privy-counsellor of Henry IV. and governor of Saumur, was born at Buhi or Bishuy, in the French Vexin, in 1549. He was descended from an ancient and noble family, which had, in course of time, divided itself into several branches, and produced many great and eminent men. His father, James de Mornay, had done great services to the royal family in the wars; but in the time of peace led a very retired life, and was much attached to the religion of his country. He designed Philip for the church, as he was a younger son, with a view to succeed his uncle Bertin de Mornay, who was dean of Beauvais and abbé of Saumur, and who had promised to resign those preferments to him; but this plan was rendered abortive by the death of the uncle. In the mean time his mother, who was the daughter of Charles du Bec Crespin, vice-admiral of France, and chamberlain

<sup>1</sup> Biog. Brit.—Ath. Ox. vol. II.—Wood's Annals.—Barwick's Life.—Milner's Hist. of Winchester.

to Francis II. was secretly a protestant, and had taken care to inspire her son insensibly with her own principles. His father died when he was not more than ten years of age; and his mother, making open profession of the protestant religion in 1561, set up a lecture in her own house, which confirmed him in it. His literary education was all the while carrying on with the utmost care and circumspection: he had masters provided for him in all languages and sciences; and the progress he made in all was what might be expected from his very uncommon parts and application.

In 1567, he was obliged to retire from Paris, where he was pursuing his studies, on account of the commotions which were breaking out, and soon after took up arms, and served a campaign or two. But, having the misfortune to break one of his legs, he quitted the profession of a soldier, and began to entertain thoughts of travelling into foreign countries, for the improvement of his mind, and for the sake of some baths, which he hoped would restore to him the free use of his leg. He arrived at Geneva in 1568, not without the greatest danger and peril to himself; for, all places were so full of soldiers, and the passages so guarded, that it was difficult for one of his religion to pass with safety. He made but a short stay at Geneva, on account of the plague which was there; but, taking his way through Switzerland, went to Heidelberg in Germany. Here he became acquainted with Tremellius, and other learned men, and entered upon the study of the civil law. In 1569 he went to Francfort, where he was affectionately received by the celebrated Languet, who gave him instructions for his future travels, and recommendatory letters to several great men. He stayed some time afterwards at Padua, for the farther prosecution of the study of civil law, and then proceeded to Venice. He had a great desire to make the tour of the East; but, as the Venetians and Turks were then at war about the Isle of Cyprus, it was impossible for him to pass the coasts of Istria and Dalmatia with any degree of safety. From Venice, in 1571, he went to Rome, where his religion had like to have brought him into danger. He had experienced something of this sort at Venice, owing to the zeal of an officer of the inquisition, but he escaped in both places, and from Rome he returned to Venice, from Venice to Vienna; and thence, after taking a round through Hungary, Bohemia, Misnia, Saxony, Hesse, Franconia, to Francfort, where he arrived in



Sept. 1551. Though he was very young when he set out upon his travels, yet he never suffered the man of pleasure to get the better of the philosopher; but made that profitable use of them, which a wise man will always make. He examined every thing that was curious in every place; and, that nothing might escape him, attentively perused not only the general history of the countries, but also the histories of each particular town and province through which he passed. Nor was he only attentive to their antiquities, but remarked also whatever was worth notice in the manners, customs, policy, and constitution, of each.

In 1572 he went into Flanders, to survey the situation, the strength, the fortifications, and garrisons, of that country, and afterwards passed over to England, where he was graciously received by queen Elizabeth; for, his parts, his knowledge, his uncommon capacity for the management of great affairs, had spread his name far and wide, and made him courted, especially by the great. In 1575 he married, and published the same year a treatise "Concerning Life and Death;" for, though often employed in civil affairs, and oftener solicited to engage in them, yet he passed much of his time in reading and writing. Previously to his marriage he had engaged in an unsuccessful contest with part of the king's troops; was wounded and taken prisoner; but after the confinement of a few days, and by assuming a false name, he was allowed to ransom himself on easy terms. In 1576, he again took arms, and now his adherents were so powerful, that the king's party deemed it expedient to propose a negociation, which was accepted. After this, he went to the court of the king of Navarre, afterwards Henry IV. of France, who received him very graciously, gave him one of the first places in his council, and, upon all occasions, paid great deference to his judgment. Du Plessis, on his part, did the king great services. He went into England to solicit the assistance of Elizabeth for him in 1577, into Flanders in 1578, and to the diet of Augsburg in 1579. In 1578 he published a treatise "Concerning the Church;" in which he explained his motives for leaving the popish, and embracing the protestant religion; and, in 1579, began his book "Upon the Truth of the Christian Religion." But, before he had made any progress in this, he was seized with an illness, which was thought to be the effect of some poison that had been given him at Antwerp the year before, with a view of destroying him. He recovered, though danger-

ously ill, and continued to do service to the king of Navarre and the protestant religion. From 1585, when the league commenced, he was more intimately connected with the affairs of the king; and, in 1590, was made his counsellor of state, after having been invested with the government of Saumur the year before. In 1592, the king appointed him to confer with M. de Villeroy upon the subject of the king's religion; but the extravagant demands of De Villeroy rendered their conference of no effect. Du Plessis, however, opposed the king's embracing the popish religion, as long as he could; and, when he could prevent it no longer, withdrew himself gradually from court, and resumed his studies.

In 1596 he published a piece entitled "The just Procedures of those of the Reformed Religion;" in which he removes the imputation of the present troubles and dissensions from the protestants, and throws the blame on those who injuriously denied them that liberty, which their great services had deserved. In 1598 he published his treatise "upon the Eucharist;" which occasioned the conference at Fontainbleau in 1600, between Du Perron, then bishop of Evreux, afterwards cardinal, and M. du Plessis; and raised his reputation and credit among the protestants to so great a height, that he was called by many "the Protestant Pope." In 1607 he published a work entitled "The Mystery of Iniquity, or the History of the Papacy;" which was written, as most of his other works were, first in French, and then translated into Latin. Here he shews by what gradual progress the popes have risen to that ecclesiastical tyranny, which was foretold by the apostles; and what opposition from time to time all nations have given them. This seems to have been a work of prodigious labour; yet it is said, that he was not above nine months in composing it. About this time, also, he published "An Exhortation to the Jews concerning the Messiah," in which he applies a great deal of Hebrew learning very judiciously; and for this he was complimented by the elder Buxtorf. There are several other lesser pieces of his writing; but his capital work, and for which he has been most distinguished, is his book "Upon the Truth of the Christian Religion;" in which he employs the weapons of reason and learning with great force and skill against Atheists, Epicureans, Heathens, Jews, Mahometans, and other Infidels, as he tells us in his title. This book was dedicated to Henry IV. while he was king

of Navarre only, in 1582; and, the year after, was translated by himself into Latin. "As a Frenchman," says he, in his preface to the reader, "I have endeavoured to serve my own country first; and, as a Christian, the universal kingdom of Christ next." Baillet observes, with justness, that "the Protestants of France had great reason to be proud of having such a man as Mornay du Plessis of their party; a gentleman, who, besides the nobleness of his birth, was distinguished by many fine qualities both natural and acquired."

In 1621, when Lewis XIII. made war upon the protestants, he took away the government of Saumur from Du Plessis, who then retired to his barony of La Forest in Poitou, where he died in 1623, at the age of seventy-four, deeply regretted by the protestants, and esteemed by the catholics as a man of talents and integrity.<sup>1</sup>

MOROSINI, (ANDREW), a senator of Venice, descended from James Morosini, of a very illustrious family, was born in the year 1558. He received an excellent education, and rose through the different degrees of nobility to a place in the council of ten. He was accomplished in every branch of polite literature, and in 1598 succeeded to the office of historian of the republic, and was employed in continuing Paruta's History of Venice, which he brought down to 1615. He died in 1618, but as he had not quite finished his work, it was not published until 1623. It has been ranked among the best performances of that age. He also published, in Latin, a volume of "Opuscula and Epistles;" and a narrative in Italian of "Expeditions to the Holy Land, and the Acquisition of Constantinople by the Venetian Republic." His brother PAUL, likewise a Venetian senator, was appointed to the same post of public historian, and gave an entire history of the republic from its origin to the year 1487, in 1637, which was published in the Italian language.<sup>2</sup>

MORRIS, (LEWIS), a Welsh antiquary and poet, was born in the isle of Anglesey in the year 1702, and died in 1765 at Penhryn, in Cardiganshire. He surveyed the coast of Wales in 1737, by order of the admiralty-board; and his work was published in 1748. Some of his poetical pieces in the Welsh language have been printed,

<sup>1</sup> Life by De Liques.—Singularia Plessiaca, Hamburg, 1724, 8vo.—Moreri.—Dict. Hist.—Saxii Onomast.

<sup>2</sup> Nicéron, vol. XII.—Moréri.—Tiraboschi.

and he left above eighty volumes of manuscripts of antiquity, now deposited in the Welsh charity-school, Grays-Inn lane, London. It was his intention to have compiled a Welsh dictionary, as appears by his correspondence in the Gentleman's Magazine. His brother RICHARD was also a poet and critic in his native language. He was clerk in the navy pay-office, and superintended the printing of two valuable editions of the Welsh Bible. He died in 1779. William Morris, another brother, was a great collector of Welsh manuscripts, and died comptroller of the customs at Holyhead in 1764.<sup>1</sup>

MORTIMER (JOHN HAMILTON), an English artist, at one time of considerable fame, was born at Eastbourne in the county of Sussex, in November 1739. His father, who was a collector of the customs at that port, was descended from Mortimer earl of March, and a man of most respectable character. His uncle was an itinerant painter, of merit much above mediocrity; from frequently seeing his productions, the nephew imbibed an early fondness for that art, which he afterwards practised with considerable success. His taste for the terrific he is said to have acquired from the scenery of the place, and the tribe of ferocious smugglers, whom it was his father's duty to watch, whose countenances, unsoftened by social intercourse, were marked with that savage hardihood, which he afterwards so much admired, and sometimes imitated, in the banditti of *Salvator Rosa*.

His parents placed him with Mr. Hudson, the most eminent painter of that day, with whom he continued three years, the fellow-pupil of Wright of Derby. He was afterwards twelve months with sir Joshua Reynolds, who had left Hudson about a year before Mortimer became his pupil; but the great school of his improvement was the duke of Richmond's gallery, which he long attended with great assiduity, and to so good a purpose, that Cipriani and Mr. Moser recommended him to the peculiar attention of that nobleman, who was very desirous of retaining him in his house, but the offer was rejected.

When the society for the encouragement of arts, manufactures, and commerce, gave premiums for the best historical pictures, Mortimer contended for the prize with Huy-

<sup>1</sup> Owen's *Cambrian Biography*.—The *Cambrian Register*, vol. II.—*Gent. Mag.* vol. LIX.

man and several other artists, painted a picture of St. Paul converting the Britons, was adjudged worthy of the palm, and received one hundred guineas as a reward for his superiority, and an encouragement to his perseverance. This picture, at a future day, became the property of Dr. Bates of Great Missenden, and, in 1778, was by him presented to the church of Chipping-Wycombe in Buckinghamshire, of which it now forms the altar-piece. At the time of painting it he was an inhabitant of Covent-garden parish, and lived in the piazza, where he contracted an intimacy with Charles Churchill, Lloyd, and several other eccentric characters, more distinguished by the brilliancy of their wit, than the regularity of their conduct. He afterwards removed to a house in the church-yard of the same parish, and resided there until the year 1775, when he married, and removed to Norfolk-street, where he lived four years during the winter, but in the summer months, pursued his professional studies at a house at Aylesbury in Buckinghamshire. In this retirement, secluded from the society to whom he had, in early life, devoted many of his hours, he recovered his health, gave a new tone to his mind, and cultivated his art with more enthusiastic ardour.

He had hitherto been a member of the society of artists of Great Britain, who exhibited at the room now called the Lyceum in the Strand, but, in the year 1779, without expectation or solicitation, he was, by the especial grant of his majesty, created a royal academician, but did not live to see the diploma; for, on the 4th of February 1779, deeply regretted by all who had the honour and happiness of his friendship, after an illness of only twelve days, he died at his house in Norfolk-street. His fame has been thought to rest on his picture of king John granting Magna Charta to the Barons, Battle of Agincourt, Vortigern and Rowena, the Incantation, the Series of the Progress of Vice, and the Sir Arthegull from Spenser. His favourite subjects were of the grotesque or horrible kind; incantations, monsters, or representations of banditti and soldiers in violent actions. The attempts at real character which he made (and of which he has left us etchings) from some of Shakspeare's most celebrated heroes, are weak and untrue; they leave us nothing to regret in his not having indulged himself in more of the like kind, except for the freedom with which they are executed. They were very highly ex-

tolled in his time, but the improvement in art and taste which the country has since experienced, has given us more accurate ideas of art, and more just discrimination between character and caricature.<sup>1</sup>

MORTON (CHARLES), a learned physician and antiquary, was a native of Westmoreland, where he was born in 1716, and practised physic with considerable reputation at Kendal about 1745. At what time he removed to London we have not been able to discover, as very few particulars of his life have been recorded, but it was probably about 1751, when he was admitted a licentiate of the College of Physicians. In 1752 he was elected a fellow of the Royal Society; and on the first establishment of the British Museum, in 1756, he was appointed under-librarian of the manuscripts and medal department. In 1760 he was elected one of the secretaries to the Royal Society, which situation he held till 1774; and in 1776, on the death of Dr. Maty, he was appointed principal librarian of the British Museum. He was also a fellow of the Society of Antiquaries, and of the Imperial Academy of Petersburg. He died Feb. 10, 1799, aged eighty-three, and was buried in the cemetery near the London road, Twickenham. In 1744 he married Miss Mary Berkeley, a niece of Lady Betty Germaine, by whom he had an only daughter, Elizabeth, married to James Dansie, esq. of Herefordshire. He married, secondly, in 1772, Lady Savile (mother of the amiable Sir George Savile), who died Feb. 10, 1791: in which year he married to his third wife Elizabeth Pratt, a near relation of Lady Savile. Dr. Morton was a man of great uprightness and integrity, and much admired as a scholar.

Dr. Morton published in 1759 an improved edition of Dr. Barnard's engraved "Table of Alphabets," and Bulstrode Whitlock's "Journal of the Swedish Embassy in 1653 and 1654," 1772, 2 vols. 4to. He communicated to the Royal Society a paper on muscular motion, and another on the supposed connexion between the hieroglyphic writing of Egypt and the modern Chinese character; both of which were published in the Philosophical Transactions, vols. XLVII. and LIX. This last communication originated from an inquiry addressed to the Jesuits at Peking, relative

<sup>1</sup> Pilkington.—Edwards's Continuation of Walpole, &c.—The highest character bestowed on him is in the edition of Pilkington, published in 1798; but Fuseli and other critics since have made heavy deductions from the lavish praises of that article.

to certain characters on a bust discovered by Mr. Needham at Turin, whose conjectures concerning them were controverted by Desguignes, Bartoli, Winkleman, and Wortley Montague. The Jesuits, assisted by the Chinese literati, decided that the characters in question, though four or five have a sensible resemblance to as many Chinese ones, are not genuine Chinese characters, having no connected sense nor proper resemblance to any of the different forms of writing, and that the whole inscription had nothing Chinese in the face of it; but, in order to promote discoveries, they sent an actual collation of the Egyptian with the Chinese hieroglyphics, engraved on twenty-six plates. In 1768 Dr. Morton was appointed, jointly with Mr. Farley, to superintend the publication of the Domesday Book, but soon relinquished the task. At this time it was proposed to have been carried into execution by *types*; and Mr. Gough says, Dr. Morton had 500*l.* for doing little or nothing, and nearly 200*l.* more for types that were of no use.<sup>1</sup>

MORTON (JOHN), an eminent prelate and statesman in the reign of Henry VII. was the eldest son of Richard Morton, of Milbourne St. Andrew's in Dorsetshire, and was born in 1410 at Bere in that county. The first part of his education he received among the monks of Cerne abbey, and thence removed to Baliol college, Oxford, where in 1446 he was one of the commissaries of that university, and had been also moderator of the civil law school, and principal of Peckwater inn in 1453. In 1458 he was collated to the prebend of Fordington with Writhlington in the cathedral of Salisbury, which he resigned in 1476. In the same year he was installed prebendary of Covingham in the church of Lincoln, and on this occasion resigned the sub-deanery to which he had been collated in 1450. In October 1472 he was collated by archbishop Bouchier to the rectory of St. Dunstan's in the East, London, which he held only two years; and the same month was collated to the prebend of Isledon in the church of St. Paul, which he exchanged in the following year for that of Chiswick in the same church.

In 1473 he was appointed master of the rolls, and in 1474 archdeacon of Winchester; in both which offices he was succeeded by his nephew Robert Morton, afterwards bishop of Worcester. In May of the same year, 1474, he

<sup>1</sup> Nichols's Bowyer.—Lysons's Environs, supplementary volume.

was collated to the archdeaconry of Chester, and not to that of Chichester, as Browne Willis has inadvertently said. In March 1475 he was installed by proxy archdeacon of Huntingdon; and the same year collated to the prebend of St. Decuman in the cathedral of Wells. In April 1476 he was installed prebendary of South Newbald in the metropolitan church of York, which he resigned the same year, in which he was also further promoted to the archdeaconry of Berkshire; and in January 1477 to that of Leicester. This list of promotions, in various quarters of the kingdom, and from various patrons, may serve to shew the high esteem in which he was held. His eminent abilities, as a civilian, during his practice as an advocate in the Court of Arches, recommended him to the notice of cardinal Bourchier, who, besides conferring many of the above preferments on him, introduced him to Henry VI. who made him one of his privy council. To this unfortunate prince he adhered with so much fidelity, while others deserted him, that even his successor Edward IV. could not but admire and reward his attachment; took him into his council, and was much guided by his advice. He also, in the same year, 1478, made him both bishop of Ely and lord chancellor of England; and at his death appointed him one of his executors.

On this account, however, he was considered in no very favourable light by the protector, afterwards Richard III. who had no hopes of alluring him to his interests. When bishop Morton and others were assembled in the Tower on June 13, 1483, to consult about the coronation of Edward V. the protector came among them, and after some general discourse turned to the bishop of Ely, and said, "My lord, you have very good strawberries in your garden at Holborn, I require you let me have a mess of them." "Gladly, my lord," the bishop answered; "I wish I had some better thing as ready to your pleasure as that." Yet, notwithstanding this apparent civility, Morton, with archbishop Rotheram, lord Stanley, and others, were the same day taken into custody, as known enemies to the measures then in agitation. As soon as this was known, the university of Oxford, to which Morton had been a benefactor, sent a petition in Latin to Richard, pleading for his liberty; whether with effect does not appear; but it is certain that for this or some other reason he was soon released from prison, and given in ward to the duke of Buckingham, then



a warm partizan of Richard, but completely brought over to the other side by conversation with the bishop. He was sent to the duke's castle at Brecknock, whence he escaped to the isle of Ely, and soon after, disguising himself, went to the Continent to Henry earl of Richmond; and it was agreed among the friends of the late king's family and the well-wishers to the peace and harmony of the kingdom, that king Edward's eldest daughter, Elizabeth, should be united to Henry by marriage; and thus, by joining the interests of the white and red rose in one, a coalition might be formed between the jarring parties of York and Lancaster. All this is said to have been the plan recommended by Morton, and he lived to see it happily accomplished. It is indeed that transaction of his life which gives him a very honourable place in English history. Horace Walpole only, in his "Historic Doubts," has obliquely accused him of violating his allegiance to Richard III.; but to Richard III. no allegiance was either due, or paid. As Morton was imprisoned before Richard was crowned, and never set at liberty until he made his escape, it seems highly probable that no oath of allegiance was ever tendered to him by the usurper.

He had before this, in the time of Edward IV. been employed in many important affairs of state; and so early as 1473 had the custody of the great seal committed to his care for a time, in the same year that he was constituted master of the rolls, which last office was renewed to him in May 1476. In 1474 he was sent ambassador to the emperor of Germany and to the king of Hungary, to concert a league with them against Lewis of France: and in the next year he attended the king, who was in France with his army. At this time Lewis sent him proposals of a truce, which was agreed on; and soon after Morton, with Sir Thomas Howard and two others, were appointed commissioners in a negociation for peace, which they concluded on terms very honourable and advantageous for England.

Among the public-spirited schemes which his liberality induced him to execute, was the famous cut or drain from Peterborough to Wisbeche, a track of upwards of twelve miles across a fenny country, which proved of great benefit to his diocese and to the public, and was completed entirely at his expence. This still is known by the name of Morton's Leame.

As soon as Henry VII. was seated on the throne, after the death of Richard III. he sent for Morton, who was still abroad, and immediately on his arrival made him one of his privy council; and on the death of cardinal Bourchier, in 1486, he was, probably on the king's recommendation, elected by the prior and convent of Canterbury to be archbishop. In the mean time the king granted him the whole profits of the see, until the pope's confirmation could be obtained, and the disposal of all the preferments annexed to it; and having received the pope's bull, dated Oct. 6, 1486, he was, by the king, admitted to the temporalities on Dec. 6 following. In August 1487 he was constituted lord chancellor of England, which office he retained to his death. In a MS. in the British Museum, (MSS. Harl. 6100. fol. 54.) he is said to have been made chancellor in 1485, which was the first year of Henry VII.; and we have already mentioned, from another authority, that he filled that office while bishop of Ely. In 1493 he was created a cardinal by pope Alexander VI. by the title of St. Anastasia. In Hall's Chronicle this promotion is placed in 1489, which is a mistake.

Cardinal Morton's high favour with Henry VII. brought him into much disrepute with the people. Henry was parsimonious and avaricious, and in the choice of his ministers looked much to their capacity for raising money. Accordingly, the cardinal and sir Reginald Bray, being the leading men in the privy council, the odium of the king's avarice fell upon them; and when, in the twelfth year of his reign, a subsidy was levied for war against Scotland, they were accused, by the Cornish insurgents, as the promoters of it.

Leland informs us, that, while archbishop, he employed his fortune in building and repairing his houses at Canterbury, Lambeth, Maidstone, Allington park, and Charing; and at Ford he almost built the whole house. At Oxford, too, it is said that he repaired the canon-law school, completed the building of the divinity school, and the rebuilding of St. Mary's church; in all which places his arms were formerly to be seen, as they are at this day on the stone tower of Wisbeche church, five or six times, either because he built it, which is not improbable, or because he was a benefactor to the tower which thus commemorated his services.

In February 1494 he was elected chancellor of the university of Oxford; in which year Fuller says he greatly promoted the re-building of Rochester bridge. One of the last acts of his life was to procure the canonization of Anselm archbishop of Canterbury; and he also endeavoured, but without effect, to procure the same honour for his old master Henry VI. He died, according to the Canterbury obituary, Tuesday 16 kal. Oct.; but, according to the register of Ely, Sept. 15, 1500, and in his ninetieth year. As he had provided for his relations in his life-time, he bequeathed all his remaining wealth to pious uses, or to be distributed among such of his servants as had not yet tasted of his bounty. He founded a chauntry at Bere, his native place, with a chaplain, who was to officiate for twenty years; and for the same space of time he bequeathed exhibitions for poor scholars at both the universities, twenty for Oxford and ten for Cambridge. He was interred in Canterbury cathedral, where a heavy but sumptuous monument was erected to his memory. His remains were afterwards disturbed by the falling-in of the pavement upon his coffin, and some of them, wrapt up in cerecloths, were carried away; and the head being almost the only part remaining, it was begged of archbishop Sheldon in 1670, by Ralph Sheldon of Beolie in Worcestershire, esq. who, after preserving it with great reverence till his death, bequeathed it to his niece, Mrs. Frances Sheldon, one of the maids of honour to Catherine of Portugal, wife to king Charles II. What became of this relic afterwards is not known.

Archbishop Morton's character is highly spoken of by his contemporaries and successors, as a statesman of great talents and a man of learning, probity, liberality, and spirit. His life was written by Dr. John Budden in 1607, 8vo; but the eulogium that confers most honour upon him is that which occurs in sir Thomas More's "Utopia," and in some of the lives of that illustrious man, who, as we have noticed in our account, was educated by Morton. Parker may also be consulted in his "Antiq. Ecclesiast." Although he derived much unpopularity from the high favour he enjoyed with king Henry VII. yet it was owing to his advice and interference that the exactions made by that monarch were not far more severe; and he had at all times the courage to give the king his fair and honest opinion on such measures. The life of Richard III. attri-

buted to Sir Thomas More, is said to have been written by our prelate.<sup>1</sup>

MORTON (RICHARD), an eminent physician, was born in the county of Suffolk; and became a commoner in Magdalen-hall, Oxford, afterwards one of the chaplains of New college, and M. A. On leaving the university, where he took orders, he was for some time chaplain in the family of Foley, in Worcestershire. Having, however, adopted the principles of the nonconformists, he found it necessary, after the restoration of Charles II. to abandon the profession of theology, and adopted that of medicine. He accordingly was admitted to the degree of doctor in this faculty in 1670, having in that year accompanied the prince of Orange to Oxford, as physician to his person. He afterwards settled in London, became a fellow of the college of physicians, and obtained a large share of city practice. He died at his house in Surrey, in 1698. The works of Dr. Morton had a considerable reputation, but they lean too much to the humoral pathology, which was prevalent in that age; and his method of treatment in acute diseases, is now generally discarded. His first publication was entitled "*Phthisiologia, seu Exercitationes de Phthisi*," 1689, 8vo, and was translated into English in 1694. In this attempt to arrange the varieties of consumption, the distinctions, both in the classification and the indications of cure, are complicated and obscure. His "*Pyretologia, seu Exercitationes de Morbis universalibus acutis*," published in 1691—1694, 2 vols. 8vo, of which some account is given in the *Philos. Transactions*, No. 199, contains his humoral doctrines of fermentation and the agitations of the animal spirits; and his practice was an unusual extension of the cordial and stimulant treatment of all fevers, and a more general introduction of the Peruvian bark, by which he probably contributed to prolong the reign of that prejudicial system. His works have been printed collectively at Amsterdam, 2 vols. 8vo, and at Geneva, Leyden, Venice, and Lyons, in 4to.<sup>2</sup>

MORTON (THOMAS), a learned English bishop in the seventeenth century, was of the same family with cardinal

<sup>1</sup> MS Life of Cardinal Morton, drawn up by the Rev. William Cole (an abstract of which is in Bentham's Ely).—Life by Budden.—Godwin and Parker.—Collier's Ecclesiastical History.—More's Life of Sir Thomas More, &c.

<sup>2</sup> Ath. Ox. vol. II.—Calamy.—Eloy, Dict. Hist. de Médecine.—Rees's Cyclopædia.

Morton, and was the sixth son of nineteen children of Mr. Richard Morton, an eminent mercer and alderman of York, by Elizabeth Leedale his wife. He was born at York, March 20, 1564, and was first educated there under Mr. Pullen, and afterwards at Halifax under Mr. Maud: In 1582 he was sent to St. John's college in Cambridge, and placed under the tuition of Mr. Anthony Higgon, afterwards dean of Rippon, who left him to the care of Mr. Henry Nelson, afterwards rector of Hougham in Lincolnshire, who lived to see his pupil bishop of Durham, and many years after. In the beginning of November 1584, he was chosen to a scholarship of Constable's foundation, peculiar to his native county of York; and in 1586 took the degree of bachelor of arts, and in 1590 that of master, having performed the exercises requisite to each degree with great applause. He continued his studies at his father's charge until March 17, 1592, when he was admitted fellow, of the foundation of Dr. Keyson, merely on account of his merit, against eight competitors for the place. About the same time he was chosen logic lecturer of the university, which office he discharged with great skill and diligence, as appeared from his lectures found among his papers. The same year he was ordained deacon, and the year following priest by Richard Howland, bishop of Peterborough. He continued five years after this in the college, pursuing his private studies, and instructing pupils. In 1598 he took the degree of bachelor of divinity; and about the same year was presented to the rectory of Long Marston four miles from York. He was afterwards made chaplain to the earl of Huntingdon, lord president of the North, who selected him for his zeal and acuteness in disputing with the Romish recusants. It was queen Elizabeth's command to his lordship, to prefer arguments to force with these people: and this she expressed, as the earl used to say, in the words of scripture, "Nolo mortem peccatoris." Afterwards, when lord Huntingdon was dead, and lord Sheffield was appointed lord president, Morton held a public conference before his lordship and the council, at the manor-house at York, with two popish recusants, then prisoners in the castle. In 1602, when the plague raged in that city, he behaved with the greatest charity and resolution. The year following, the lord Eure being appointed ambassador-extraordinary to the emperor of Germany, and king of Denmark, Morton attended him as chaplain, along with

Mr. Richard Crakenthorp, and took this opportunity\* to make a valuable collection of books, as well as to visit the universities of Germany. At his return he became chaplain to Roger earl of Rutland, and was afterwards presented by archbishop Matthews to a prebend in the cathedral of York. In 1606 he took the degree of doctor of divinity; and about the same time was sworn chaplain in ordinary to king James I. and preferred to the deanery of Gloucester, June 22, 1607. While he was dean there, the lord Eure above mentioned, then lord president of Wales, appointed him one of his majesty's council for the marches. In 1609, he was removed to the deanery of Winchester; and while there, the bishop (Bilson) collated him to the rectory of Alesford. In the same year, Dr. Sutcliff, dean of Exeter, founding a college at Chelsea, for divines to be employed in defending the protestant religion against the papists, he was appointed one of the fellows. About this time, he became acquainted with Isaac Casaubon. In 1615, he was advanced to the see of Chester; and, in 1618, to that of Lichfield and Coventry: about which time he became acquainted with Antonio de Dominis, abp. of Spalato, whom he endeavoured to dissuade from returning to Rome. The archbishop's pretence for going thither was, to attempt an unity between the church of Rome and that of England, upon those terms which he had laid down in his book entitled "*De Republica Christiana*."

While Morton sat in the see of Coventry and Lichfield, which was above fourteen years, he educated, ordained, and presented to a living, a youth of excellent talents and memory, who was born blind †. He also acquired no little

\* Clark, in his life of the celebrated Hebraist Broughton, informs us that when Broughton was at Mentz, Morton paid him many visits, and listened with much eagerness to his conversation. A love for instruction inducing Morton to be sometimes more inquisitive than Broughton liked, the latter would lose his temper, and call him dull and unlearned; but Morton on one occasion brought him into perfect good humour, by saying, "I pray you, whatsoever *dolts* or *dullards* I am to be called, call me so before we begin, that your discourse and my attention be not interrupted!"

† This youth, whose name was George Canner, was born in Lanca-

shire, and maintained at the grammar-school at Chester by bishop Morton, while he was bishop of that see, and afterwards sent to St. John's college in Cambridge by that prelate, who supported the young man and his uncle, who had the care of him. After Mr. Canner had taken the degree of B. A. the bishop took him into his own family, and there instructed him in the whole body of divinity, and ordained him, and placed him in the parish-church of Clifton Canville in Staffordshire; where he discharged the duties of his function with great success, being a very good preacher, and able to repeat the whole Common-Prayer by heart; and with regard to the lessons

reputation by detecting the imposture of the famous boy of Bilson in Staffordshire, who pretended to be possessed with a devil; but who, in reality, was only suborned by some Romish priests, to assume the appearance of possession, according to the common notions of it, for the sake of promoting their own private purposes. In 1632, he was translated to the bishopric of Durham, which he held with great reputation till the opening of the Long-parliament, when he met with great insults from the common people, and was once in extreme hazard of his life at Westminster, some crying, "Pull him out of his coach;" others, "Nay, he is a good man;" others, "But for all that he is a bishop." He used often to say that he believed he should not have escaped alive, if a ringleader among the rabble had not cried out, "let him go and hang himself." He was then committed to the custody of the usher of the black rod; and, as Whitlocke tells us, "April 1645, was brought before the Commons for christening a child in the old way, and signing it with the sign of the cross, contrary to the directory; and, because he refused to deliver up the seal of the county-palatine of Durham, he was committed to the Tower." Here he continued six months, and then returned to his lodgings at Durham-house; the parliament, upon the dissolution of the bishoprics, voted him an annuity. Whitlocke informs us, that, in May 1649, an ordinance passed for 800*l.* per annum to bishop Morton; but Barwick observes, that, while he was able to subsist without it, he never troubled himself with looking after it; and, at last, when he had no alternative but to claim this, or be burthensome to his friends, he determined upon the former, and procured a copy of the vote, but found it to contain no more than that such a sum should be paid, but no mention either by whom or whence. And before he could obtain an explanation of the order to make the pension payable out of the revenues of his own bishopric, all the lands and revenues of it were sold or divided among members of parliament themselves. Only by the importunity of his friends he procured an order to have a thousand pounds out of their treasury at Goldsmiths'-hall, with which he paid his debts, and purchased to himself an annuity of 200*l.* per annum, during life; which annuity was

out of the Old and New Testament, he committed them perfectly to memory, upon his uncle's twice reading them over to him. He died at about twenty-six years of age.

granted at first by the lady Saville, in the minority of her son sir George, and afterwards confirmed by himself when he came to be of age. At last he was obliged to quit Durham-yard, by the soldiers who came to garrison it, a little before the death of Charles I.; and then went to Exeter-house in the Strand, at the invitation of the earl of Rutland, where he continued but a short time. After several removals, he took up his abode with sir Henry Yelverton, at Easton Mauduit in Northamptonshire, where he died Sept. 22, 1659, in his ninety-fifth year. His funeral sermon was preached by Dr. John Barwick, afterwards dean of St. Paul's, and printed at London, in 1660, under this title, "IEPONIKHΣ: or, The Fight, Victory, and Triumph, of St. Paul, accommodated to the Right Rev. Father in God, Thomas, late Lord Bishop of Duresme."

Bishop Morton was of low stature, but of an excellent constitution, which he preserved to the last. Dr. Barwick represents him as a man of extensive learning, great piety, hospitality, and charity, and of great temperance and moderation in matters of controversy. He carried on an extensive correspondence with the learned men of his time, and was himself distinguished for his liberal patronage of such. He was particularly the friend and patron of the celebrated Dr. Donne. On one occasion he gave Donne a sum of money, saying, "Here Mr. Donne, take this, gold is restorative." Donne replied, "Sir, I doubt I shall never restore it back again." Bishop Morton's greatest blemish seems to have been his acceding to, or, in truth, in some measure drawing up, king James's declaration, usually called the "Book of Sports," allowing and enjoining public amusements on Sunday, by way of counteracting the endeavours of the popish party, who countenanced such amusements in order to draw the people from the church. By this declaration, the appearing at church was made a qualification for the sports, an absurdity so gross, as to be equalled only by the injustice of compelling clergymen to proclaim it in the pulpit. The readers will find this curious law in the note\*, and we are sorry to add, on the

\* 1. "That all unlawful games should be prohibited on Sundays, as bear and bull-baiting; interludes, and bowling at all times by law prohibited to the meaner sort of people." 2. "That all such known recusants, either men or women, as abstained from

coming to church or divine service, shall be barred from this benefit and liberty; they being therefore unworthy of any lawful recreation after the said service, that will not first come to church and serve God." 3. "All that, though conformists in religion, are not



authority of Dr. Barwick, that all the articles but one, which he thinks was the first, were originally drawn up by bishop Morton.

The works of this prelate were, 1. "Apologia Catholica," part I. Lond. 1605, 4to, dedicated to Dr. Richard Bancroft, archbishop of Canterbury. 2. "An exact Discovery of Romish Doctrine in the case of Conspiracy and Rebellion; or Romish Positions and Practices," &c. Lond. 1605, 4to, occasioned by the discovery of the gunpowder-treason-plot. 3. "Apologia Catholica," part II. Lond. 1606, 4to. 4. "A full Satisfaction concerning a double Romish Iniquitie, hainous Rebellion, and more than heathenish Æquivocation; containing three parts. The two former belong to the Reply upon the Moderate Answer: the first for confirmation of the discovery in these two points, treason and æquivocation: the second is a justification of protestants touching the same points. The third part is a large discourse confuting the reasons and grounds of other priests, both in the case of rebellion and æquivocation: published by authoritie," Lond. 1606, 4to. Father Robert Parsons, the Jesuit, undertook to vindicate his friend, the writer of the "Moderate Answer:" in a book published under the name of P. R. and entitled "A Treatise, tending to Mitigation towards Catholic subjects in England, against Tho. Morton," 1607, 4to. To this our author returned an answer, entitled, 5. "A Preamble unto an Incounter with P. R. the author of the deceitful Treatise of Mitigation," Lond. 1608, 4to. To this book and some others of our

present at church at the service of God before their going to the said recreations," were also debarred that liberty. 4. "All such as, in abuse of this liberty, should use these exercises before the end of all divine services for that day, were to be presented and sharply punished." 5. "That every person should resort to his own parish-church to hear divine service." 6. "That each parish by itself should use the said recreation after divine service." 7. "That no offensive weapons should be carried or used in the said times of recreation." Dr. Barwick, who shews as much want of judgment as the bishop, observes; "that he that shall duly consider these restrictions, and compare them with the temper of the people in those parts

at that time, as they were then wrought upon by some emissaries of the Romish party, will easily see and grant, that this was in all probability the likeliest course to bring them to church to serve God, and to be instructed out of his word; and consequently to stop the current both of popery and prophane-ness, by allowing them a small latitude for innocent recreations thus limited and bounded. . . . All the arguments I could ever yet see urged against the lawfulness of what is permitted by this declaration (taking it as it is still, and ever was restrained by these limitations and conditions), are grounded upon no other bottom for the most part, than the bare name of Sabbath, as it is applied, or misapplied to the Lord's Day."

author, father Parsons having made a reply under the title of "A sober Reckoning with Mr. Tho. Morton," printed in 1609, 4to; the latter wrote, -6. "The Encounter against Mr. Parsons," Lond. 1609, 4to. 7. "An Answer to the scandalous Exceptions of Theophilus Higgons," London, 1609, 4to. 8. "A Catholike Appeale for Protestants out of the Confessions of the Romane Doctors, particularly answering the misnamed Catholike Apologie for the Romane Faith out of the Protestants\*, manifesting the antiquitie of our Religion, and satisfying all scrupulous objections, which have been urged against it," Lond. 1610, fol. He was engaged in writing this work by archbishop Bancroft, as he observes in his dedication; and Dr. Thomas James took the pains to examine some of his quotations in the Bodleian library. It has never yet been answered. 9. "A Defence of the Innocencie of the three Ceremonies of the Church of England, viz. the Surplice, Crosse after Baptisme, and Kneeling at the receiving of the blessed Sacrament. Divided into two parts. In the former whereof the generall arguments urged by the nonconformists, and in the latter part their particular accusations against these three ceremonies, are severally answered and refuted. Published by authority." Second edit. London, 1619, in 4to. This was attacked by an anonymous author, generally supposed to be Mr. William Ames; which occasioned a Defence of it, written by Dr. John Burges of Sutton Colefield in Warwickshire, and printed at London in 1631, 4to, under the title of "An Answer to a Pamphlet entitled A Reply to Dr. Morton's general Defence of three innocent Ceremonies." 10. "Causa Regia," London, 1620, 4to, written against cardinal Bellarmin's book, "De Officio Principis Christiani." 11. "The Grand Imposture of the now Church of Rome, concerning this Article of their Creed, The holy Catholic and Apostolic Roman Church." The second edition enlarged was printed at London in 1628, 4to. There was an answer published to this, under the name of J. S. and entitled "Anti-Mortonus." 12. "Of the Institution of the Sacrament, &c. by some called the Mass," &c. Lond. 1631, reprinted with additions in 1635, folio. As some strictures were published on the first edition by a Romish author, under the name of an English baron, Dr. Morton replied in, 13. "A Discharge of five

\* The author of this was one Auderton, who assumed the name of Brerely.

Imputations of Mis-allegations charged upon the bishop of Duresme by an English baron," London, 1633, 8vo. 14. "Antidotum adversus Ecclesiæ Romanæ de Merito ex Condigno Venenum," Cambridge, 1637, 4to. 15. "Replica sive Refutatio Confutationis C. R." Lond. 1638, 4to. This is an answer to a piece published by C. R. who was supposed to be the bishop of Chalcedon, against the first part of our author's Catholic Apology. 16. A Sermon preached before the king at Newcastle, upon Rom. xiii. 1. Lond. 1639, 4to. 17. "De Eucharistia Controversiæ Decisio," Cambridge, 1640, 4to. 18. "A Sermon on the Resurrection," preached at the Spittle in London April 26. Lond. 1641, 8vo. 19. A Sermon preached at St. Paul's June 19, 1642, upon 1 Cor. xi. 16. and entitled "The Presentment of a Schismatick," Lond. 1642, 4to. 20. "Confessions and Proofs of Protestant Divines," &c. Oxford, 1644, 4to, published without his name or knowledge of it, and written in defence of episcopal government, and sent to archbishop Usher, who committed it to the press with some other excellent collections of his own upon the same subject. 21. "Ezekiel's Wheels," &c. Lond. 1653, in 8vo. The subject of this book is meditations upon God's Providence. Besides these printed works, he left a considerable number of manuscripts, "some in my custody," says Dr. Barwick, "which I found by him at his death; and some (that I hear of) in the hands of others: all of them once intended for the press, whereof some have lost their first perfection by the carelessness and negligence of some that should have kept them; others want his last hand and eye to perfect them; and others only a seasonable time to publish them. And he might and would have left many more, considering how vigorous his parts were even in his extreme old age, if the iniquity of the times had not deprived him of most of his notes and papers." Among these unpublished MSS. were: 1. "Tractatus de externo Judice infallibili ad Doctores Pontificios, imprimis vero ad Sacerdotes Wisbicensis." 2. "Tractatus de Justificatione." Two copies, both imperfect. 3. "Some Papers written upon the Controversy between bishop Montague and the Gagger." 4. "A Latin edition of his book called the Grand Imposture." Imperfect. 5. Another edition of both the parts of his book called "Apologia Catholica." 6. "An Answer to J. S. his Anti-Mortonus." Imperfect. 7. His treatise concerning Episcopacy above mentioned, revised

and enlarged. 8. A treatise concerning Prayer in an unknown tongue. 9. A Defence of Infants' Baptism against Mr. Tombes and others. 10. Several Sermons. 11. "A Relation of the Conference held at York by our author, with Mr. Young and Mr. Stillington; and a further confutation of R. G. in defence of the Articles of the church of England." Almost the last act of his life was to procure from the few remaining bishops in England, a refutation of the fable of the Nag's Head ordination, which was revived by some of the popish persuasion in 1658. What he procured on the subject was afterwards published by bishop Bramhal.<sup>1</sup>

MORYSIN, or MORISON (SIR RICHARD), a statesman of great learning, prudence, and integrity, is supposed by some to have been born in Essex, and by others in Oxfordshire; but the visitations of Hertfordshire inform us that he was the son of Thomas Morysin of that county (descended from a Yorkshire family), by a daughter of Thomas Merrey of Hatfield. Wood having supposed him born in Oxfordshire, asserts that he spent several years at Oxford university, in "Logicals and philosophicals," and took a *dégré* in arts. But Mr. Lodge says that he was educated at Eton, and in the university of Cambridge, from whence he went, with the reputation of an excellent Greek and Latin scholar, to the inns of court, where he became a proficient in the common and civil law. According, however, to Wood and others, he had previously to this, travelled to Italy, with an intention to improve his knowledge of the Greek and Latin languages. Padua, in particular, was one of the places he visited, and he remained there until 1537, and soon after his return was made prebendary of Yatminster Secunda in the church of Salisbury, which dignity he kept until 1539. About 1541, Henry VIII. is said to have given him the library belonging to the Carmelites in London. The same sovereign sent him ambassador to the emperor Charles V. and he had acquired by long habit, so thorough a knowledge of the various factions which distracted the empire, that the ministers of king Edward VI. found it necessary to continue him in that court much against his inclination. In 1549 he was joined with the earl of Warwick, viscount Lisle, sir

<sup>1</sup> Life by Barwick, 1660, 4to, and by R. B. and J. N. i. e. Richard Baddily and John Naylor, 1669, 8vo.—*Biog. Brit.*

William Paget, sir William Petre, bishops Holbeach and Hethe, and other personages, in a commission to hold a visitation at Oxford, in order to promote the reformation, and their commission also extended to the chapel of Windsor and Winchester college. The celebrated Peter Martyr preached before them, on their entering on business, and was much noticed and patronized by Morysin. From Edward VI. he received the honour of knighthood, and appears to have gone again abroad, as Mr. Lodge gives us a long letter from him relating to the affairs of the imperial court, dated Brussels, Feb. 20, 1553. He returned not long before that prince's death, and was employed in building a superb mansion at Cashiobury, in Hertfordshire, a manor which had been granted to him by Henry VIII. when queen Mary's violent measures against the protestants compelled him to quit England; and after residing a short time in Italy, he returned to Strasburgh, and died there, March 17, 1556. He married Bridget, daughter of John lord Hussey, and left a son and three daughters: sir Charles, who settled at Cashiobury; Elizabeth, married, first, to William Norreys, son and heir to Henry lord Norreys; secondly, to Henry Clinton, earl of Lincoln; Mary, to Bartholomew Hales, of Chesterfield in Derbyshire; and Jane, to Edward lord Russel, eldest son of the earl of Bedford, and afterwards to Arthur lord Grey of Wilton. The family of Morysin ended in an heiress, Mary (great grand-daughter of sir Richard); who married Arthur lord Capel of Hadham, an ancestor of the present earl of Essex.

Sir Richard Morysin wrote, 1. "*Apomaxis calumniarum convitiarumque, quibus Joannes Cochläus homo theologus, &c. Henrici VIII. nomen obscurare, &c. epistola studuit,*" Lond. 1537, 4to. To this Cochläus answered in his "*Scopa in araneas Ricardi Morysini,*" Leipsic, 1538, 4to, in which he is very severe on Henry and his defender, and has much the best of the argument in his second and fourth chapters, which treat of the king's divorce, and on the violent death of More, although his style is coarse. (See COCHLÆUS, where Morysin is improperly called D. D.) 2. "An exhortation to stir up Englishmen in defence of their country," Lond. 1539, 8vo. 3. "Invective against the great and detestable vice, Treason," *ibid.* 1539, 8vo. 4. "Comfortable consolation for the birth of prince Edward, rather than sorrow

for the death of queen Jane." Bale ascribes other pieces to him, and some translations. In Ayscough's Catalogue, and in the Harleian collection are some of his MS letters, maxims, and sayings.<sup>1</sup>

MORYSON (FINES), a native of Lincolnshire, was born in 1566, and educated in the university of Cambridge, of which he became a fellow, and studied civil law. Obtaining from the master and fellows of his house a licence to travel, he set out, and spent about ten years abroad. He had previously been incorporated M. A. in the university of Oxford. Soon after his return he went to Ireland in 1598, where his brother, sir Richard Moryson, was vice-president of Munster, and was there made secretary to the lord deputy, sir Charles Blount, lord Mountjoy. He died about 1614, and three years after, his travels appeared under the title of "An Itinerary, containing ten years travels through the twelve dominions of Germany," &c. Lond. 1617, folio. This was first written in Latin, but afterwards translated by himself into English. He is also the author of "An History of Ireland from 1599 to 1603; with a short narration of the state of the kingdom from the year 1169," 2 vols. 8vo. The only copy we have seen of this work (to which Harris gives no date) is dated Dublin, 1735.<sup>2</sup>

MOSCHUS and BION, for they have usually been joined together, were two Grecian poets of antiquity, who flourished about 200 years B. C. and were contemporaries of Theocritus. The prodigious credit of Theocritus as a pastoral poet enabled him to engross not only the fame of his rivals, but their works too. In the time of the latter Grecians, all the ancient idylliums were heaped together into one collection, and Theocritus's name prefixed to the whole volume; but learned men having adjudged some of the pieces to their proper owners, the claims of Moschus and Bion have been admitted to a few little pieces, sufficient to make us inquisitive about their character and story. Yet all that can be known of them must be collected from their own small remains; for Moschus, by composing his exquisite "Elegy on Bion," has given the best memorials of Bion's life, as well as the most perfect composition of its kind. We learn from it, that Bion was of Smyrna, that he was a pastoral poet, and that he unhappily perished by poison, and,

<sup>1</sup> Tanner.—Bale.—Ath. Ox. vol. I. new edit.—Lloyd's State Worthies.—Lodge's Illustrations.—Wood's Annals.

<sup>2</sup> Ath. Ox. vol. I.—Harris's edition of Ware.

as it should seem, not accidentally, but by the command of some great person. Moschus and Theocritus have by some critics been supposed the same person; but there are irrefragable testimonies against it. Moschus, in the "Elegy on Bion," introduces Theocritus bewailing the same misfortune in another country; and Servius says that Virgil chose to imitate Theocritus preferably to Moschus, and others who had written pastorals. Some will have it that Moschus, as well as Bion, lived later than Theocritus, upon the authority of Suidas, who affirms Moschus to have been the scholar of Aristarchus, in the reign of Ptolemy Philometor; while others suppose him to have been the scholar of Bion, and probably his successor in governing the poetic school. The latter supposition is collected from the elegy of Moschus, and does not seem improbable. The few but inimitable remains of these two poets are to be found in all editions of the "*Poetæ Minores*," and of separate editions there are some very valuable ones, particularly the rare and curious one of Mekerchus, printed at Bruges, 1565, 4to; and those of Schwebelius, Venice, 1746, 8vo; of Heskin, Oxford, 1748, 8vo, and of Gilbert Wakefield, 1795, 8vo.<sup>1</sup>

MOSER (GEORGE MICHAEL), an artist of much reputation and amiable character, was born at Shafhausen, in Switzerland, in 1705. When young, he visited a distant Canton, where he met with one of his townsmen, and being inclined to travel, was soon persuaded to make a tour to England, and followed the profession of a chaser in gold, in which art he was always considered as holding the first rank. But his skill was not confined to this alone; he possessed an universal knowledge in all branches of painting and sculpture, which perfectly qualified him for the place of Keeper, to which he was appointed when the Royal Academy was first instituted in 1768, the business of which principally consists in superintending and instructing the students, who draw or model from the antique figures. He may be truly said to have been the father of the present race of artists; for long before the royal academy was established, he presided over the little societies which met first in Salisbury court, and afterwards in St. Martin's-lane, where they drew from living models. Perhaps nothing that can be said will more strongly imply

<sup>1</sup> Fabr. Bibl. Græc.—Dibdin's Classics.—Du Bois' "Wreath," 1796, 8vo.

his amiable disposition, than that all the different societies with which he was connected, always turned their eyes upon him for their treasurer and chief manager; when, perhaps, they would not have contentedly submitted to any other authority. His early society was composed of men whose names are well known in the world; such as Hogarth, Rysbrach, Roubiliac, Wills, Ellis, Vanderbank, &c.; and though he outlived all the companions of his youth, he might to the last have boasted of a succession equally numerous; for all that knew him were his friends.

As an artist, his abilities were not confined merely to chasing; he might also be considered as one of our best medallists, and painted in enamel with great beauty and accuracy, and many of his productions, particularly some watch-cases, were most elegant and classical in their enrichments. He was also well skilled in the construction of the human figure.

When appointed keeper of the royal academy, his conduct was exemplary, and worthy to be imitated by whoever shall succeed him in that office. As he loved the employment of teaching, he could not fail of discharging that duty with diligence. By the propriety of his conduct he united the love and respect of the students; he kept order in the academy, and made himself respected, without the austerity or importance of office: all noise and tumult immediately ceased on his appearance; at the same time there was nothing forbidding in his manner, which might restrain the pupils from freely applying to him for advice or assistance. All this excellence, says sir Joshua Reynolds, had a firm foundation; he was a man of sincere and ardent piety, and has left an illustrious example of the exactness with which the subordinate duties may be expected to be discharged by him whose first care is to please God. Few men have passed a more inoffensive, or perhaps a more happy life; if happiness or enjoyment of life consists in having the mind always occupied, always intent upon some useful art, by which fame and distinction may be acquired. Mr. Moser's whole attention was absorbed, either in practice, or something that related to the advancement of art.

Mr. Moser died at his apartments in Somerset-place; Jan. 24, 1783, in the seventy-eighth year of his age, leaving one daughter, who has distinguished herself by the admirable manner in which she paints and composes pieces of flowers, of which many samples have been seen in the



exhibitions. She has had the honour of being much employed in this way by their Majesties, and for her extraordinary merit has been received into the royal academy. She married a gentleman some years ago of the name of Lloyd, but is now a widow.<sup>1</sup>

MOSES (CHORENENSIS), a celebrated Armenian archbishop, who flourished about the year 462, was esteemed one of the most learned men of his nation, having studied Greek at Athens, from which language he made many versions into the Armenian. His principal work is "A History of Armenia," from the deluge to the middle of the fifth century, first published in Armenian in 1695, by Thomas Vanandensis, an Armenian bishop, from one single manuscript, and that a very faulty one. It was reprinted with a Latin version, in 1736, by William and George, the sons of the famous William Whiston, with a preface concerning the literature of the Armenians, and their version of the Bible; and an appendix containing two epistles, the one of the Corinthians to Paul the Apostle, the other of Paul the Apostle to the Corinthians, entire, from a MS. 4to. Of Moses, Messrs. Whiston say that he appears to have been a man of probity, simplicity, and sincerity, but of moderate learning, and rather too credulous. They think it was written in the latter end of the fifth century. They speak also of "An Abridgment of Geography," published at Amsterdam in 1668; and some "Sacred Canticles," to be sung in the Armenian language on the anniversary of Christ's presentation at the temple. His history was the first book published in England in the Armenian language, at a time when no person here understood that language, and but two on the continent, La Croze, librarian to the king of Prussia, and Schroder, professor of the Oriental languages at Marburg in Germany. It is a work now of rare occurrence.<sup>2</sup>

MOSHEIM (JOHN LAWRENCE), an illustrious German divine, was born at Lubeck, in 1695, of a noble family, which might seem to open to his ambition a fair path to civil promotion; but his zeal for the interests of religion, his thirst after knowledge, and particularly his taste for sacred literature, induced him to consecrate his talents to the service of the church. Where he was educated we have

<sup>1</sup> Edwards's Supplement to Walpole.—Character by sir Joshua Reynolds, in Malone's and Northcote's lives of that eminent artist.

<sup>2</sup> Preface to Whiston's edition.

not learned; but he is said to have given early indications of a promising capacity, and of a strong desire of mental and literary improvement; and, when his parents proposed to him the choice of a profession, the church suggested itself to him as a proper department for the exercise of that zeal which disposed him to be useful to society. Being ordained a minister in the Lutheran church, he soon distinguished himself as an eloquent and useful preacher. His reputation in this character, however, was local and confined, but the fame of his literary ability diffused itself among all the nations of Christendom. The German universities loaded him with literary honours; the king of Denmark invited him to settle at Copenhagen; the duke of Brunswick called him thence to Helmstadt, where he filled the academical chair; was honoured with the character of ecclesiastical counsellor to the court; and presided over the seminaries of learning in the duchy of Wolfenbüttele and the principality of Blakenburg. When a design was formed of giving an uncommon degree of lustre to the university of Gottingen, by filling it with men of the first rank in letters, king George II. considered Dr. Mosheim as worthy to appear at the head of it, in quality of chancellor; and he discharged the duties of that station with zeal and propriety, and his conduct gave general satisfaction. Here he died, universally lamented, in 1755. In depth of judgment, in extent of learning, in purity of taste, in the powers of eloquence, and in a laborious application to all the various branches of erudition and philosophy, he is said to have had very few superiors. His Latin translation of Cudworth's "Intellectual System," enriched with large annotations, discovered a profound acquaintance with ancient learning and philosophy. His illustrations of the Scriptures, his labours in defence of Christianity, and the light he cast upon religion and philosophy, appear in many volumes of sacred and profane literature. He wrote, in Latin, 1. "Observationes sacræ, et historico-criticæ," Amst. 1721, 8vo. 2. "Vindiciæ antiquæ Christianorum disciplinæ, adv. J. Tolandi Nazarenum," Hamb. 1722, 8vo. 3. "De ætate apologetici Tertulliani et initio persecutionis Christianorum sub Severo, commentatio," Helm. 1724, 4to. 4. "Gallus gloriæ J. Christi, Spiritusque Sancti obtrectator, publicæ contemtionis expositus," Helm. 1736, 4to. 5. "Historia Tartarorum ecclesiastica," Helm. 1741, 4to. 6. "De rebus

*Christianorum ante Constantinum Magnum commentarii*,<sup>1</sup> ibid. 1753, 4to. 7. "*Historia Mich. Serveti*," &c. But that by which he is best known in this country is his church-history. This was at first a small work, which appeared under the title of "*Institutiones Historiæ Christianæ*," and passed through several editions. He was repeatedly urged by his learned friends to extend a work which they represented as too meagre for the importance of the subject. He acknowledged the objection, but alleged various avocations as an excuse for non-compliance. At length, however, he acceded to the wish of the public, and having employed two years in the augmentation and improvement of his history, he published it in 1755, before the end of which year he died. This was soon after translated into English by Dr. Maclaine, of whom we have recently given some account, and is now a standard book in our libraries. The best edition, as we have noticed in Maclaine's article, is that of which Dr. Charles Coote was the editor and continuator, in 1811, 6 vols. 8vo. This edition is also enriched by a masterly dissertation from the pen of Dr. Gleig, of Stirling, on the primitive form of the church, calculated to obviate certain prejudices which Mosheim had discovered in various parts of his otherwise valuable history.<sup>1</sup>

MOSS (ROBERT), a learned English clergyman, the eldest son of Robert Moss, of Posswick, in Norfolk, was born at Gillingham in that county, in or about 1666. His father had an estate which enabled him to provide handsomely for his four sons; Robert, the subject of this article, Samuel, who was brought up as a merchant; William, who died possessed of his father's estate at Posswick; and Charles Moss, M. D. Robert, after being educated at the public school at Norwich, was entered as a sizar of Bene't college, Cambridge, in 1682, and distinguished himself so much in his academical studies, that, after having taken his bachelor's degree, he was chosen to a Norfolk fellowship, and became eminent also as a successful tutor. He received deacon's orders in 1688, and priest's in 1690. In 1693 he was appointed one of the twelve university preachers. His sermons at St. Mary's were always attended by a full audience, as well as his disputations in the schools, in which he shewed a clear and distinguishing

<sup>1</sup> Dr. Coote's preface.—*Dict. Hist.*—The anti-episcopal prejudices of Mosheim are obviated in many parts of Milner's Church History.

head, reasoned justly and closely in defending a question, and urged his objections with great acuteness when he bore the part of the opponent, always expressing himself with great ease and fluency, and in elegant Latin. After he had kept a divinity-act in the schools, in 1696, for the degree of B. D. there being a public commencement that year, he voluntarily undertook another on that occasion in St. Mary's, where the commencement was held before the erection of the new regent-house, and acquitted himself in both to the general satisfaction; particularly, in maintaining the necessity of believing our Saviour as the true God, against the doctrine of Episcopius.

His first remove from the university was in consequence of his being appointed preacher to the honourable society of Gray's Inn, July 11, 1698, which preferment he enjoyed till 1714\*. In the following year, January 1699, he was named preacher-assistant of St. James's, Westminster, by the rector, Dr. Wake, afterwards archbishop of Canterbury. In April 1701 he was appointed chaplain in ordinary to king William, and continued in the same office in the following reign. He was one of the chaplains in waiting, when queen Anne, in April 1705, visited the university of Cambridge, and he was on that occasion created D. D. In 1708 he was chosen, by the parish, Tuesday lecturer at St. Lawrence's Jewry, near Guildhall, in the room of Dr. Stanhope, who then resigned it, and supported the credit and character of that lecture with great approbation until 1727, when his growing infirmities induced him to resign it. In 1708-9 he was involved in a dispute with Dr. Thomas Greene, afterwards bishop of Norwich, but then master of Bene't college, who expected Dr. Moss to resign his fellowship on account of his non-residence and preferments in town. The debate was carried on by letter, and with too much warmth on both sides; but it appears, without ultimately creating any breach of friendship. On the death of Dr. Roderick, in 1712, Dr. Moss was appointed by her majesty to the deanery of Ely, and on this occasion quitted his fellowship in the college, and about 1714 resigned the preachership of Gray's Inn, and at the same time was collated by Dr. Robinson, bishop of London, to the living of Gilston, *alias*

\* Dr. Grey says he enjoyed this for life, with the help of an assistant; but soon after tells us that he resigned it in 1714, or rather in 1716. The latter we believe to be the fact.

Geddlestone, a small rectory on the Eastern side of Hertfordshire, which, though of no great value, was of great service to him when incapacitated from taking long journeys, being a convenient distance between London and Ely, and an agreeable retirement.

In 1717 he is supposed to have been the author of "The Report vindicated from Misreports; being a defence of my lords the bishops, as well as the clergy of the lower house of convocation, in a letter from a member of that house to the prolocutor, concerning their late consultations about the bishop of Bangor's writings; with a postscript, containing some few remarks upon the letter to Dr. Sherlock." Dr. Moss did not meddle much in the controversies of the times, yet took some part in that which arose from the Bangorian dispute, and that on the validity or invalidity of lay-baptism. Concerning the latter he published a sermon entitled "The extent of Christ's commission to baptize; with a preface, addressed to the dissenters." Except these, we know not of any separate publications from his pen.

His constitution had been impaired by frequent, and severe returns of the gout, with which he was afflicted early in life, and which at last deprived him of the use of his limbs. This, however, has partly been attributed to an injudicious regimen which he adopted, and the use of sulphur, although his brother, Dr. Charles Moss, physician at Hull, had endeavoured to point out the consequences, which proved to be exactly what he foretold. He died at a house in which he had for some time resided at Cambridge, March 26, 1729, in the sixty-third year of his age.

By his widow, a Mrs. Hinton, of Cambridge, he had no issue; but left her a comfortable provision, and after some legacies, bequeathed the bulk of his fortune to his third brother's son, Mr. CHARLES MOSS, who, as his biographer says, "was a promising youth, and student of Caius college, Cambridge."

This "promising youth" was afterwards a fellow of his college, B. A. 1731, M. A. 1735, and D. D. 1747. He became archdeacon of Colchester, prebendary of Salisbury, rector of St. Andrew Undershaft, of St. James's, Westminster, 1750, and of St. George's, Hanover-square, in 1759. He was elected bishop of St. David's in 1766, and translated to Bath and Wells in 1774. He died April 13, 1802. Besides four or five sermons preached on public

occasions, he printed "A Charge to the Clergy of the archdeaconry of Colchester, occasioned by the uncommon Mortality and quick succession of Bishops in the see of London, at a visitation holden in May 1764;" and twenty years before, an admirable tract in defence of bishop Sherlock's celebrated "Tryal of the Witnesses of the Resurrection of Jesus." This tract was entitled, "The Evidence of the Resurrection cleared from the exceptions of a late pamphlet, entitled 'The Resurrection of Jesus considered by a moral philosopher, in answer to the Tryal of the Witnesses,'" &c. Lond. 1744. It afterwards appeared with the following title: "The Sequel of the Tryal of the Witnesses of the Resurrection; being an answer to the exceptions of a late pamphlet, &c. &c.: revised by the author of the Tryal of the Witnesses," *ibid.* 1749. The title-page, however, alone is new; as the impression is identically the same as in 1744; but the inscription signed "C. M." is omitted in 1749. It was to Sherlock he owed his promotions, to whom he had been chaplain. His son, Dr. Charles Moss, to whom he left a vast property, was educated at Christ Church, Oxford, of which diocese he became bishop in 1807, and died in 1811.

Dr. Robert Moss was buried, agreeably to his will, without much ostentation or expence, in the presbytery of the cathedral church of Ely, where the bishops, deans, and prebendaries are usually interred. After his death, Dr. Snape, provost of King's college, published eight volumes of his sermons, the first four in 1736, with this character of him, "that he was of so open and generous a disposition, and such a stranger to all artificial disguise, that he affirmed, and you believed him; he promised, and you trusted him; you knew him, and you loved him: that he was very communicative both of his substance and his knowledge, and a man of so much honour and integrity, candour and humanity, as, joined with his other Christian virtues and intellectual endowments, as well as a graceful person, genteel address, and engaging conversation, gained him universal respect." In his early college days he wrote some poetry. A Latin ode of his is printed in "*Mœstissimæ ac lætissimæ Academiæ Cantabrigiæ affectus decedente Carolo II. succedente Jacobo II.*" and a Latin poem and an English ode in the "*Lacrymæ Cantabrigienses in Obitu serenissimæ Reginæ Mariæ.*" Besides which he wrote several other poems, three of which were

printed for the first time in the General Dictionary, 10 vols. fol. Among his lesser legacies, it ought to be mentioned that he left a perpetual annuity of 5*l*. issuing out of lands in Cheshire, to the master's sizar of Caius college, as an augmentation of his salary. This sizar is to be of the name of Moss, if there be such an one of the college, otherwise of Norfolk, and of the free-school of Norwich; and may hold the place for seven years.<sup>1</sup>

MOSSOM (ROBERT), was a learned and pious Irish prelate, of whose early history we find no account. Mr. Nichols, in his "Anecdotes," says that he "appears to have been appointed to be minister of St. Peter's, Paul's Wharf, London, after the sequestration of Edward Merbury;" but this is quite inconsistent with bishop Kenn's account of him, in his funeral sermon on lady Margaret Maynard. There he says that Dr. Mossom, during the usurpation, was silenced, plundered, and persecuted. After the restoration we can trace him more exactly. He was made, in 1660, dean of Christ Church, Dublin, and in 1662, prebendary of Knaresborough in the cathedral of York. From thence he was promoted to the see of Derry in March 1666, with which he held his deanery of Christ Church, but resigned his prebend. He died at Londonderry, Dec. 21, 1679, and was buried in the cathedral. Harris mentions his book entitled "The Preacher's Tripartite," Lond. 1657, fol. and another, "*Varie colloquendi Formulæ, in usum condiscipulorum in palæstrâ literaria sub paterno moderamine vires Minervales exercentium, partim collectæ, partim compositiæ a Roberto Mossom,*" Lond. 1659, by which it appears that his father taught a school in London. Mr. Nichols enumerates a few single sermons and speeches, a "Narrative panegyrical on the life, &c. of George Wild, bishop of Derry," 1665, 4to; and "Zion's prospect in its first view, in a summary of divine truths, viz. of God, Providence, decrees," &c. 1654, 4to, reprinted at least twice, the last in 1711.<sup>2</sup>

MOTHE LE VAYER (FRANCIS DE LA), a distinguished French writer in the seventeenth century, to be classed with those whose scepticism and indelicacies have disgraced

<sup>1</sup> Nichols's Bowyer, from a MS Life by Dr. Zach. Grey, in Mr. Nichols's possession.—Preface to his Sermons, by Dr. Snape, some of the materials of which were contributed by Dr. Grey, who also gave the particulars of his life to the Gen. Dict.—Masters's Hist. of C.C.C.C.—Gent. Mag. vol. LXXIII. 1138.

<sup>2</sup> Nichols's Bowyer.—Harris's Edition of Ware.

their talents, was born at Paris in 1588, of a family of gentlemen of the long robe. He was himself educated for the bar, and long held the office which his father resigned to him, of substitute procurator-general to the parliament; but his love of polite literature induced him to desert his profession, and employ his time in study and writing. By this he acquired such reputation as to be received into the French academy in 1639, of which he was accounted one of the ablest members. When a tutor was to be appointed for Louis XIV. in 1644, it was generally supposed that La Mothe le Vayer would have been the man, and it certainly was so intended by cardinal Richelieu, both on account of an excellent work he had published on the education of the dauphin, and the reputation his other writings had acquired to him; but the queen having determined not to bestow the place on a married man, the design was dropt. It is probable that the queen's object, in refusing a married man, was to prefer an ecclesiastic, of whose religious principles she might be secure; for those of Le Vayer were already more than suspected by his work "*De la Vertu de Payens.*"

Having thus failed in obtaining the first situation in which a man of letters could be placed, he succeeded, in 1647, in being appointed to what might be considered as the second, that of preceptor to Philip, then duke of Anjou, and afterwards duke of Orleans, the king's brother. He had also conferred on him the titles of historiographer of France and counsellor of state. By his first wife he had an only son, who died in 1664, in the thirty-fifth year of his age. His wife also being dead long before, he is said to have been so much afflicted at the loss of his son, as to determine to marry again, which he did the same year, 1664, at the age of seventy-six! He died in 1672, aged eighty-four. He was a voluminous writer, and upon all subjects, ancient, modern, sacred and profane. We cannot, perhaps, to some of our readers, give a better idea of his works, than by comparing them to those of Bayle. We find in them the same scepticism and the same indecencies; and on this account Bayle expatiates on his character with congenial pleasure. In his private character, he was somewhat of a humourist, but his moral conduct was more correct than might have been expected from his writings. He is mentioned by Guy Patin as a Stoic, who would neither praise nor be praised, and who followed his own fancies.



and caprices without any regard to the opinions of the world, and his dress and usual demeanour distinguished him from other men. In the court he lived like a philosopher, immersed in books, simple and regular in his manner of living, and void of ambition and avarice. His treatise which we have mentioned, "On the Virtue of Pagans," was answered by Arnauld. La Mothe's bookseller complaining that his book did not sell, "I know a secret," said the author, "to quicken the sale:" he procured an order from government for its suppression, which was the means of selling the whole edition. His works were collected in two volumes folio; and there was an edition, we believe the last, printed at Dresden, in 1756, in 14 vols. 8vo, so low priced, in the French catalogues, that there seems now little value placed on them.<sup>1</sup>

MOTTE (ANTHONY HOUDART DE LA), an ingenious French writer, was born at Paris, Jan 17, 1672. He was educated in a seminary of Jesuits, and afterwards entered on the study of the law, which he quitted for the stage, as in his opinion affording the more brilliant prospect. His first attempt, however, a comedy, miscarried, and he felt the disgrace so acutely as to throw himself into the celebrated monastery of La Trappe, where he fancied he could comply with its austerities; but after a few months he returned to the world, and produced some operas and pastorals, which had considerable success. His lyric efforts were particularly applauded, and he now published a volume of odes; but in these, says D'Alembert, "the images are scanty, the colouring feeble, and the harmony often neglected." Dr. Warton had pronounced, long before, that these odes, although highly praised by Sanadon, and by Fontenelle, were fuller of delicate sentiment, and philosophical reflection, than of imagery, figures, and poetry. There are particular stanzas eminently good, but not one entire ode. So far the French and English critics seem to agree. We learn also, from D'Alembert, that La Motte's odes were soon effaced by those of the celebrated Rousseau, who, with less wit, perhaps, than La Motte, had superior qualifications for the higher poetry. Yet, when these rivals became competitors for a seat in the academy in 1710, La Motte was preferred, from his having friends who loved him, while Rousseau, from his repulsive temper, did not

<sup>1</sup> Gen. Dict. art. Vayer.—Moreri.—Niceron, vol. XIX.—Dict. Hist.

possess one. La Motte succeeded Corneille in the academy, and, like him, was at this time nearly blind. He very ingeniously made use of this calamity, in his discourse at his reception, to interest his auditors. After having spoken of the merit of his predecessor, he proceeded : " You have beheld him faithful to your duties till extreme old age, infirm as he was, and already deprived of sight. The mention of this circumstance makes me feel the condition to which I am myself reduced. What age ravished from my predecessor, I have lost from my youth. I must, however, confess, that this privation of which I complain, will no longer serve me as an excuse for ignorance : you, gentlemen, have restored me my sight ; you, by associating me with yourselves, have laid all books open to me ; and, since I am able to hear you, I no longer envy the happiness of those who can read." La Motte soon after became totally deprived of sight. He next ventured to appear on a theatre more worthy of a poet's ambition, and produced the tragedy of the " Maccabees," concealing his name. The critics found a great deal of merit in it while this concealment lasted ; and some went so far as to conceive it a posthumous work of Racine ; but when he discovered himself, they withdrew their praises, or changed them into censures ; and the tragedy, being really of the mediocre kind, disappeared from the stage. It was followed by others, of which " Ines de Castro " obtained a permanent place on the stage, notwithstanding many attacks from wit, malice, and arrogance ; all which he bore with good-humour. He was one day in a coffee-house, in the midst of a swarm of literary drones, who were abusing his work without knowing the author. He patiently heard them a long time in silence, and then called out to a friend who accompanied him, " Let us go and yawn at the fiftieth representation of this unfortunate piece." At another time, when told of the numerous criticisms made on his tragedy, " It is true," said he, " it has been much criticised, but with tears."

He wrote also six comedies, of which the " Magnifique " still pleases by the ingenuity of its details, and the charms of its style. All his comedies are written in prose : and when he produced his tragedy of " *Cedipus*," after having first written it in verse, he turned it into prose, which gave occasion to the publication of his system of prose tragedies, so ingeniously supported, and so warmly refuted ;

the result of the controversy was, that all the men of letters in France decided in favour of verse. In 1714, he published his translation of Homer's *Iliad*, in which he was still less successful than in his anti-poetical paradoxes. He presumed also to write against Homer, and was answered by madame Dacier; but by this, says D'Alembert, he offered Homer a less injury than by translating him into French verse. He had attacked the subject, the disposition, and the entire plan of the *Iliad*, with much ingenuity, but he did not render sufficient justice to the sublime beauties of Homer, and still less was he able to transfer these beauties to his version. He substituted a bare skeleton to the monster he meant to combat; and as he had raised the public laughter against his adversaries, he exposed himself to their shafts by an unskilful travesty of the object of their worship. The powerful diversion he afforded them by this mistake lost him almost all his advantages; and the French *Iliad* consoled madame Dacier for the ridicule which had been thrown upon her by the answer of la Motte to her criticisms, which was undoubtedly a very witty and ingenious defence of a bad cause. Some years after, in 1719, he produced his "*Fables*," which were praised for invention and moral, while it was allowed that they were in other respects not to be compared with those of La Fontaine. Besides these he wrote, at different times, many other species of poetry, eclogues, cantatas, psalms, hymns, &c. of which, as well as his other productions, D'Alembert says, "he wished to make verses, and felt that nature had not made him a poet; he wished to compose odes, and felt that he had more good sense than warmth, more reason than enthusiasm; he wished to write tragedies, and saw himself at an immense distance from Corneille and Racine; he wished to produce fables, and felt that his genius, the character of which was artful refinement, would in vain aim at the charming simplicity of la Fontaine." If, however, La Motte's verses are not master-pieces of poetry, his prose-writings may be regarded as models of style. The talent of writing prose well is a merit that scarcely any French poet possessed before la Motte. His answer to madame Dacier, entitled "*Reflections on Criticism*," and his pre-faces to his works, are master-pieces of elegance. All his academical discourses, delivered on different occasions, were excellent; but the most applauded was his eulogy on Lewis XIV. pronounced at a public sitting after the

death of that prince, which, of all the funeral orations made on him, is the only one which is not yet entirely forgotten.

Such was the versatility of la Motte's genius, that he wrote charges for bishops; and though the secret was kept by both parties, his touch and manner betrayed him. He was also the author of several other writings, which his enemies would have treated with severity had they known the real father, but for which the supposed father received their profound homage. But while some prelates employed the pen of la Motte in the service of religion, by composing their charges, others accused him of being an unbeliever. Among his works has been printed "A Plan of Evidence for Religion," which D'Alembert mentions with praise, and which was praised by much better judges of the subject. Satire only was the kind of composition in which la Motte did not exercise himself: and this his eulogist attributes to the mildness and honour of his character. It certainly was not from want of ability; and he was so frequently the object of satire, as to have sufficient provocation. This forbearance, however, and the general sweetness of his temper, gained him many partisans. No one more sincerely than he applauded the success even of his rivals; no one encouraged rising talents with more zeal and interest; no one praised good works with more genuine satisfaction: if he pointed out faults in them, it was not to enjoy the easy glory of mortifying another's vanity; it was with the feeling to which critics are strangers, and which common readers rarely entertain, that of being really concerned to find a blot. It was therefore said of him, that "justice and justness" was his motto. Of both these qualities he exhibited a distinguished proof when he gave, as censor, his approbation to Voltaire's first tragedy; for he did not hesitate to add to it, "that this work gave promise of a worthy successor on the theatre to Corneille and Racine." Such candour and mildness were all he opposed, not only to literary insults, but to personal affronts. A young man, upon whose foot he once happened to tread in a crowd, gave him a blow on the face. "Sir," said la Motte to him, "you will be very sorry for what you have done: I am blind." With the same patience he endured the painful infirmities under which he laboured, and which terminated his life on December 26, 1731. In 1753, a complete edition of all his works was published in eleven large

volumes, 8vo, but such is the declension of his popularity that no edition has since been called for. La Harpe (in his "Lyceum") says, that when he first entered life, la Motte had already descended into the class of authors who are never read but by men of letters, who must read every thing. Some passages in his operas, a few strophes of his odes, and occasionally one of his fables, were quoted: and his tragedy of "Ines," though held in no great value, retained its place on the stage. The harshness of his versification was admitted on all hands, and his paradoxes were never mentioned but in order to be ridiculed.<sup>1</sup>

MOTTE. See LA MOTTE.

MOTTEUX (PETER ANTONY), a native of France, was born in 1660, at Rouen, in Normandy, where also he received his education. On the revocation of the edict of Nantz he came over to England, and lived at first with his godfather and relation, Paul Dominique, esq. but afterwards grew a considerable trader himself, kept a large East-India warehouse in Leadenhall-street, and had a good place in the foreign post-office. During his residence in this kingdom, he acquired a great knowledge of the English language, and not only published a good translation of "Don Quixote," but also wrote several "Songs," "Prologues," "Epilogues," &c. dedicated a poem "On Tea," to the Spectator, and, what was still more extraordinary, became a successful dramatic writer in the language of a country of which he was not a native. The respective titles of his numerous pieces of that kind may be seen in the "Biographia Dramatica." Although married to a very beautiful woman, his morals were licentious, and he was one day found dead in a brothel in the parish of St. Clement Danes, not without suspicion of having been murdered; though other accounts state that he was in some measure accessory to his death. This happened Feb. 19, 1717-18, which, being his birth-day, exactly completed his fifty-eighth year. His body was interred in his parish-church, that of St. Andrew Undershaft, in the city of London.<sup>2</sup>

MOTTEVILLE (FRANCES BERTAUD DE), a celebrated French lady, was born in Normandy about 1615. She was

<sup>1</sup> D'Alembert's "Select Eulogies," translated by Dr. Aikin, 2 vols. 8vo, 1799.—Dic. Hist. art. Houdart.

<sup>2</sup> Biog. Dram.—Cibber's Lives.—British Essayists, Pref. to the Spectator, vol. VI.

the daughter of a gentleman who belonged to the court; and her wit and amiable manners recommended her to Anne of Austria, who kept her constantly near her. Cardinal Richelieu, who was always jealous of the favourites of this princess, having disgraced her, she retired, with her mother, to Normandy, where she married Nicolas Langlois, lord of Motteville, an old man, who died in about two years. After the death of Richelieu, Anne of Austria, having been declared regent, recalled her to court. Here gratitude induced her to write the history of this princess, which has been printed several times under the title of "*Mémoires pour servir à l'Histoire d'Anne d'Austriche*;" in 5 and 6 volumes, 12mo. These Memoirs describe the minority of Lewis XIV. and are written in a natural, unaffected style; and, says Gibbon, it is a proof of the author's sincerity, that though she had a very high opinion of her mistress, the candour with which she relates facts, shews us Anne of Austria as she really was. Madame de Motteville died at Paris, Dec. 29, 1689, aged seventy-five. There was a very great confidence and even intimacy between Henrietta, the widow of our Charles I. and madame de Motteville.<sup>1</sup>

MOTTLEY (JOHN, esq.), a dramatic and miscellaneous writer, was the son of colonel Mottley, who was a great favourite with king James II. and followed the fortunes of that prince into France. James, not being able himself to provide for him so well as he desired, procured for him, by his interest, the command of a regiment in the service of Louis XIV. at the head of which he lost his life in the battle of Turin, in 1706. The colonel married a daughter of John Guise, esq. of Abload's Court, in Gloucestershire, with whom, by the death of a brother, who left her his whole estate, he had a very considerable fortune. The family of the Guises, however, being of principles diametrically opposite to those of the colonel, and zealous friends to the revolution, Mrs. Mottley, notwithstanding the tenderest affection for her husband, and repeated invitations from the king and queen, then at St. Germain, preferred living at home on the scanty remains of what he had left behind. The colonel was sent over to England three or four years after the revolution, on a secret commission from king James; and during his stay our author was born,

<sup>1</sup> Nicéron, vol. VII.—Moreri.—Gibbon's Misc. Works.

in 1692. Mr. Mottley received the first rudiments of his education at St. Martin's library-school, founded by archbishop Tenison; but was placed in the excise-office at sixteen years of age, under the comptroller, lord viscount Howe, whose brother and sister were both related by marriage to his mother. This situation he retained till 1720, when, in consequence of an unhappy contract he had made, probably in pursuit of some of the bubbles of that infatuated year, he was obliged to resign it. Soon after the accession of George I. Mr. Mottley had been promised by the lord Halifax, at that time first lord of the treasury, the place of one of the commissioners of the wine-licence office; but when the day came that his name should have been inserted in the patent, a more powerful interest, to his great surprize, had stepped in between him and the preferment, of which he had so positive a promise. This, however, was not the only disappointment of that kind which this gentleman met with; for, at the period above mentioned, when he parted with his place in the excise, he had one in the exchequer absolutely given to him by sir Robert Walpole, to whom he lay under many other obligations; but in this case as well as the preceding, he found that the minister had made a prior promise of it to another, and he was obliged to relinquish it. Other domestic embarrassments induced him to employ his pen, which had hitherto been only his amusement, for the means of immediate support; and he wrote his first play, "The Imperial Captives," which met with tolerable success. From that time he depended chiefly on his literary abilities for a maintenance, and wrote five dramatic pieces, with various success. He had also a hand in the composition of that many-fathered piece, "The Devil to Pay." He published in 1739 a "Life of the great Czar Peter," 3 vols. 8vo, by subscription, in which he met with the sanction of some of the royal family, and great numbers of the nobility and gentry; and, on occasion of one of his benefits, which happened Nov. 3, queen Caroline, on the 30th of the preceding month (being the prince of Wales's birth-day), did the author the singular honour of disposing of a great number of his tickets, with her own hand, in the drawing-room, most of which were paid for in gold, into the hands of colonel Schutz, his royal highness's privy-purse, from whom Mr. Mottley received it, with the addition of a very liberal present from the prince himself. In

1744 he published in 2 vols. 8vo, "The History of the Life and Reign of the empress Catherine of Russia." Both this and the preceding are compilations from the journals and annals of the day, but are now valuable from the scarcity of those authorities. He died Oct. 30, 1750. It has been surmised, with some appearance of reason, that Mr. Mottley was the compiler of the lives of the dramatic writers, published at the end of Whincop's "Scanderbeg." It is certain that the life of Mr. Mottley, in that work, is rendered one of the most important in it, and is particularized by such a number of various incidents, as it seems improbable should be known by any but either himself or some one nearly related to him. Among others he relates the following humorous anecdote. When colonel Mottley, our author's father, came over, as has been before related, on a secret commission from the abdicated monarch, the government, who had by some means intelligence of it, were very diligent in their endeavours to have him seized. The colonel, however, was happy enough to elude their search; but several other persons were, at different times, seized through mistake for him. Among the rest, it being very well known that he frequently supped at the Blue Posts tavern, in the Hay-Market, with one Mr. Tredenham, a Cornish gentleman, particular directions were given for searching that house. Colonel Mottley, however, happening not to be there, the messengers found Mr. Tredenham alone, and with a heap of papers before him, which being a suspicious circumstance, they immediately seized, and carried him before the earl of Nottingham, then secretary of state. His lordship, who, however, could not avoid knowing him, as he was a member of the House of Commons, and nephew to the famous sir Edward Seymour, asked him what all those papers contained. Mr. Tredenham made answer, that they were only the several scenes of a play, which he had been scribbling for the amusement of a few leisure-hours. Lord Nottingham then only desired leave just to look over them, which having done for some little time, he returned them again to the author, assuring him that he was perfectly satisfied; "for, upon my word," said he, "I can find no plot in them."<sup>1</sup>

MOUFET, or MUFFETT (THOMAS), a physician and naturalist of the sixteenth century, was born in London,



in or near St. Leonard's parish, Shoreditch, as Wood conjectures, where he received his early education. He was then sent to Cambridge, as we learn from his "Health's Improvement," and not to Oxford, as Wood says; and afterwards travelled through several of the countries of Europe, contracting an acquaintance with many of the most eminent foreign physicians and chemists. Before his return he had taken the degree of M. D. in which he was incorporated at Cambridge in 1582, and settled in London, where he practised physic with considerable reputation. It appears also, that he resided for some time at Ipswich. He was particularly patronized by Peregrine Bertie, lord Willoughby, and accompanied him on his embassy, to carry the ensigns of the order of the garter to the king of Denmark. He likewise was in camp with the earl of Essex in Normandy, probably in 1591. He spent much of the latter part of his life at Bulbridge, near Wilton, in Wiltshire, as a retainer to the Pembroke family, from which he received an annual pension. He died in that retirement, about the end of queen Elizabeth's reign.

Dr. Moufet appears to have been among the first physicians who introduced chemical medicines into practice in England. He published in 1584, at Francfort, an apology for the chemical sect, which was then beginning to prevail in Germany, though much opposed by the adherents of the school of the ancients: it was entitled "*De jure et præstantia Chemicorum Medicamentorum, Dialogus Apologeticus.*" The work, which displays a good deal of learning and skill in argumentation, was republished in the "*Theatrum Chemicum*," in 1602, with the addition of "*Epistolæ quinque Medicinales, ab eodem Auctore conscriptæ*," which are all dated from London in 1582, 3, and 4. These epistles contain a farther defence of the chemical doctrines, some keen remarks on the fanciful reasonings of the Galenists, and many sensible observations against absolute submission to the authority of great names. The last of these letters treats of the benefits of foreign travel to a physician, and describes Padua as the best medical school. His liberality, as well as his learning, was evinced in the publication of another work, "*Nosomantica Hippocratica, sive Hippocratis Prognostica cuncta, ex omnibus ipsius scriptis, methodicè digesta, Libri ix.*" Franc. 1588; for the writings of the father of physic were treated with contempt by Paracelsus, and the majority of

the chemical sect. The last medical work of Moufet's is entitled "Health's Improvement; or, rules comprising and discovering the nature, method, and manner of preparing all sorts of food used in this nation." A corrected and enlarged edition of this book was printed by Christopher Bennet at London, 1655, 4to. It is a curious and entertaining performance, on account of the information which it contains respecting the diet used in this country at that time. He was, however, most particularly distinguished as a naturalist; and he enlarged and finished, with great labour and expence, a work entitled "*Insectorum, sive minimorum Animalium Theatrum; olim ab Edw. Wottono, Conrado Gesnero, Thomaque Pennio inchoatum.*" It was left in manuscript, and published in London, in 1634, by sir Theodore Mayerne, who complains of the difficulty he found in getting a printer to undertake it. An English translation of it was published in 1658. Though not free from the imperfections of an infant science, this was really a respectable and valuable work; and Haller does not scruple to place the author above all other entomologists previous to Swammerdam.<sup>1</sup>

MOULIN (CHARLES DU), in Latin MOLINÆUS, a celebrated lawyer, was born at Paris in 1500. His family was noble, and Papyrius mentions "that those of the family of Moulin were related to Elizabeth queen of England;" which she acknowledged herself in 1572, when conversing with Francis duke of Montmorency, marshal of France and ambassador to England. This relation probably came by Thomas Bullen, or Boleyn, viscount of Rochefort, the queen's grandfather by the mother's side; for Sanderus and others say, "that this Rochefort being ambassador to France, gave his daughter Anne of Bulloigne to a gentleman of Brie, a friend and relation of his, to take care of her education; and this gentleman is supposed to be the lord of Fontenay in Brie, of the family of du Moulin." This branch came from Denys du Moulin, lord of Fontenay in Brie, archbishop of Thoulouse, patriarch of Antioch, and bishop of Paris, where he died in 1447. The subject of our memoir was, at first educated at the university of Paris, and afterwards studied law at Poitiers and Orleans, at the latter of which cities he gave lectures on the subject in 1521. In the following year he was received as an ad-

<sup>1</sup> Tanner.—Ath. Ox. vol. I.—Aikin's Memoirs of Medicine.—Recs's Cyclopæd.

vocate of parliament; but, owing to a defect in his speech, was obliged to give up pleading, and confine himself to chamber practice, and the composition of those works which gained him so much reputation. He was an indefatigable student, and set such a value on time, that, contrary to the custom of his age, he had his beard close shaven, that he might not lose any precious moments in dressing it; but in his latter days he permitted it again to grow. From the same love of study, he refused some valuable employments, and even took the resolution never to marry; and that he might be equally free from every other incumbrance, he gave the whole of his property to an elder brother, reserving only for his maintenance the profits of his studies. It was not long, however, before he had cause to repent of this uncommon liberality, as his brother behaved to him in a brutal and unnatural way. To revenge himself, he had recourse to an expedient suggested by his professional knowledge. He married, and having children, he resumed, according to the law, the possession of that property with which he had parted so freely when a bachelor. It was in 1538 that he married Louise de Beldon, daughter of the king's secretary, a lady of a most amiable and affectionate temper, who, instead of being an incumbrance, as he once foolishly thought, proved the great comfort of his life, and in some respect, the promoter of his studies, by her prudent care of those domestic affairs of which literary men are generally very bad managers. She was also his consolation in the many difficulties in which he soon became embroiled. He was a man of an ardent mind and warm temper, totally incapable of concealing his sentiments, particularly in the cause of truth and justice, or regard to his country. Like many other eminent men of that age, he embraced the principles of the reformed religion, first according to the system of Calvin, but afterwards he adopted that of Luther, as contained in the Augsburg confession. On this account it is said that the Calvinists endeavoured to make him feel their resentment, and even suspended their animosity against the Roman catholics, that they might join with the latter in attacking Du Moulin.

It was in 1552 that he first began to be involved in troubles, which lasted more or less during his whole life. Some years before, Henry II. had issued an edict to repress the frauds and abuses practised at Rome by the conveyancers

of benefices, to the great detriment of the ecclesiastical order; and this having occasioned a dispute between his majesty and pope Julius II. he published a new edict forbidding money to be sent to Rome on any pretence. This gave great offence to the pope, who insisted that kings had no right to pass edicts which interfered with ecclesiastical jurisdiction, and that the authority of the holy see was injured by such proceedings. Yet, says Thuanus, our kings always had such a right, and now Du Moulin maintained it with all the force of his profound legal knowledge, and produced not only arguments, but precedents for it; and in treating of the spiritual power of the pope, he traced it to foundations which were by no means of the most honourable kind. This was, in that age, a very bold attempt, and in fact so disconcerted the pope, as to make him willing to listen to the pacific overtures made by the king. It was on this occasion that the marshal de Montmorency (afterwards constable of France) introduced Du Moulin to the king, with these words, "Sire, what your majesty has not been able to do with 300,000 men, has been effected by this little man (Du Moulin was of short stature) with his little book." The court of Rome, however, never forgot the injury: Clement VIII. ordered his works to be burnt, and they were placed in the "Index expurgatorius," in the first class of prohibited books. In the permissions which used to be given to read certain works in the Index, those of Machiavel and "the *impious* Du Moulin" were always excepted. Those, however, who in the countries where the Index of prohibited books was respected, were unwilling to be thus totally deprived of the benefit arising from Du Moulin's able writings on jurisprudence, contrived to have them reprinted under the fictitious name of *Gaspar Caballinus de Cingulo*; and it was under that name that they used to be quoted for many years. But it was not only at Rome where Du Moulin had to encounter the prejudices of the times; even in France, although his "*Observations sur l'Edit du Roi Henry II.*" (for such was the title of the work) was dedicated to the king, and printed with the royal privilege, it did not fail to render him very obnoxious to such of his countrymen as preferred the interests of Rome to the independent rights of the kingdom; and the authority of parliament was scarcely sufficient to protect him from their vengeance, which proceeded to such acts of violence, that after the mob had pillaged his house, and

attempted his life, he was obliged to seek an asylum in Germany, where he was very kindly received. After residing for some time at Tübingen, where people flocked from all quarters for the benefit of his advice, he was encouraged to return to Paris, but had scarcely resumed his accustomed pursuits, when the religious commotions which broke out in that city, obliged him again to leave it, after seeing his house a second time pillaged. He now retired to Orleans, and afterwards to Lyons, where his enemies procured him to be imprisoned. On being released, he returned to Paris, where new troubles awaited him. He first became obnoxious to the Jesuits, whose society was now rising into consequence, and who wanted to be permitted to establish a college for education. This was opposed by the university of Paris, and Du Moulin supported their opposition. The Jesuits, however, backed by the chancellor Hospital, gained their point, as the parliament was induced to believe that the mode of education among the Jesuits would be an effectual check to the introduction of the new errors, *i. e.* the principles of the reformation.

The next opportunity which Du Moulin had to give his advice, was attended with more serious consequences to him. The council of Trent had just broken up, and the question was, whether its proceedings should be recognized in France. The papal ambassadors, and those of the most powerful princes in Europe, were for this measure; but it was opposed by the leading members of the French king's administration, who were of opinion that it would renew those civil dissensions which had been in some degree quieted, and that the council of Trent had made certain regulations contrary to the liberties and royal privileges of France, which they could by no means approve. In a council held at Fontainebleau, Feb. 27, 1564, this subject occasioned a very warm altercation between the chancellor Hospital and the cardinal of Lorraine; and chiefly by the persuasive influence of the former, it was determined that the proceedings of the council of Trent should not be published in France. Du Moulin, being solicited for his advice on this occasion, published his "*Conseil sur le fait du Concile de Trente*," Lyons, 1564, 8vo, in which he takes a very enlarged view of all the decrees of that memorable council, and shews them to be at variance with the opinions of the fathers of the church, and hostile to the liberties of France. The warmth of his temper leading him to

use the plainest expressions, as was the custom with the writers of the age, he afforded ample ground for a fresh persecution by his enemies. They now accused him of exciting sedition, and disturbing the public tranquillity, and were so successful in these misrepresentations, that some of those who were the first to advise him to publish the above work, now gave him up, and even the parliament with all the esteem which most of the members entertained for him, was obliged to issue an order to imprison him, nor did he recover his liberty but upon condition that he should print nothing without the king's permission. Scarcely had he escaped from this danger, when he was attacked by the protestant party, who forgetting his services in the common cause against the see of Rome, could never forgive him for having deserted the profession he once made of being an adherent of Calvin, and ordered his works to be burnt at Geneva. He had indeed about this time given them more reason than they ever had before, by representing their ministers as coming into France for no other purpose than to introduce a spirit of discord and insubordination, and under pretence of an imaginary liberty, to reduce the constitution of the kingdom to a republican form.

While the public was interested with these contests, Du Moulin was released from any farther concern in them. He died Dec. 27, 1566, surrounded, we are told, by three doctors of the Sorbonne, to whom, in his last moments, he explained the mysterious doctrine of predestination with great clearness and precision. Thuanus says that he had some time before his death become a genuine catholic, for which he assigned as a reason the factious conduct of many of the reformed.

Du Moulin was not only one of the most profound lawyers, but one of the most learned men of his time, and his works were long held in the highest estimation, while the study of law, upon liberal principles, was encouraged in France. Bernardi, one of the writers in the "*Biog. Universelle*," published in 1814, has ventured to entertain hopes that the happy event of that year which restored to France her legitimate sovereign, would also restore to her that system of laws which had so long been her glory and happiness; and in that hope (too soon disappointed) he predicts that the reputation of Du Moulin would revive. Du Moulin's works, most of which were published separately, were collected in 1612, in an edition of 3 vols. folio,

and again, in 1654, in 4 vols. ; but the most valuable is that of Paris, 1681, 5 vols. folio, edited by Francis Pinson. In 1773, Garrigan, a bookseller of Avignon, issued a prospectus for a new edition, which has not yet appeared. This prospectus contained an elege on Du Moulin, which Henrion de Pensey pronounced in an assembly of the advocates, and had prefixed to his edition of the "Analyse des Fiefs," taken from Du Moulin's commentary on the law of Paris. Several other writers have written the life of this very eminent jurist, particularly Brodeau, 1654, 4to.<sup>1</sup>

MOULIN (PETER DU), a very celebrated French protestant minister, and of the same family with Charles du Moulin, was born at Vexin Oct. 18, 1568. He imbibed the rudiments of literature at Sedan; and, when he arrived at twenty years of age, was sent to finish his education in England, where he became a member of Christ college in Cambridge. After a residence of four years in England, he went to Holland in the retinue of the duke of Wirtemberg, but was shipwrecked in his passage, and lost all his books and baggage. This occasioned his elegant poem entitled "Votiva Tabula," which did him great credit, and procured him many friends. The French ambassador became one of his patrons (for Henry IV. at that time sent protestant ambassadors into protestant countries), and recommended him to the queen-mother, by whose interest he obtained the professorship of philosophy at Leyden, then vacant. This he held for five or six years; and among other disciples, who afterwards became celebrated, he had Hugo Grotius. He read lectures upon Aristotle, and disciplined his scholars in the art of disputing; of which he made himself so great a master, that he was enabled to enter with great spirit and success into the controversies with the catholics. Scaliger was very much his patron; and when Du Moulin published his Logic at Leyden in 1596, said of the epistle prefatory, "*hæc epistola non est hujus ævi.*" He taught Greek also in the divinity schools, in which he was extremely well skilled, as appears from his book entitled "*Novitas Papismi,*" where he exposes cardinal Perron's ignorance of that language.

In 1599 he went to Paris, to be minister at Charenton, and chaplain to Catharine of Bourbon, the king's sister, who was then married to Henry of Lorraine, duke of Bar,

<sup>1</sup> Biog. Universelle, art. DUMOULIN.—Moreri.—Saxii Onomast.

and continued a determined protestant in spite of all attempts to convert her. The pope applied to Henry IV. concerning the conversion of his sister, and Henry employed his divines to argue with her; but Du Moulin strengthened her sentiments against all their artifices. Perron and Cotton were the men chiefly employed, with whom Du Moulin had frequent conflicts; and when Henry begged her only to hear his chaplains preach, she consented to hear father Cotton, who was immediately ordered to preach before the king and his sister in the very place where Du Moulin had preached before. On this occasion, to secure herself the better against the wiles of this Jesuit, she contrived to have Du Moulin so placed that he might hear all that Cotton said.

Though Henry IV. did not much relish Du Moulin's endeavours to convert his sister, yet he had always a great regard for him, of which Du Moulin retained a very grateful remembrance; and after the death of Henry, in 1610, he publicly charged the murder of that monarch upon Cotton and the whole order of Jesuits. It had been said that Ravillac was excited to that desperate act by some opinions derived from the writings of the Jesuits, of Mariana in particular, touching the persons and authority of kings: upon which account father Cotton published an "Apologetical Piece," to shew that the doctrine of the Jesuits was exactly conformable to the decrees of the council of Trent. This was answered by Du Moulin in a book entitled "Anticotton; or, a Refutation of Father Cotton;" in which he endeavoured to prove that the Jesuits were the real authors of that execrable parricide; though some indeed have doubted whether he was the author of that book. In 1615, James I. who had long corresponded with Du Moulin by letters, invited him to England; but this invitation his church at Paris would not suffer him to accept till he had given a solemn promise, in the face of his congregation, that he would return to them at the end of three months. The king received him with great affection; took him to Cambridge at the time of the commencement, where he was honoured with a doctor's degree; and, at his departure from England, presented him with a prebend in the church of Canterbury. Du Moulin had afterwards innumerable disputes with the Jesuits, who, when they found him deaf to their promises of great rewards, attempted more than once his life, so that he was obliged



at length always to have a guard. In 1617, when the United Provinces desired the reformed churches of England, France, and Germany to send some of their ministers to the synod of Dort, Du Moulin and three others were deputed by the Gallican church, but were forbidden to go by the king upon pain of death. In 1618 he had an invitation from Leyden to fill their divinity chair, which was vacant, but refused to accept of it. In 1620, when he was preparing to go to the national synod of the Gallican church, lord Herbert of Cherbury, then ambassador from Britain at the court of France, asked him to write to king James, and to urge him, if possible, to undertake the defence of his son-in-law the king of Bohemia, who then stood in need of it. Du Moulin at first declined the office; but the ambassador, knowing his interest with James, would not admit of any excuse. This brought him into trouble; for it was soon after decreed by an order of parliament, that he should be seized and imprisoned, for having solicited a foreign prince to take up arms for the protestant churches. Apprised of this, he secretly betook himself to the ambassador lord Herbert, who suspected that his letters to the king were intercepted; and who advised him to fly, as the only means of providing for his safety. He went to Sedan, where he accepted the divinity-professorship and the ministry of the church; both which he held to the time of his death, which happened March 10, 1658, in his ninetieth year. He took a journey into England in 1623, when cardinal Perron's book was published against king James; and, at that king's instigation, undertook to answer it. This answer was published at Sedan, after the death of James, under the title of "*Novitas Papismi, sive Perronii confutatio, regisque Jacobi, sed magis sacræ veritatis defensio.*" He was the author of many other learned works, of which the principal are, "*The Anatomy of Arminianism;*" "*A Treatise on the Keys of the Church;*" "*The Capuchin, or History of the Monks;*" "*A Defence of the Reformed Churches,*" &c. &c.<sup>1</sup>

MOULIN (PETER DU), son of the preceding, and a clergyman of the church of England, was born at Paris, about 1600. He studied at Leyden, where he was admitted to the degree of doctor of divinity. He afterwards came

<sup>1</sup> The best account we have seen of Du Moulin is that in Bates's *Vitæ Selectorum Virorum*.—Saxii *Onomast.*

to England, and was incorporated in the same degree at the university of Cambridge. He was patronized by Richard, earl of Cork, who appointed him governor to his sons, whom he afterwards accompanied to Oxford. Here Du Moulin remained two years or more, and preached frequently in the church of St. Peter in the East. After the restoration of Charles II. he was appointed chaplain in ordinary to his majesty, and a prebendary of Canterbury, in which city he spent the remainder of his life. He died in 1684, in the eighty-fourth year of his age. He was author of several works, of which we may mention, 1. "The Peace of the Soul;" a translation of which was published by Dr. John Scrope, in 1765, 2 vols. 2. "A Defence of the Protestant Religion." Of this book the reader may see a curious account in *Gent. Mag.* vol. XLIII. p. 369. He was author of the famous work entitled "*Regii Sanguinis Clamor ad Cælum*," which was published at the Hague, in 1652, by M. Alexander More. Anthony Wood gives him the character of an honest, zealous Calvinist. He had a younger brother, Lewis Du Moulin, who settled also in England, where he long distinguished himself by his violent and illiberal writings against the church of England, the titles of which are given by Wood; but he retracted many of his opinions in the presence of Dr. Burnet, at the time of his death, Oct. 20, 1683.<sup>1</sup>

MOUNTAGU, or MONTAGUE (RICHARD), a learned English divine, born in 1578, at Dorney in Buckinghamshire, was the son of the rev. Lawrence Mountague, vicar of that place. He was educated at Eton school, on the foundation, and was elected thence to King's college, Cambridge, in 1594, where he obtained a fellowship. After taking his bachelor's degree in 1598, and that of M. A. in 1602, he entered into orders, and obtained the living of Wotton-Courtney in the diocese of Wells, and also a prebend of that church. The editor of his life in the *Biog. Brit.* says that his next promotion was to a fellowship of Eton college, where he assisted sir Henry Savile in preparing his celebrated edition of St. Chrysostom's works; and in 1610, he published there, in 4to, "The two Invectives of Gregory Nazianzen against Julian," with the notes of Nonnus; but although the latter part of this may be true,

<sup>1</sup> *Ath. Ox.* vol. II.—Preface to Dr. Scrope's edition of his "*Peace of the Soul*."—Birch's Tillotson.

he was not chosen fellow of Eton until April 29, 1613, in which year also (May 14) he was inducted into the rectory of Stamford Rivers in Essex, then in the gift of Eton college. On the death of Isaac Casaubon, he was requested by the king to write some animadversions on the Annals of Baronius, for which he was well qualified, having made ecclesiastical history very much his study from his earliest years. He had in fact begun to make notes on Baronius for his private use, which coming to the ears of the king, James I., himself no contemptible theologian, he intimated his pleasure on the subject to Mr. Mountagu, who began to prepare for the press in 1615. He was at this time chaplain to his majesty, and the following year was promoted to the deanery of Hereford, which he resigned soon after for the archdeaconry, and was admitted into that office Sept. 15, 1617. In July 1620, he proceeded bachelor of divinity, and with his fellowship of Eton held, by dispensation, a canonry of Windsor.

In 1621, he preached a sermon before the king at Windsor, upon Ps. l. 15, in which there were some expressions supposed by some of his hearers to favour the Romish doctrine of invocation of saints; and this obliged him to publish his sentiments more fully in a treatise "On the Invocation of Saints," which, although he fancied it a complete defence, certainly gave rise to those suspicions which his enemies afterwards urged more fully against him. The same year, he published his "Diatribæ upon the first part of Mr. Selden's History of Tythes." In this work he endeavours, and certainly not unsuccessfully, to convict Selden of many errors, and of obligations to other authors which he has neglected to acknowledge. The king, at least, was so much pleased with it, as to order Selden to desist from the dispute. It appears by this work that Mr. Mountagu availed himself of many manuscripts which he had been at the expence of procuring from abroad, and it is said that there were a great many of these in his library when he died, but that they were taken away by Millicent, his chaplain, who became a Jesuit. In 1622 he published his animadversions on the annals of Baronius, under the title of "*Analecta Ecclesiasticarum Exercitationum*," fol.

In 1624 he became involved in those controversies and imputations on his character as a divine, which, more or less, disturbed the tranquillity of the whole of his life. They were occasioned by the following circumstances.

Some popish priests and Jesuits were executing their mission at Stamford-Rivers, in Essex, of which he was then rector; and to secure his flock against their attempts, he left some propositions at the place of their meeting, with an intimation that, if any of those missionaries could give a satisfactory answer to the queries he had put, he would immediately become their proselyte. In these, he required of the papists to prove, that the present Roman church is either the catholic church, or a sound member of the catholic church; that the present church of England is not a true member of the catholic church; and that all those points, or any one of those points which the church of Rome maintains against the church of England, were, or was, the perpetual doctrine of the catholic church, the decided doctrine of the representative church in any general council, or national approved by a general council, or the dogmatical resolution of any one father for 500 years after Christ. On their proving all this in the affirmative, he promised to subscribe to their faith. Instead, however, of returning any answer, a small pamphlet was left at last for him, entitled "A new Gag for the old Gospel." To this he replied, in "An Answer to the late Gagger of the Protestants," 1624, 4to, which gave great offence to the Calvinists, at that time a very numerous and powerful party in the church, and thus drew upon him enemies from a quarter he did not expect: and their indignation against him ran so high, that Ward and Yates, two lecturers at Ipswich, collected out of his book some points, which they conceived to savour of popery and Arminianism, in order to have them presented to the next parliament. Mountagu, having procured a copy of the information against him, applied to the king for protection, who gave him leave to appeal to himself, and to print his defence. Upon this, he wrote his book entitled "Appello Cæsarem; a just Appeal against two unjust Informers;" which, having the approbation of Dr. White, dean of Carlisle, whom king James ordered to read, and give his sense of it, was published in 1625, 4to, but addressed to Charles I. James dying before the book was printed off.

In this work many of the acknowledged doctrines of the church of England are undoubtedly maintained with great force of argument, but there are other points in which he afforded just ground for the suspicions alleged against him; and that this was the opinion of many divines of that period

appeared from the answers to his "Appeal" published by, 1. Dr. Matthew Sutcliffe, dean of Exeter. 2. Mr. Henry Burton in his "Plea to an Appeale," Lond. 1626, 4to. 3. Mr. Francis Rous, afterwards provost of Eton college, in his "Testis Veritatis," *ibid.* 1626, 4to. 4. Mr. John Yates, B. D. formerly fellow of Emanuel college in Cambridge, afterwards minister of St. Andrew's in Norwich, in his book entitled "Ibis ad Cæsarem," *ibid.* 1626, 4to. 5. Mr. Anthony Wotton, professor of divinity in Gresham college. 6. Dr. Daniel Featly, in his "Pelagius Redivivus; or, Pelagius raked out of the ashes by Arminius and his scholars," *ibid.* 1626, 4to. This book contains two parallels, one between the Pelagians and Arminians; the other between the church of Rome, the appealer, Mr. Mountagu, and the church of England, in three columns; together with a writ of error sued against the appealer. 7. Dr. George Carleton, bishop of Chichester, in his "Examination of those things, wherein the author of the late Appeale holdeth the doctrines of the Pelagians and Arminians to be the doctrines of the church of England," *ibid.* 1626, 4to.

The controversy, however, was not to be left to divines, who may be supposed judges of the subject. The parliament which met June 18, 1625, thought proper to take up the subject, and Mr. Mountagu was ordered to appear before the House of Commons, and being brought to the bar July 17, the speaker told him, that it was the pleasure of the House, that the censure of his books should be postponed for some time; but that in the interim he should be committed to the custody of the serjeant at arms. He was afterwards obliged to give the security of 2000*l.* for his appearance. The king, however, was displeased with the parliament's proceedings against our author; and bishop Laud applied to the duke of Buckingham in his favour; Mr. Mountagu also wrote a letter to that duke, entreating him to represent his case to his majesty; and this application was seconded some few days after by a letter of the bishops of Oxford, Rochester, and St. David's, to the duke. In the next parliament, in 1626, our author's *Appello Cæsarem* was referred to the consideration of the committee for religion, from whom Mr. Pym brought a report on the 18th of April concerning several erroneous opinions contained in it. Upon this it was resolved by the House of Commons, 1. "That Mr. Mountagu had disturbed the peace of the church, by publishing doctrines, contrary to

the articles of the church of England, and the book of homilies. 2. That there are divers passages in his book, especially against those he calleth puritans, apt to move sedition betwixt the king and his subjects, and between subject and subject. 3. That the whole frame and scope of his books is to discourage the well-affected in religion from the true religion established in the church, and to incline them, and, as much as in him lay, to reconcile them to popery." And accordingly articles were exhibited against him; but it does not appear, that this impeachment was laid before the House of Lords, or in what manner the Commons intended to prosecute their charge, or how far they proceeded. Rushworth, after much inquiry, could not find that Mr. Mountagu was brought to his defence, or that he returned any answer to the articles.

This prosecution from the parliament seems to have recommended him more strongly to the court, for, in 1628, he was advanced to the bishopric of Chichester, on the death of one of his opponents, Dr. Carleton. On August 22, 1628, the day appointed for his confirmation, a singular scene took place. On such occasions it is usual to give a formal notice, that if any person can object either against the party elected, or the legality of the election, they are to come and offer their exceptions at the day prefixed. This intimation being given, one Mr. Humphreys, and William Jones, a stationer of London, excepted against Mountagu as a person unqualified for the episcopal function; charging him with popery, Arminianism, and other heterodoxies, for which his books had been censured in the former parliament. Fuller tells us, "that exception was taken at Jones's exceptions (which the record calls 'prætenso Articulis)' as defective in some legal formalities. I have been informed," continues he, "it was alledged against him for bringing in his objections *viva voce*, and not by a proctor, that court adjudging all private persons effectually dumb, who speak not by one admitted to plead therein. Jones returned, that he could not get any proctor, though pressing them importunately, and proffering them their fee to present his exceptions, and therefore was necessitated *ore tenus* there to alledge them against Mr. Mountagu. The register mentioneth no particular defects in his exceptions; but Dr. Rives, substitute at that time for the vicar-general, declined to take any notice of them, and concludeth Jones amongst the contumacious,

‘quod nullo modo legitime comparuit, nec aliquid in hac parte juxta Juris exigentiam diceret, exciperet, vel opponeret.’ Yet this good Jones did bishop Mountagu, that he caused his addresses to the king to procure a pardon, which was granted unto him, in form like those given at the coronation, save that some particulars were inserted therein, for the pardoning of all errors heretofore committed either in speaking, writing, or publishing, whereby he might hereafter be questioned.”

With the bishopric of Chichester, he was allowed to hold the rectory of Petworth, and having now a protection from his enemies, he applied himself closely to his favourite study of ecclesiastical history; and first published his “*Originum Ecclesiasticarum Apparatus*,” at Oxford, 1635, which was followed in 1636 by his “*Originum Ecclesiasticarum, Tomus Primus*,” Lond. fol. In 1638, on the promotion of Dr. Wren to Ely, bishop Mountagu was translated to Norwich. Although now in a bad state of health, from an aguish complaint, he continued his researches into ecclesiastical history, and published a second volume under the title of “*Theanthropicon; seu de vita Jesu Christi originum ecclesiasticarum libri duo. Accedit Græcorum versio, et index utriusque partis*,” Lond. 1640. He died April 13, 1641, and was interred in the choir of Norwich cathedral. After his death appeared a posthumous work, “*The Acts and Monuments of the Church before Christ incarnate*,” 1642, fol. with the singularity of a dedication to Jesus Christ, in Latin, which he had himself prepared. In 1651 also was published his “*Versio et notæ in Photii epistolas*,” Gr. Lat. fol.

Bishop Mountagu was allowed by his opponents to be a man of extensive learning, particularly in ecclesiastical history; but of a warm temper, and from his attachment to the writings of the fathers, holding some peculiar opinions, which were acceptable neither to churchmen or sectaries. Fuller says of him, that “his great parts were attended with a tartness of writing; very sharp the nib of his pen, and much gall in the ink, against such as opposed him. However, such the equability of this sharpness of his style, he was impartial therein: be he ancient or modern writer, papist or protestant, that stood in his way, they should equally taste thereof.” Selden was one of those against whom he exercised not a little of this sharpness of style; and yet, which is a considerable testimony

in his favour, "he owns him to have been a man well skilled in ancient learning."<sup>1</sup>

MOUNTFORT (WILLIAM), an English dramatic writer, but in much greater eminence as an actor, was born in 1659; in Staffordshire. It is probable, that he went early upon the stage, as it is certain that he died young; and Jacob informs us, that, after his attaining a degree of excellence in his profession, he was entertained for some time in the family of the lord-chancellor Jefferies, "who," says sir John Reresby, "at an entertainment of the lord-mayor and court of aldermen, in the year 1685, called for Mr. Mountfort to divert the company (as his lordship was pleased to term it): he being an excellent mimic, my lord made him plead before him in a feigned cause, in which he aped all the great lawyers of the age in their tone of voice, and in their action and gesture of body, to the very great ridicule not only of the lawyers, but of the law itself; which, to me (says the historian) did not seem altogether prudent in a man of his lofty station in the law: diverting it certainly was; but prudent in the lord high-chancellor I shall never think it." After the fall of Jefferies, our author again returned to the stage, in which profession he continued till his death, in 1692. Cibber, in his "Apology," says that he was tall, well made, fair, and of an agreeable aspect; his voice clear, full, and melodious; a most affecting lover in tragedy, and in comedy gave the truest life to the real character of a fine gentleman. In scenes of gaiety, he never broke into that respect that was due to the presence of equal or superior characters, though inferior actors played them, nor sought to acquire any advantage over other performers by finesse, or stage-tricks, but only by surpassing them in true and masterly touches of nature. He might perhaps have attained a higher degree of excellence and fame, had he not been untimely cut off, by the hands of an assassin, in the thirty-third year of his age. His death is thus related. Lord Mohun, a man of loose morals, and of a turbulent and rancorous spirit, had, from a kind of sympathy of disposition, contracted the closest intimacy with one captain Hill, a still more worthless character, who had long entertained a passion for that celebrated actress Mrs. Bracegirdle. This lady, however, had rejected him, with the contemptuous

<sup>1</sup> Gen. Dict.—Biog. Brit.—Faller's Worthies and Church History.—Harwood's Alumni Etonenses.



disdain which his character justly deserved ; and this treatment, Hill's vanity would not suffer him to attribute to any other cause than a pre-engagement in favour of some other lover. Mountfort's agreeable person, his frequently performing the counter-parts in love scenes with Mrs. Bracegirdle, and the respect which he used always to pay her, induced captain Hill to fix on him, though a married man, as the supposed bar to his own success. Grown desperate then of succeeding by fair means, he determined to attempt force : and, communicating his design to lord Mohun, whose attachment to him was so great as to render him the accomplice in all his schemes, and the promoter even of his most criminal pleasures, they determined on a plan for carrying her away from the play-house ; but, not finding her there, they got intelligence where she was to sup, and, having hired a number of soldiers and a coach for the purpose, waited near the door for her coming out ; and, on her so doing, the ruffians actually seized her, and were going to force her into the coach ; but her mother, and the gentleman whose house she came out of, interposing till farther assistance could come up, she was rescued from them, and safely escorted to her own house. Lord Mohun and captain Hill, however, enraged at their disappointment in this attempt, immediately resolved on one of another kind, and, with violent imprecations, openly vowed revenge on Mr. Mountfort. Mrs. Bracegirdle's mother, and a gentleman, who were earwitnesses to their threats, immediately sent to inform Mrs. Mountfort of her husband's danger, with their opinion that she should warn him of it, and advise him not to come home that night ; but, unfortunately, no messenger Mrs. Mountfort sent was able to find him. In the mean time, his lordship and the captain paraded the streets with their swords drawn, till about midnight, when Mr. Mountfort, on his return home, was met and saluted in a friendly manner by lord Mohun ; but, while that scandal to the rank and title which he bore was treacherously holding him in a conversation, the assassin Hill, being at his back, first gave him a desperate blow on the head with his left hand, and immediately afterwards, before Mr. Mountfort had time to draw and stand on his defence, he, with the sword he held ready in his right, ran him through the body. This last circumstance Mr. Mountfort declared, as a dying man, to Mr. Bancroft, the surgeon who attended him. Hill immediately made his escape ; but lord Mohun was

seized, and stood his trial: but as it did not appear that he immediately assisted Hill in the perpetrating this assassination, and that, although lord Mohun had joined with the captain in his threats of revenge, yet the actual mention of murder could not be proved, his lordship was acquitted by his peers. He afterwards, however, himself lost his life in a duel with duke Hamilton, in which it has been hinted that some of the same kind of treachery, which he had been an abettor of in the above-mentioned affair, was put in practice against himself. Mr. Mountfort's death happened in Norfolk-street in the Strand, in the winter of 1692. His body was interred in the churchyard of St. Clement Danes. He left behind him six dramatic pieces, which are enumerated in the "Biographia Dramatica."<sup>1</sup>

MOUNTENEY, or MOUNTNEY (RICHARD), an English lawyer, and classical editor, the son of Richard Mounteney of Putney in Surrey, was born there in 1707, and educated at Eton school, whence he went, in 1725, to King's college, Cambridge, and took his degrees of A. B. in 1729, and A. M. 1735, and obtained a fellowship. He then studied law in the Inner Temple, and became, in 1737, one of the barons of the exchequer in Ireland. In 1743 he distinguished himself in the famous trial between James Annesley, esq. and Richard earl of Anglesey. In 1759 he married the countess dowager of Mount Alexander, and died in 1768. To these scanty memoirs, we have only to add that, in 1731, he published the first edition of his "Select Orations" of Demosthenes, which has been often reprinted, but seldom with accuracy. The best part of the work is the critical observations upon the Ulpian commentary by Dr. Chapman, fellow of King's college, Cambridge; and perhaps the most curious is his dedication to the deceased sir Robert Walpole, in the edition of 1748. It was to the Walpoles he owed his promotions. In 1748 he also published "Observations on the probable issue of the Congress," 8vo, printed by Mr. Bowyer. Mounteney's Demosthenes was long a favourite book with the university students to *give up*, as it is called, on their examinations, but at Oxford it has of late been rejected by the examiners, as an insufficient proof of classical proficiency.<sup>2</sup>

<sup>1</sup> Biog. Dram.—Cibber's Lives.

<sup>2</sup> Harwood's Alumni Etonenses.—Nichols's Bowyer.—Lysons's Envir. vol. IV.

**MOURGUES** (MICHAEL), a French mathematician; born in the province of Auvergne about 1643, became a professor of rhetoric and mathematics in different seminaries belonging to the Jesuits, and was at length appointed professor-royal at the university of Toulouse. He died, in 1713, a sacrifice to his exertions in the cause of humanity; during the dreadful pestilential disorder which then raged at Toulouse. To very profound as well as extensive erudition, he united the most polished and amiable manners; and the most ardent piety, which made him zealous in his attempts to reform the age in which he lived. He was a considerable writer: his most celebrated pieces are, "New Elements of Geometry, comprised in less than fifty Propositions;" "A Parallel between Christian Morality and that of the Ancient Philosophers;" "An Explanation of the Theology of the Pythagoreans, and of the other learned Sects in Greece, for the Purpose of illustrating the Writings of the Christian Fathers;" and "A Treatise on French Poetry."<sup>1</sup>

**MOUSTIER**, or **MOUTIER**. See **DESMOUSTIER**.

**MOYLE** (WALTER, esq.), an ingenious and learned English writer, was son of sir Walter Moyle, and born in Cornwall in 1672. After he had made a considerable progress in school-learning, he was sent to Oxford; and thence removed to the Temple, where he applied himself chiefly to such parts of the law as led to the knowledge of our constitution and government; "for there was a drudgery," says Mr. Hammond, "in what he called law-lucrative, which he could never submit to." He came into the world with a firm zeal for the protestant settlement, and a great contempt of those who imagined that the liberty of our constitution and the reformation could subsist under a popish king; nor did he ever vary from these sentiments. From the Temple he removed to Covent-Garden, in order to be nearer the polite and entertaining part of the town; and here it was, as Dryden observes in his "Life of Lucian," that "the learning and judgment above his age, which every one discovered in Mr. Moyle, were proofs of those abilities he has shewn in his country's service, when he was chosen to serve it in the senate, as his father sir Walter had done."

In 1697 he joined with Mr. Trenchard in writing a

<sup>1</sup> Moreri.—Dict. Hist.

pamphlet entitled "An Argument, shewing that a standing Army is inconsistent with a free Government, and absolutely destructive to the constitution of the English Monarchy." The same year, at the request of Dr. Davenant, he translated Xenophon's "Discourse upon improving the Revenue of the State of Athens," and sent it to him, to be annexed to his "Discourses on the public Revenues and Trade of England." Moyle tells Davenant, in the dedication of this translation, that he "fancies it will be no unwelcome entertainment to him, to find his own admirable observations upon these matters confirmed by the authority of one of the greatest men that ever antiquity produced, and the only ancient author upon this subject which is now extant. This admirable maxim, that the true wealth and greatness of a nation consists in numbers of people well-employed, is every where inculcated throughout the whole course of this treatise. "And I believe," he adds, "Xenophon was the first author that ever argued by political arithmetic, or the art of reasoning upon things by figures; which has been improved by some able heads of our own nation, and carried to the highest perfection by your own successful inquiries." As to the translation, Davenant has given the following account of it in the thirty-fourth page of his work: "It was made English by a young gentleman, whose learning and ripe parts promise greater matters hereafter; since, in his first essay, he has shewn himself so great a master, both in his own and the Greek language. And it is hoped this example will excite other persons of his age, rank, and fortune, to study the business of trade, and the revenues of their country. The original is highly esteemed by all the learned world; and the reader will find Xenophon has suffered nothing in this version."

He was for some time a member of parliament for the borough of Saltash, where he always acted a very honourable and disinterested part; but he was so bent upon his private studies, that he never had any relish for that station. His favourite study was history; from which he collected and loved to speculate upon the forms, constitutions, and laws, of governments. In parliament he appeared, however, most to advantage in questions respecting the improvement and regulation of trade, foreign and domestic; the employment of the poor, which has so near a connection with the augmenting of our domestic trade: and he took great

pains in promoting a bill for the encouraging of seamen, and the effectual and speedy manning of the royal navy.

He afterwards retired to his seat at Bake in Cornwall, where, it is said, he read all the original authors, both Greek and Latin, that is, those who wrote before the birth of Christ, and about 440 years after. From the year 440 to 1440 was a long, but dark period of time; and he aimed only to preserve a thread of the history of that middle age. The schoolmen and scholastic divinity which flourished then, he neglected; but it appears, that, in the latter part of his life, he extended his researches to ecclesiastical history. It was his custom frequently to make a review of the best systems in all sciences, being used to say, that "it was necessary for every man who applies himself to matters of learning, to have a general knowledge of the elements of them;" and hence he was incessantly collecting fundamental maxims, and forming divisions in all parts of learning. Early in life he contrived a scheme of so disposing books in his library, that they might give him, even by their disposition, a regular and useful view of all the several walks of learning and knowledge. In order to this, a distribution was made of them into four grand divisions; the first containing theology, the second law, the third arts and sciences, and the fourth history. He penetrated deep into all the authors he read; and he was very nice in the choice of them. An exactness of reasoning was his peculiar talent, to which was joined an uncommon vivacity of expression. He used often to regret the not having the advantage of travelling abroad; but, to make amends for this, he read the best accounts he could get of all the parts of the world, and made his reflections upon them.

Mr. Moyle died June 9, 1721, aged forty-nine. In 1726 his unpublished Works were printed in 2 vols. 8vo, and dedicated to his brother Joseph Moyle, esq. by Thomas Serjeant, esq. The first volume contains, 1. "An Essay upon the Constitution of the Roman Government, in two parts." 2. "A Charge to the Grand Jury at Leskard, April 1706." 3. "Letters to Dr. William Musgrave, of Exeter, upon subjects of Criticism and Antiquity." 4. "A Dissertation upon the Age of Philopatris, a dialogue, commonly attributed to Lucian, in several letters to Mr. K." 5. "Letters from and to Mr. Moyle upon various subjects." The second volume contains, 1. "Remarks

upon Prideaux's Connection of the Old and New Testament, &c. in several letters between the doctor and himself." In Prideaux's third letter to his cousin Moyle, for so he addresses him, he tells him that "he is sure his book will no where find a more observing and judicious reader than himself; that he had sufficient experience of this in his learned remarks on the former part; and that they had instructed him for the making of some alterations against another edition:" and, in a fourth letter, he "thanks him heartily for the observations he had sent him of his mistakes, in the last part of his history. I must confess," says he, "That about Octavius's posterity is a very great one. It is a downright blunder of my old head, and I am glad so accurate and learned a reader has not observed more of them. This makes me hope that no more such have escaped me." This volume also contains, 2. "The Miracle of the Thundering Legion examined, in several letters between Mr. Moyle and Mr. K." On this subject Mr. Moyle was completely sceptical.

In 1727 was published by his friend Antony Hammond, esq. a third volume, in 8vo, entitled "The whole Works of Walter Moyle, esq. that were published by himself." The editor complains that, "when his posthumous works came from the press, these valuable tracts of his, which were printed in his life-time, and passed his last hand, should be dropt, as it were, in oblivion, as they must have been, had they been covered in those volumes, wherein they were by himself originally interspersed; and observes, that the principal intention of collecting them was to do justice to the memory of Mr. Moyle." We have already mentioned two of the pieces which compose this volume; the rest are, "An Essay on the Lacedemonian Government, addressed to Antony Hammond, esq. in 1698." "Translations from Lucian," first printed in 1710. "Letters between Mr. Moyle and several of his friends," first printed in 1695. There is also a translation of Lucian's "Philopatris," by Dr. Drake, which is here inserted, on account of there being so much criticism concerning it in the first volume of Mr. Moyle's posthumous works above mentioned.<sup>1</sup>

MOYSES (DAVID), a political character, was born at Lanerk, in Scotland, 1573, and, while very young, became one of the pages to king James, and afterwards one

<sup>1</sup> Life prefixed to his Works.—Biog. Brit.

of the gentlemen of his privy chamber. In that station he continued many years, and became well acquainted with most of the secrets at court. He was present with king James at Perth, 1600, when the famous conspiracy of the earl of Gowry took place; but the account he has given us of that problematical affair contains nothing either interesting or satisfactory. He accompanied king James into England; where he remained some years; but afterwards returned to Scotland, and spent his days in retirement. He kept a diary of what passed at court, the MS. of which is now in the advocates' library in Edinburgh; and an edition of it was printed in 1753, under the title of "*Memoirs of the affairs of Scotland from 1577 to 1603, with a discourse on the conspiracy of Gowrie*," Edin. 12mo. It contains many curious particulars, which have not been taken notice of by general historians. He died at Edinburgh, 1630, aged fifty-seven.<sup>2</sup>

MOZART (JOHN CHRYSOSTOM WOLFGANG THEOPHILUS), an eminent musician, was the son of Leopold Mozart, vice-chapel-master to the prince archbishop of Salzburg. This Leopold, who was born at Augsburg in 1719, became early in life a musician and composer; and in 1757 published a treatise on the art of playing the violin; but what, according to Dr. Burney, did him most honour was his being father of such an incomparable son as Wolfgang, and educating him with such care. His son was born at Salzburg, Jan. 17, 1756, and at seven years old went with his father and sister to Paris, and the year following to London. In 1769 he went to Italy; and in 1770 he was at Bologna, in which city Dr. Burney first saw him, and to which city he had returned from Rome and Naples, where he had astonished all the great professors by his premature knowledge and talents. At Rome he was honoured by the pope with the order of *Speron d'Oro*. From Bologna he went to Milan, where he was engaged to compose an opera for the marriage of the princess of Modena with one of the archdukes. Two other composers were employed on this occasion, each of them to set an opera; but that of the little Mozart, young as he was, was most applauded.

During his residence in London, which was when he was but eight years old, he evinced his extraordinary talents and profound knowledge in every branch of music, was

<sup>2</sup> In Preceding edition of this Dict.—Month. Review, vol. XIII.

able to play at sight in all keys, to perform extempore, to modulate, and play fugues on subjects given in a way that there were very few masters then in London able to do. But there is in the *Philosophical Transactions*, vol. LX. (for 1770) a minute and curious account, by the Hon. Daines Barrington, of the musical feats of this child in London, during 1765, when he was no more than eight years and five months old, to which we refer our readers. His progress in talents and fame, contrary to all experience, continued to keep pace with the expectations of the public to the end of his life.

He went again to Paris soon after his return from Italy. But on the death of his father in 1778, he was called to Salzburg, and appointed principal concert-master to the prince archbishop, in his stead; but he resigned this office in 1780, and went to Vienna, where he settled, and was admired and patronized by the court and city; and in 1788 he was appointed chapel-master to the emperor Joseph. His first opera at Vienna was the "Rape of the Seraglio," in 1782, to German words. The second, "Le Nozze di Figaro," in four acts. The third, the "Schauspiel Director," or the Manager at the Playhouse, in 1786. "Il Don Giovanni," in 1787. "La Clemenza di Tito," a serious opera. "Cori Fantutti," comic. "Flauto Magico." "Idomeneo," a serious opera, &c. It was not till 1782 that he began to compose at Vienna for the national theatre; at first chiefly instrumental music; but on its being discovered how well he could write for the voice, he was engaged by the nobility and gentry first to compose comic operas, sometimes to German words, and sometimes to Italian. His serious operas, we believe, were all originally composed to Italian words. There is a chronological list of his latter vocal compositions till the year 1790 in Gerber's *Musical Lexicon*.

In England we know nothing of his studies or productions, but from his harpsichord lessons, which frequently came over from Vienna; and in these he seems to have been trying experiments. They were full of new passages, and new effects; but were wild, capricious, and not always pleasing. We were wholly unacquainted with his vocal music till after his decease, though it is manifest that by composing for the voice he first refined his taste, and gave way to his feelings, as in his latter compositions for the piano forte and other instruments his melody is exquisite,



and cherished and enforced by the most judicious accompaniments, equally free from pedantry and caprice.

Dr. Burney observes, that the operas of this truly great musician are much injured by being printed in half scores, with so busy and constantly loaded a part for the piano forte. Some of the passages we suppose taken from the instrumental parts in the full score; but there is no contrast; the piano forte has a perpetual lesson to play, sometimes difficult, and sometimes vulgar and common, which, however soft it may be performed, disguises the vocal melody, and diverts the attention from it, for what is not worth hearing. A commentary, says the same author, on the works of this gifted musician, would fill a volume. His reputation continued to spread and increase all over Europe to the end of his life, which, unfortunately for the musical world, was allowed to extend only to 36 years, at which period he died, in 1791.

After his decease, when Haydn was asked by Broderip, in his music-shop, whether Mozart had left any MS compositions behind him that were worth purchasing, as his widow had offered his unedited papers at a high price to the principal publishers of music throughout Europe; Haydn eagerly said, "purchase them by all means. He was truly a great musician. I have been often flattered by my friends with having some genius; but he was much my superior." Though this declaration had more of modesty than truth in it, yet if Mozart's genius had been granted as many years to expand as that of Haydn, the assertion might perhaps have been realised in many particulars.<sup>1</sup>

MUDGE (THOMAS), an eminent mechanist, was born at Exeter, September 1715. He was the second son of the rev. Zachariah Mudge, prebendary of Exeter, and vicar of St. Andrew's, Plymouth, who died April 3, 1769, and was honoured by Dr. Johnson with a very elegant testimony of respect, which was inserted in the London Chronicle at that time, and may be seen in Mr. Boswell's Life of the doctor. Mr. Z. Mudge had three other sons besides the subject of this article. The eldest, ZACHARIAH, was a surgeon and apothecary at Taunton, and afterwards surgeon on board an East Indiaman; he died in 1753 on ship-board, in the river Canton in China. The third, the rev. RICHARD Mudge, was officiating minister of a chapel

<sup>1</sup> By Dr. Burney in Rees's Cyclopædia.—Encyclopædia Britannica, Suppl. by Dr. Gleig.

of ease at Birmingham, and had a small living presented to him by the earl of Aylesford. He was not only greatly distinguished by his learning, but by his genius for music. He excelled as a composer for the harpsichord; and as a performer on that instrument is said to have been highly complimented by Handel himself. The fourth son, JOHN, was originally a surgeon and apothecary at Plymouth, but during the latter part of his life practised as a physician with great success. Like his brother Thomas, he had great mechanical talents; and, until prevented by the enlargement of his practice, he found time to prosecute improvements in rectifying telescopes. In 1777 the Royal Society adjudged to him Sir Godfrey Copley's gold medal, for a paper which he presented to that learned body on the best methods of grinding the specula of reflecting telescopes. He also considerably improved the inhaler, an ingenious contrivance for the curing of coughs, by inhaling steam. In 1777 he published "A Dissertation on the inoculated Small-pox;" which was followed, some years after, by "A Treatise on the Catarrhus Cough and Vis Vitæ." He died in 1792. It was to this gentleman, Mr. Boswell informs us, that Dr. Johnson, during his last illness, addressed many letters on his case.

Soon after the birth of Thomas, his father was appointed master of the free grammar-school at Biddeford, in the north of Devonshire, whither he removed with his family; and here, under his own immediate care, his son Thomas received his education. At a very early period of life he gave strong indications of that mechanical genius by which he has since been so eminently distinguished; for, while he was yet a school-boy, he could with ease take to pieces a watch, and put it together again, without any previous instruction. At the age of fourteen he was bound apprentice to Mr. George Graham, watch-maker, a distinguished philosopher, and the most celebrated mechanic of his time. He soon attracted the particular attention of his master, who so highly estimated his mechanical powers, that, upon all occasions, he assigned to him the nicest and most difficult work; and once, in particular, having been applied to by one of his friends to construct a machine new in its mechanical operation, his friend, some time after it had been sent home, complained that it did not perform its office. Mr. Graham answered, that he was very certain the complaint could not be well founded, the work having

been executed "by his apprentice, Thomas;" and, indeed, it appeared, upon examination, that Mr. Graham was fully justified in this implicit confidence in his apprentice, the work having been executed in a very masterly manner, and the supposed defect arising entirely from the unskilful management of the owner.

On the expiration of his apprenticeship, Mr. Mudge took lodgings, and continued to work privately for some years. About 1757 he married Miss Hopkins, the daughter of a gentleman at Oxford. The circumstance which first rescued him, as it were, from obscurity, is very remarkable: Mr. Ellicot, who was one of the most distinguished watch-makers of his time, and who had been often employed by Ferdinand VI. king of Spain, was desired by that prince to make him an equation watch. Mr. Ellicot, not being able to accomplish the undertaking, applied to Mr. Shovel, an ingenious workman, to assist him; but he also being unequal to the task, mentioned it to Mr. Mudge, with whom he was very intimate, and who readily undertook to make such a watch. He not only succeeded to his own satisfaction, but to the admiration of all who had the opportunity of inspecting it. This watch having been made for Mr. Ellicot, his name was affixed to it (as is always customary in such cases), and he assumed the whole merit of its construction. An unfortunate accident, however, did justice to the real inventor: Mr. Ellicot being engaged, one day, in explaining his watch to some men of science; it happened to receive an injury, by which its action was entirely destroyed; and he had also the mortification to find, upon inspecting the watch, that he himself could not repair the mischief. This compelled him to acknowledge that Mr. Mudge was the real inventor of the watch, and that to him it must be sent to be repaired.

This transaction having by some means come to the knowledge of his Catholic majesty, who was passionately fond of all mechanical productions, and particularly of watches, that monarch immediately employed his agents in England to engage Mr. Mudge to work for him; and such was his approbation of his new artist's performances, that he honoured him with an unlimited commission to make for him at his own price, whatever he might judge most worthy of attention. Accordingly, among the several productions of Mr. Mudge's genius which thus became the property of the king of Spain, was an equation watch;

which not only shewed the sun's time, and mean time, but was also a striking watch and a repeater; and what was very singular, and had hitherto been unattempted, it struck and repeated by solar, or apparent time. As a repeater, moreover, it struck the hours, quarters, and minutes. From a whim of the king's this watch was made in the crutch-end of a cane, in the sides of which were glasses covered with sliders, on the removal of which the work might be seen at any time; and his majesty being very fond of observing the motion of the wheels at the time the watch struck, it was his practice as he walked, to stop for that purpose. Those who have seen him on these occasions, observed that he ever showed signs of the most lively satisfaction. The price of this watch was 480 guineas, which, from the expensive materials and nature of the work, afforded Mr. Mudge but a moderate profit for his ingenuity; and he was strongly urged by several of his friends to charge 500 guineas for it, which the king would have readily paid. To this Mr. Mudge answered, that, "as 480 guineas gave him the profit to which he was fairly entitled, as an honest man, he could not think of increasing it, and he saw no reason why a king should be charged more than a private gentleman." Indeed the king of Spain had such a high opinion of his integrity, that he not only used to speak of him as by far the most ingenious watch-maker he had ever employed, but excelling also in his sense of honour and justice. Mr. Townsend, then secretary to the embassy at Madrid, once told Mr. Mudge that his Catholic majesty had often expressed to him his great admiration of his character, and would frequently ask his assistance to enable him to express the name of Mudge.

In 1750, Mr. Mudge entered into partnership with Mr. William Dutton, who had also been an apprentice of Mr. Graham's, and took a house in Fleet-street, opposite Water-lane. In 1760, an event happened which he ever considered as one of the most fortunate in his life. This was his introduction to the count de Bruhl, who first came to England that year, as envoy extraordinary from the court of Saxony. This nobleman, who to many other valuable qualities united great knowledge of mechanical operations, ever after treated Mr. Mudge with the most generous and condescending friendship; evincing on every occasion the most ardent zeal for his fame and fortune, by the most active services.

About this period Mr. Mudge appears to have first turned his thoughts to the improvement of time-keepers; for, in 1765 he published a small tract entitled "Thoughts on the Means of improving Watches, and particularly those for the use of the Sea." In 1771 he quitted business, and retired to Plymouth, that he might devote his whole time and attention to the improvement and perfection of the important subject of this pamphlet. Having some years afterwards completed one time-keeper, he put it into the hands of Dr. Hornsby, Savilian professor of astronomy at Oxford. After this gentleman had tried it for four months, during which time it went with great accuracy, it was committed to the care of Dr. Maskelyne, to be tried at Greenwich. After it had been under his care a considerable time, the Board of longitude, by way of encouraging Mr. Mudge to make another, so as properly to become a candidate for the rewards promised in the act of parliament, thought proper to give him 500*l.* it being expressly required by the act, that two time-keepers should be made upon the same principles, and both tried at the same time, that if each should go with the required degree of exactness, it might with the more certainty appear to result from the perfection of the principles upon which they were constructed, and not from accident.

The first time-keeper, after it had been tried by Mr. Maskelyne, astronomer-royal, was in possession of M. de Zach (astronomer to the duke of Saxe Gotha) from May 1786 to July 1788, during which time he carried it from London to Gotha, thence to Hieres, thence by sea to Genoa, thence by land to Pisa, Milan, and back to Hieres. At the end of about a year's absence from Gotha (to which he returned by Geneva) after having travelled over several thousand miles, he found that it had preserved the same regularity of going which it had when it first came into his possession; and by its very great accuracy, he was enabled to ascertain the longitude of several places with a greater degree of precision than had ever been done before.

In 1784 and 1785, this time-keeper was carried two voyages to Newfoundland by the late admiral Campbell, and in each voyage went so well as to determine the longitude within one mile and a quarter on the first voyage, and to six miles and an eighth on the second. In consequence of this, it was the admiral's opinion that such time-keepers were capable of answering every nautical purpose that

could be required of them. After Mr. Mudge had received the 500*l.* instead of making only one more time-keeper, which would have been sufficient to answer the purposes of the act, he immediately set about making two, and when completed, they likewise, pursuant to the act, underwent a trial by the astronomer-royal.

In July 1790, the year's trial required by the act expired, about a fortnight previously to which a board of longitude was held, when Dr. Maskelyne's report of the going of the time-keepers was so favourable, that it was declared that directions should be given at the next board to apply to the admiralty for a ship, in which they might be sent to sea, in further compliance with the act. At the meeting of the next board, however, Dr. Maskelyne produced certain calculations, in order to prove that neither of them had gone within any of the limits of the act; and therefore at another board held the same year, it was determined that no further trial of them should take place. This occasioned an unpleasant controversy, which will be found discussed in "A narrative of facts relative to the Time-keepers constructed by Mr. Thomas Mudge, by Thomas Mudge, jun. of Lincoln's-inn:" Dr. Maskelyne's "Answer to a Narrative of Facts," &c. and Mr. Mudge's "Reply," with which the dispute ended.

In July 1791, Mr. Thomas Mudge, jun. presented from his father a memorial to the Board of longitude, stating, that although his time-keepers, during the period of their public trial, had not been adjudged to go within the limits prescribed by act of parliament, yet as the honourable board were of opinion that they were superior to any that had hitherto been invented, and were constructed upon such principles as would render them permanently useful; as the memorialist, moreover, had employed near twenty years to bring them to the perfection they possessed; and as the first time-keeper made by him had been going upwards of sixteen years, with such an uniform degree of excellence as evidently to prove that the principles upon which his time-keepers were constructed were permanent in their nature; therefore the memorialist trusted that the honourable board would exercise the powers vested in them by parliament, and give to him, upon his making a discovery of the principles upon which his time-keepers were constructed, such a sum of money as his invention and great labours should appear to deserve. This memorial

being unsuccessful, Mr. Mudge in 1792 presented a petition to the same effect to the House of Commons, which, owing to the lateness of the session, could not then be considered; but in the next, Mr. Mudge's merit appeared so clearly to the house, that they were pleased to vote him, in the most honourable manner, and by a great majority, the sum of 2500*l.* which, with 500*l.* given him before by the board of longitude, made in the whole 3000*l.*

He did not long survive this honourable testimony to the utility of his mechanical labours. He died on the 14th of November 1794, in the eightieth year of his age, at the house of his eldest son, Mr. Thomas Mudge, in Newington-place, Surrey. On the death of his wife, in 1789, he had given up house-keeping, residing afterward, sometimes with his eldest son in London, and sometimes in the country with his other son, the rev. John Mudge, M. A. rector of Lustleigh, and vicar of Bramford Speke, both in Devonshire.—To speak of Mr. Mudge, in general terms only, as the first watchmaker of his age, would be unjust. Besides his superior merits in bringing time-keepers to a greater degree of perfection than had been hitherto attained, he has done the mechanical world no small service by the invention of a scapement for pocket-watches, which is one of the most considerable improvements that have been introduced for many years.

Two anecdotes deserve to be recorded, as striking proofs of Mr. Mudge's great mental powers: count Bruhl, when he first came to England in his diplomatic capacity, brought an ingenious watch from Paris, made by the celebrated Bertoud, intending it as a present to his majesty. This watch, however, not performing its offices, was sent back to the inventor, in order to be rectified. After its return, it still continued imperfect; and, on further applications to M. Bertoud, that artist acknowledged, with great candour, that, although he thought the principles on which his watch was constructed were good, he was himself unable to carry them into effect. The count then applied to Mr. Mudge, requesting him to undertake the task; but, deeming it an indelicate circumstance to interfere with the inventions of another artist, Mr. Mudge expressed the greatest reluctance on the occasion. The importunity of the count, however, added to the gratitude which he felt for the distinguishing marks of esteem he had already received, induced Mr. Mudge, at last, to wave his objections; and he

had the satisfaction to be completely successful.—The other anecdote relates to a large and complicated watch belonging to his majesty, which had long gone so ill that it had been repeatedly put into the hands of the most distinguished watchmakers, to be repaired; all of whom, though confident in their abilities to give it the requisite perfection, had been obliged to abandon the watch as incapable of amendment. It was then put into the hands of Mr. Mudge, who happily succeeded. This circumstance gave his majesty a very high opinion of his superiority over every other watch-maker. In 1777, he appointed him his watchmaker, and often honoured him with conferences on mechanical subjects. Her majesty likewise expressed a great esteem, not only for his talents as an artist, but for his character as a man. At one time, she presented him with fifty guineas for only cleaning a watch; and it was through her recommendation to the lord chancellor, that his second son obtained the living of Bramford Speke, as he did afterward that of Lustleigh through count Bruhl's interest with the hon. Percy Charles Wyndham, brother to the earl of Egremont.

We shall close these memoirs in the words of his excellency the count de Bruhl: Mr. Mudge "was a man whose superior genius as an artist, united with the liberality of a mind replete with candour, simplicity, modesty, and integrity, deserve the highest admiration and respect; whose name will be handed down to the remotest posterity, with the same veneration which attends the names of his predecessors in the same line, Tompion, Graham, and Harrison, who, while living, were admired by their contemporaries, and whose fame adds to the splendour and glory of this great nation."<sup>1</sup>

MUDO. See NAVARETE.

MUIS (SIMEON DE), Hebrew professor of the Royal College of France, and one of the ablest scholars in that language, was born at Orleans in 1587. Few particulars are known of his life, except that he was educated for the church, and attained the preferments of canon and archdeacon of Soissons. His skill in the Hebrew language made him be considered as a proper person to succeed Cayet as Hebrew professor, and he was accordingly promoted by his majesty to that office in July 1614. He ful-

<sup>1</sup> Universal Magazine for 1795, apparently from authentic information.



filled its duties with great reputation for thirty years, and died in 1644, in the fifty-seventh year of his age. Dupin says, that he joined to a perfect knowledge of the Hebrew, a solid and acute judgment, and wrote in a pure, concise, and easy style, and had such acquaintance with sacred history, and the fundamentals of religion, that few could be better qualified to interpret scripture. The most esteemed of his works is his commentary on the Psalms, "*Commentarius litteralis et historicus in omnes Psalmos*," &c. 1630, fol. His whole works were published in two volumes folio, at Paris, 1650, including the above on the Psalms: his "*Varia Sacra*," explaining the most difficult passages of the Old Testament from Genesis to Judges: his "*Assertio veritatis Hebraicæ*," against father Morin, &c. &c.<sup>1</sup>

MULCASTER (RICHARD), an. eminent school-master, was descended from an ancient family in Cumberland. His father, William Mulcaster, resided at Carlisle, where, according to Wood, his son Richard was born. He was educated on the foundation at Eton, whence, in 1548, he gained his election to King's college, Cambridge. Here he took no degree, but while scholar removed to Oxford; for what reason we know not. In 1555, he was elected student of Christ-Church; and, in the next year, was licensed to proceed in arts, and became eminent for his proficiency in Eastern literature. He began to be a teacher about 1559, and on Sept. 24, 1561, for his extraordinary accomplishments in philology was appointed the first master of Merchant Taylors' school, then just founded; and he provided the first usher, and divided the boys into forms, &c. In this school he passed nearly twenty-six years; a severe disciplinarian, according to Fuller, but beloved by his pupils when they came to the age of maturity and reflected on the benefit they had derived from his care. Of these, bishop Andrews appears always to have preserved the highest respect for him, had his portrait hung over his study-door, behaved with great liberality to him, and by his will bequeathed a handsome legacy to his son. In April 1594, he was collated to the prebendal-stall of Gatesbury in the cathedral of Sarum; and, in 1596, he resigned the mastership of Merchant Taylors. The company were desirous that he should remain with them; but

<sup>1</sup> Dupin.—Niceron, vol. XXXII.—Moreri.

Fuller has recorded that he gave for answer, *Fidelis servus, perpetuus asinus*; and it appears from Mr. Wilson's History that he had at last reason to think himself slighted\*. With his profession he certainly was not dissatisfied, nor able to give it up; for when he left the Merchant Taylors, he was chosen, in the same year, 1596, upper master of St. Paul's School, in which office he remained for twelve years, and then retired to the rich rectory of Stamford-Rivers, in Essex, to which he had been instituted at the presentation of the queen. His retirement might also have been hastened by the loss of an affectionate wife, as well as by the decaying state of his own health; for, two years after putting up a plate with an inscription to her memory, in the church of Stamford, he died April 15, 1611, and was buried in the same church, but without any memorial.

Of his private character few particulars have been preserved: his temper was warm, but not hasty; and though Fuller has accused him of using his scholars too harshly, we may make some allowance when we find he was educated under the same master with Ascham, Dr. Nicholas Udall, whose severity he perhaps imbibed. Like Ascham, he was fond of archery, a science once of national concern, and was a member of a society of archers, called Prince Arthur's Knights, from that prince (brother of Henry VIII.), who was so fond of this amusement that his name became the proverbial appellation of an expert bowman. Mulcaster was an adherent of the reformed religion, a man of piety, and "a priest in his own house, as well as in the temple." As a scholar he ranks high. His English productions boast an exuberance of expression not often found in the writers of his day; and his Latin works, not inelegant, were celebrated in their times. He enjoyed, likewise, very high reputation as a Greek and Oriental scholar, and on this last account was much esteemed by the celebrated Hugh Broughton.

He appears to have been early addicted to dramatic composition, and occurs among those who assisted in the plays performed before queen Elizabeth in 1572 and 1576. Whether he was a student of the classic drama, or still adhered to the Gothic spectacles, is a *desideratum*; but it is highly probable that he united both. In 1575, when Elizabeth was on one of her progresses at Kenelworth, Mul-

\* See Wilson's Hist. of Merchant Taylors School, p. 73, et seqq.

caster produced some Latin verses which were spoken before her, and have been printed in Gascoyne's "Princely Pleasures at Kenelworth," and in Mr. Nichols's "Progresses of queen Elizabeth." They are short and easy, but, as was usual with the court productions of the time, completely mythological. In 1580, he prefixed some commendatory verses to Ocland's "*Anglorum prælia*," and others, two years afterwards, to his "*Εἰσὺν ἁγία*." More, perhaps, may be found in the works of his contemporaries: but we must not omit to notice his verses to queen Elizabeth on her skill in music, printed in Tallis and Bird's "Discantus Cantiones," &c. 1575, 4to, and inserted by Ballard in his memoirs of queen Elizabeth.

His separate works were his "Positions, wherein those primitive circumstances be examined which are necessarie for the training up of children, either for skill in their book, or health in their bodie," Lond. 1581, 1587, 4to. To this a second part was promised, which seems to have been completed in 1582, by the publication of "the first part of the Elementarie, which entreateth chiefly of the right writing of the English Tung." These contain some peculiarities of spelling, and innumerable quaintnesses of writing, joined to many judicious criticisms on the English language. By the spelling he seems frequently anxious to fix the pronunciation of his words, and in some parts we may be inclined to think he was desirous that his words should be written as they are spoken. In 1601, he published his "*Catechismus Paulinus, in usum scholæ Paulinæ conscriptus, ad formam parvi illius Anglici catechismi qui pueris in communi precum Anglicarum libro ediscendus proponitur*," 8vo. This is in long and short verse, sometimes closely, and at others diffusely, translated; and, though now forgotten, was once in high esteem. Among the letters at Penshurst, is one from Mulcaster to sir Philip Sidney, in Latin, dated Nov. 3, 1575, the year sir Philip went upon his travels. In the Harleian MSS No. 6996, is a letter from Edward Heyborn to the lord-keeper, in behalf of Richard Mulcaster, who begged his interest to secure to him the prebend of Gatesbury, which, we have already noticed, he received. And in MS. Smith, in the Bodleian library, No. lxxvii. p. 397, is one from Mulcaster to Peter Junius, in Latin, dated May 13, 1604.<sup>1</sup>

<sup>1</sup> Life in Gent. Mag. vol. LXX. by Henry Ellis, esq. of the British Museum. —Wilson's Hist. of Merchant Taylors' School; see Index.—Knight's Life of Colet.—Warton's Hist. of Poetry.—Fuller's Worthies.—Ath. Ox. vol. I.

MULLER (ANDREW), a German divine, whose surname was Greiffenhagen, was a native of Pomerania, and born in 1630. He studied at Rostoch, and at the age of sixteen was distinguished for his compositions in the Hebrew, Greek, and Latin poetry. After this he pursued his studies with great success at Gripswald, Königsberg, and Wittemberg, and became so completely master of the Oriental languages, that, according to Moreri, he was invited to England by Walton and Castell to assist in his famous Polyglott bible; but in what department his services were employed is not mentioned in the usual histories of that undertaking. Moreri says he lived ten years in Castell's house, where his application was so intense that when Charles II. made his triumphal entry into London, he would not go to the window to look at it. After his return to Germany, he became inspector at Bernau, and provost at Berlin. He found the duties of these offices incompatible with his oriental studies, resigned them in a short time, and devoted himself wholly to his favourite pursuits. At Stettin, whither he retired, he published, with observations, specimens of the Lord's Prayer, in sixty-six alphabets. He was intimately acquainted with the Chinese, and promised to draw up a "*Clavis Sinica*," which he thought would enable a person of ordinary capacity to read Chinese and Japanese books in the course of a few months; but this work never appeared. He died in 1694, and by his last will bequeathed his Chinese printing materials to the library at Berlin. He was author of many very learned works; particularly "*Abdallæ Beidavei Historia Sinensis Persicè et Latine cum notis*;" "*Monumentum Sinicum cum Commentario*;" "*Hebdomas Observationum de rebus Sinicis*," in 1674, Col. Brand, 4to. "*Æconomia Bibliothecæ Sinicæ*;" "*Symbola Syriaca, cum duabus Dissertationibus*," Syr. Lat. Berol. 4to. Some of his works were collected together and published in 1695, with the title of "*Mulleri Opuscula nonnulla Orientalia*."<sup>1</sup>

MULLER (GERARD FREDERICK), a celebrated German traveller and writer, was born in 1705, in Herforden, in Westphalia, and was educated at the age of seventeen at Rinteln and Leipsic, at which last place he so distinguished himself, that professor Mencke obtained for him the place of adjunct in the historical class of the academy founded

<sup>1</sup> Moreri.—*Saxii Onomast.*

at Petersburg by Peter the Great. In that city he was some time employed in teaching Latin, geography, and history, and as assistant secretary to the institution. In 1728, he was made under-keeper of the imperial library, and in 1730 he was chosen professor of history. He now applied for leave of absence, in order to gratify his wish of seeing foreign countries. In the year 1731 he visited London, and was elected a fellow of the Royal Society, and after his return to Petersburg he was appointed to accompany Gmelin and De l'Isle de la Croÿere on their travels through Siberia, which occupied ten years, during which they travelled 4480 German miles, or more than three times that number of English miles. An account of their travels was published by Gmelin, in four volumes, 8vo. After this, Muller, who was not rewarded in any degree equal to the labours and sufferings which he had undergone, undertook, at the desire of prince Jusupof, "A Dissertation on the Trade of Siberia," which, though written, or at least begun, in 1744, was not published till 1750, and then only the first part. In 1747, he was appointed historiographer of the Russian empire, and in 1754 he was nominated by the president to be the secretary of the Academy of Sciences, and was employed in superintending the publication of their transactions, and in other literary undertakings. In 1763, he was appointed director of the school for foundlings, established by Catherine at Moscow, and in 1766, he was appointed keeper of the archives in that city, with an additional salary of 1000 roubles. From this period till his death, which took place in 1783, he devoted himself entirely to the pursuits of literature, having been previously raised to the rank of counsellor of state, and invested with the order of Wladimir. Mr. Coxe, in his Travels, vol. I. in speaking of Muller, who was then living, says, "He collected during his travels the most ample materials for the history and geography of this extensive empire, which was scarcely known to the Russians themselves before his valuable researches were given to the world in various publications. His principal work is "A Collection of Russian Histories," in nine volumes octavo, printed at different intervals at the press of the Imperial Academy of Sciences. The first part came out in 1732, and the last in 1764. This storehouse of information and literature in regard to the antiquities, history, geogra-

phy, and commerce of Russia, and many of the neighbouring countries, conveys the most indisputable proofs of the author's learning, diligence, and fidelity. To this work the accurate and indefatigable author has successively added many other valuable performances upon similar subjects, both in the German and Russian languages, which elucidate various parts in the history of this empire." Mr. Coxe adds, that he spoke and wrote the German, Russian, French, and Latin tongues, with surprising fluency; and read the English, Dutch, Swedish, Danish, and Greek, with great facility. His memory was surprising; and his accurate acquaintance with the minutest incidents of the Russian annals almost surpassed belief. His collection of state papers and manuscripts were all arranged in the exactest order, and classed into several volumes, distinguished by the names of those illustrious personages to whom they principally relate; such as Peter I., Catherine I. Menzikof, Osterman, &c.<sup>1</sup>

MULLER (JOHN), commonly called REGIOMONTANUS, from his native place, Mons Regius, or Koningsberg, a town in Franconia, was born in 1436, and became the greatest astronomer and mathematician of his time. He was indeed a very prodigy for genius and learning. Having first acquired grammatical learning in his own country, he was admitted, while yet a boy, into the academy at Leipsic, where he formed a strong attachment to the mathematical sciences, arithmetic, geometry, astronomy, &c. But not finding proper assistance in these studies at this place, he removed, at only fifteen years of age, to Vienna, to study under the famous Purbach, the professor there, who read lectures in those sciences with the highest reputation. A strong and affectionate friendship soon took place between these two, and our author made such rapid improvement in the sciences, that he was able to be assisting to his master, and to become his companion in all his labours. In this manner they spent about ten years together, elucidating obscurities, observing the motions of the heavenly bodies, and comparing and correcting the tables of them, particularly those of Mars, which they found to disagree with the motions, sometimes as much as two degrees.

About this time the cardinal Bessarion arrived at Vienna;

<sup>1</sup> Coxe's Travels in Poland, Russia, &c.—Rees's Cyclopædia.

to negotiate some affairs for the pope, and being a lover of astronomy, soon formed an acquaintance with Purbach and Regiomontanus. He had begun to form a Latin version of Ptolomy's *Almagest*, or an *Epitome* of it; but not having time to go on with it himself, he requested Purbach to complete the work, and for that purpose to return with him into Italy, to make himself master of the Greek tongue, which he was as yet unacquainted with. To these proposals Purbach only assented, on condition that Regiomontanus would accompany him, and share in all the labours, which were, however, soon interrupted by the death of Purbach, which happened in 1461. The whole task then devolved upon Regiomontanus, who finished the work at Rome, to which city he accompanied the cardinal Bessarion, and applied himself diligently to the study of the Greek language; not neglecting, however, to make astronomical observations, and compose various works in that science, as his "*Dialogue against the Theories of Cremonensis*." The cardinal going to Greece soon after, Regiomontanus went to Ferrara, where he continued the study of the Greek language under Theodore Gaza; who explained to him the text of Ptolomy, with the commentaries of Theon; till at length he could compose verses in Greek, and read it critically. In 1463 he went to Padua, where he became a member of the university; and, at the request of the students, explained Alfraganus, an Arabian philosopher. In 1464 he removed to Venice, to meet and attend his patron Bessarion. Here he wrote, with great accuracy, his "*Treatise of Triangles*," and a "*Refutation of the Quadrature of the Circle*," which Cardinal Cusán pretended he had demonstrated. The same year he returned with Bessarion to Rome; where he made some stay, to procure the most curious books: those he could not purchase, he took the pains to transcribe, for he wrote with great facility and elegance; and others he got copied at a great expence. For as he was certain that none of these books could be had in Germany, he intended, on his return thither, to translate and publish some of the best of them. During this time too he had a warm contest with George Trapezonde, whom he had greatly offended by animadverting on some passages in his translation of Theon's Commentary.

Having now procured a great number of manuscripts, which was one great object of his travels, he returned to

Vienna, and for some time read lectures; after which he went to Buda, on the invitation of Matthias king of Hungary, who was a patron of learned men, and had founded a rich and noble library there, from the purchase of the Greek books found on the sacking of Constantinople, and others brought from Athens, or wherever else they could be met with through the whole Turkish dominions. But a war breaking out in this country, he retired to Nuremberg, which he preferred, because the artists there were dextrous in fabricating his astronomical machines, and he could from thence easily transmit his letters by the merchants into foreign countries. Being now well versed in all parts of learning, and made the utmost proficiency in mathematics, he determined to occupy himself in publishing the best of the ancient authors, as well as his own lucubrations. For this purpose he set up a printing-house, and formed a nomenclature of the books he intended to publish, which still remains.

Here Bernard Walther, one of the principal citizens, who was well skilled in the sciences, especially astronomy, cultivated an intimacy with Regiomontanus; and as soon as he understood those laudable designs of his, he took upon himself the expence of constructing the astronomical instruments, and of erecting a printing-house. And first he ordered astronomical rules to be made of tin, for observing the altitudes of the sun, moon, and planets. He next constructed a rectangular, or astronomical radius, for taking the distances of those luminaries. Then an armillary astrolabe, such as was used by Ptolomy and Hipparchus, for observing the places and motions of the stars. Lastly, he made other smaller instruments, as the torquet, and Ptolomy's meteoroscope, with some others which had more of curiosity than utility in them. From this apparatus it evidently appears, that Regiomontanus was a most diligent observer of the laws and motions of the celestial bodies, if there were not still stronger evidences of it in the accounts of the observations themselves which he made with them.

With regard to the printing-house, which was the other part of his design in settling at Nuremberg, as soon as he had completed it, he put to press two works of his own, besides "The New Theories" of his master Purbach, and the "Astronomicon" of Manilius. His own were, the "New Calendar," in which were given the true conjunctions and oppositions of the luminaries, their eclipses, their true places every



day, &c. His other work was his "Ephemerides," of which he thus speaks in the said index: "The Ephemerides, which they vulgarly call an Almanac, for 30 years: where you may every day see the true motion of all the planets, of the moon's nodes, with the aspects of the moon to the sun and planets, the eclipses of the luminaries; and in the fronts of the pages are marked the latitudes." He published also most acute commentaries on Ptolomy's *Almagest*: a work which cardinal Bessarion so highly valued, that he scrupled not to esteem it worth a whole province. He prepared also new versions of Ptolomy's *Cosmography*; and at his leisure hours examined and explained works of another nature. He inquired how high the vapours are carried above the earth, which he fixed to be not more than 12 German miles; and set down observations of two comets that appeared in 1471 and 1472.

In 1474, pope Sixtus the 4th conceived a design of reforming the calendar; and sent for Regiomontanus to Rome, as the most proper person to accomplish his purpose, who, although much engaged in his studies, and printing, at length consented to go. He arrived at Rome in 1475, but died there the year after, at only forty years of age; not without a suspicion of being poisoned by the sons of George Trapezonde, or Trapezuntius, whose father is said to have been killed by the criticisms of Regiomontanus on his translation of Ptolomy's *Almagest*.

Purbach was the first who reduced the trigonometrical table of sines, from the old sexagesimal division of the radius, to the decimal scale; but Regiomontanus brought this to a much greater degree of perfection. He also introduced the tangents into trigonometry, and enriched that science with so many theorems and precepts, that if we except the use of logarithms, the trigonometry of Regiomontanus is but little inferior to that of our own time. His treatise, both on "Plane and Spherical Trigonometry," in 5 books, was written about 1464, and printed at Nuremberg in 1533, folio. In the fifth book are various problems concerning rectilinear triangles, some of which are resolved by means of algebra; a proof that this science was not wholly unknown in Europe, before the treatise of Lucas de Burgo.

Regiomontanus was the author of some other works besides these before mentioned. Peter Ramus, in the account he gives of him, tells us, that in his work-shop at Nuremberg,

was an automaton in perpetual motion; that he made an artificial fly, which taking its flight from his hand, would fly round the room, and at last, as if weary, would return to his master's hand; that he fabricated an eagle, which, on the emperor's approach to the city, he sent out, high in the air, a great way to meet him, and that it kept him company to the gate of the city. "Let us no more wonder," adds Ramus, "at the dove of Archytas, since Nuremberg can shew a fly, and an eagle, armed with geometrical wings. Therefore, those famous artificers, who were formerly in Greece, and Egypt, are no longer of any account, since Nuremberg can boast of her Regiomontanus. For the senate and people of this city did all in their power to have a continual succession of Regiomontanus. For Wernerus first, and then the Schoneri, father and son, afterwards revived the spirit of Regiomontanus."<sup>1</sup>

MUNCER, or MUNTZERS (THOMAS), a celebrated German enthusiast, called sometimes MONCERUS and MONETARDUS, was born at Stollberg in the Hartz, towards the end of the fifteenth century. His father is said to have been executed for some crime, and on this account the son was thought desirous of taking his revenge on the government of Stollberg. He studied probably at Wirtemberg, and acquired that knowledge in divinity which Melancthon praises, and which appears in his writings. By his own account he taught, in early life, in the schools of Aschersleben and Halle in Saxony; and most probably he was then in orders. It is certain, however, that he soon became attached to the mystics, and entertained the wildest notions of fanaticism, which pleased the lower classes of the people, while he preached at Stollberg and Zwickau, where he was settled as a preacher in 1520. Here, while he was violent against popery, he was as little contented with the progress of Luther's reformation; the church, he maintained, was but half reformed, and a new and pure church of the true sons of God remained to be established. About this time he connected himself with Nicholas Storck, a leader among the baptists, who pretended to have communications with the Almighty, and to hold greater purity of doctrine than the rest of the party. Muncer was a convert to his notions, and became ardent

<sup>1</sup> Bibl. Germanique, vol. XXXIV.—Martin's Biog. Philos.—Gassendi in vita Regiomontani.—Hutton's Dictionary.

in making proselytes. He maintained that for men to avoid vice, they must practise perpetual mortification. They must put on a grave countenance, speak but little, wear a plain garb, and be serious in their whole deportment. Such as prepared their hearts in this manner, might expect that the Supreme Being would direct all their steps, and by visible signs discover his will to them; if that illumination be at any time withheld, he says we may expostulate with the Almighty, and remind him of his promises. This expostulation will be acceptable to God, and will at last prevail on him to guide us with the same unerring hand which conducted the patriarchs of old. He also maintained, that all men were equal in the sight of God, and that, therefore, they ought to have all things in common, and should on no account exhibit any marks of subordination or pre-eminence. With these sentiments he endeavoured to establish in Alstadt a new kingdom upon earth, or a society of pious, holy, and awakened people. With these people he was accused, in 1524, of having plundered a church in a neighbouring village, burnt a chapel, and committed many other outrages; and as the affair made a great noise, he was cited to answer to the charges at Weimar; but finding that the utmost severity was to be used against him, he remained at Alstadt, where his companions were so riotous, that he was under the necessity of removing to a distance. After some little time he settled at Nuremberg, where he published a vehement censure upon Luther, which, with some irregularities, occasioned his expulsion by the government. Taking then a journey into Swabia, he found every where numerous and attentive hearers. His stay in Swabia gave rise to the report that he was the author of the famous twelve articles of the peasants; but his biographer endeavours to prove that he had no part in the insurrection which broke out in that part of the country. In the beginning of 1525, he returned back into Saxony, and was received with great favour by the citizens of Muhlhausen, and, against the consent of their council, appointed their preacher. Here his influence soon became predominant: the old council was entirely set aside, and a new one chosen:—the monks were driven away, and their estates sequestered. Muncer himself was elected into the council, and proposed an equal communication of property, and similar reforms, agreeable to the taste of the people.

The tumults in Swabia and Franconia were the signal to Muncer to attempt the same in Thuringia. Churches, monasteries, castles, were plundered; and the success attending these first attempts increased the popular fury; and the monks, the nuns, and the nobility, were the particular objects of their resentment. It is unnecessary to repeat here the history of these troubles; suffice it, that Muncer was at last overpowered in 1526, and put to death. At his execution he is said to have shewn signs of penitence.

His biographer says that among his writings, three on the establishing of the new reform at Alstadt, are of considerable value, and strives to prove that the grounds of Luther's opposition to these changes lay in his consent not being first requested; from which he looked upon them as an inroad into his reformation; but it is more consistent to infer that Luther was fearful of the consequences which must attend the impetuosity of Muncer. His biographer has accumulated testimonies of Muncer's learning, given by Melancthon, Luther, Spangenberg, Camerarius, and others; and from his own writings on faith, on the scriptures, and on baptism. He also gives some proofs of the dreadful oppressions under which the peasants laboured in the time of Muncer; from which there may be reason to conclude that an explosion would have taken place even if Muncer had not existed. This is not improbable, for men of Muncer's turbulent disposition generally mix something that is real with their imaginary complaints and ambitious designs.<sup>1</sup>

MUNDAY (ANTONY), is celebrated by Meres, amongst the comic poets, as the best plotter; and a few of his dramatic pieces, enumerated in the Biog. Dramatica, are occasionally to be met with and purchased as curiosities. He appears to have been a writer through a very long period, there being works existing published by him for the booksellers, which are dated in 1580 and 1621, and probably both earlier and later than those years. He frequently employed his talents on the translation of romances, but with little spirit or fidelity. He rendered himself more celebrated in his day as the author of the city pageants, from 1605 to 1616. In 1582 he detected the treasonable practices of Edmund Campion, and his confederates, of

<sup>1</sup> Life by Strobel, printed at Nuremberg, 1795.—Robertson's Charles V.—Milner's Church Hist. vol. IV. part II. p. 785, &c.

which he published an account, wherein he is styled "some time the pope's scholler allowed in the seminarie at Roome." The publication of this pamphlet brought down upon him the vengeance of his opponents, one of whom, in an answer to him, has given his history in these words:

"Munday was first a stage-player, after an apprentice, which tyme he wel served with deceaving of his master, then wandring towards Italy, by his own report became a co-sener in his journey. Comming to Rome, in his short abode there, was charitably relieved, but never admitted in the seminary, as he pleseth to lye in the title of his booke, and being wery of well doing returned home to his first vomite, and was hist from his stage for his folly. Being therby discouraged he set forth a balet against plays, though (o constant youth) he afterwards began again to ruffle upon the stage. I omit (continues this author) among other places his behaviour in Barbican with his good mistress and mother. Two things, however, must not be passed over of this boy's infelicitie, two several ways of late notorious. First he writing upon the death of Everard Haunse, was immediately controled and disproved by one of his owne batche, and shortly after setting forth the apprehension of M. Campion was disproved by George (I was about to say Judas) Eliot, who writing against him, proved that those things he did were for lukers sake only, and not for the truthe thogh he himself be a person of the same predicament, of whom I muste say that if felony be honesty, then he may for his behaviore be taken for a law-ful witness against so good men."

It will take from the credit of this narrative to observe, that our author was, after this time, servant to the earl of Oxford, and a messenger of the queen's bed-chamber, posts which he would scarcely have held had his character been so infamous as is represented above.

This author, of whom various particulars, with specimens of his works, may be seen in our authorities, died in his eightieth year, Aug. 10, 1633, and was buried in the parish church of St. Stephen, Coleman-street, with a monument, on which he is styled citizen and draper of London, and a learned antiquary. It appears that he collected the arms of the county of Middlesex, lately transferred from sir Simeon Stuart's library to the British Museum;

and was in 1618 the editor of a reprint of Stow's "Survey of London," with additions.<sup>1</sup>

MUNDINUS, or MONDINO, a physician deservedly celebrated in the dark ages, was born at Milan, according to Freind and Douglas, and flourished early in the fourteenth century. He held the professorship of medicine at Bologna in 1316, and enjoyed an extensive reputation throughout Italy, principally for his anatomical pursuits, in which, however, Eloy thinks he shewed more zeal than success, although he was the first among the moderns who dissected human bodies. He was the author of a work, entitled "*Anatomia omnium humani Corporis interiorum Membrorum*," first printed at Pavia in 1478, in fol. reprinted at least fourteen times, the last in 1638, 12mo, with various commentaries. It is a methodical treatise, very copious upon the subject of the viscera, in the description of which he introduced many original observations, but passes lightly over the subject of the nerves and blood-vessels. With all its errors, which are very copious, it conferred a real benefit on the infant science, and the statutes of Padua, and some other medical schools of Italy, prohibited the use of every other work, as a text-book for the students of anatomy. Mundinus died at Bologna, Aug. 30, 1318, and was buried in the church of St. Vital.<sup>2</sup>

MUNICH (BURCHARD CHRISTOPHER), a celebrated military officer, was born at New Huntorf, in the county of Oldenburgh, in 1683. He was the son of a Danish officer, and received an excellent education. When only seventeen he entered into the service of the landgrave of Hesse Darmstadt. He was present at the siege of Landau, and learned the art of war under the duke of Marlborough and prince Eugene. He was always remarkable for his bravery, for which, at the battle of Malplaquet, he was made a lieutenant-colonel. In 1716 he quitted the Hessian, and entered into the Polish service; but, in 1721, on some disgust, he went into Russia, and was honourably received by Peter I. After many offices of trust in the army and state, he was made a marshal by the empress Anne, and placed at the head of the war-department; and, in 1737-8, served with great success against the Turks. Soon after the death of the empress, not being appointed generalis-

<sup>1</sup> Biog. Dram.—Warton's Hist. of Poetry.—Ritson's Bibl. Poet.—Bibliographer, vols. I. and II.

<sup>2</sup> Eloy, Dict. Hist. de Medicine.—Freind's Hist. of Physic.

simo as he expected, he resigned his employments, but remained in Russia, though strongly invited to the court of Prussia. In 1741 he was arrested, by order of Elizabeth, and, when examined, was so disgusted by the questions proposed to him, that he desired his judges, who appeared resolved to convict him, to put down the answers they wished him to make, and he would sign them. He was thus, after a mock trial, condemned to lose his life; but Elizabeth changed this into perpetual imprisonment, which he suffered for twenty years at Pelim in Siberia. At the accession of Peter III. an order arrived for his release, which so affected him that he fainted away. Departing for Petersburgh, he appeared there in the same sheep-skin dress he had worn during his captivity. The emperor received him with kindness, and restored him to his former rank. He enjoyed the favour of Peter and Catharine till the time of his death, which happened in October 1767, at the age of eighty-five. He was a man of great talents, and possessed many and distinguished virtues, but he was not without his defects. His faults, however, scarcely injured any but himself, but his excellencies were of vast benefit to Russia. He favoured literature, and frequented the company of learned men. He was acquainted with the arts, for which he had a considerable taste, but he distinguished himself most as a general, and by his knowledge of tactics: he has, however, been accused of exercising too much severity to those who were under his command. It is said that a system of fortifications, and some other writings of count Munich's have been published, but we have not met with them in this country, nor with a life of him published in German at Oldenburgh in 1803.<sup>1</sup>

MUNOZ (JOHN BAPTIST), a Spanish historian, was born in 1745 at Museros, a village near Valentia, and studied in the university of Madrid. From his earliest years he discovered a taste superior to what was inculcated in the usual course of academic studies, and made uncommon progress in the sciences and in polite literature. At the age of twenty-two, he wrote prefaces to the Rhetoric of Louis of Grenada, and the Logic of Vernei, in both which he displayed great erudition. He was afterwards, doubtless from having turned his thoughts to that branch, appointed by government cosmographer of the Indies, and

<sup>1</sup> Dict. Hist.—Coxe's Travels in Poland, &c.

filled this office with distinguished ability, until the prime minister Galvez, by order of the king, employed him on a history of America. This undertaking he commenced in 1779, and obtained access, not only to all the papers and documents preserved in the archives of the India department at Madrid, and in the Escorial, but likewise, on a farther recommendation of his Catholic majesty, to all the public and private libraries at Simancas, Seville, Salamanca, Valladolid, Grenada, &c. &c. and even in the *Torre di tombo* at Lisbon, and other places to which preceding writers had not obtained access. This research occupied above five years, in the course of which he collected a vast mass, in one hundred and thirty volumes, of original and hitherto undescribed documents, letters of Columbus, Pizarro, Ximenes, &c. from which he composed his "*Historia del nuovo Mondo*," published at Madrid, 1795, in fol. and which is known in this country by a translation published in 1797, in one vol. 8vo. This volume is divided into six books; in the first two the author describes the imperfect state of geographical knowledge among the ancients; the accessions which it received in the middle ages; the voyages of discovery made by the French, Portuguese, and Spaniards, previously to the time of Columbus, with the circumstances that produced his conjectures respecting the existence of a new continent, &c. The third and remaining books commence and continue the history of his discoveries to 1500. More of this work, however, has not appeared. The author, we are told, had finished nearly three books of the second volume, at the time of his death, July 19, 1799, and we do not find that he has had a successor, for which perhaps the subsequent political state of his country may account. Before this he acquired great reputation by his other works; namely, 1. "*De recto philosophiæ recentis in theologia usu, dissertatio*," Valent. 1767. 2. "*De scriptorum gentilium lectione, et profanarum disciplinarum studiis ad Christianæ pietatis normam exigendis*," ibid. 1768. 3. "*Institutiones philosophicæ*," ibid. 1768. 4. "*A Treatise on the Philosophy of Aristotle*," &c. 1768, &c.<sup>1</sup>

MUNSTER (SEBASTIAN), an eminent German divine and mathematician, was born at Inghelheim in 1489; and, at fourteen commenced his studies at Heidelberg. Two

<sup>1</sup> Dict. Hist.—British Critic, vol. III.



years after, he entered the convent of the Cordeliers, where he laboured assiduously; yet did not content himself with the studies relating to his profession, but applied himself also to mathematics and cosmography. He was the first who published a "*Chaldee Grammar and Lexicon*;" and gave the world, a short time after, a "*Talmudic Dictionary*." He went afterwards to Basil, and succeeded Pelicanus, of whom he had learned Hebrew, in the professorship of that language. He was one of the first who attached himself to Luther, but meddled little in the controversies of the age, employing his time and attention chiefly to the study of the Hebrew and other Oriental languages, mathematics, and natural philosophy. He published a great number of works on these subjects, of which the principal is a Latin version from the Hebrew of all the books of the Old Testament, with learned notes, printed at Basil in 1534 and 1546. This is thought more faithful than the versions of Pagninus and Arias Montanus; and his notes are generally approved, though he dwells a little too long upon the explications of the rabbins. For this version he was called the German Esdras, as he was the German Strabo for an "*Universal Cosmography*," in six books, which he printed at Basil in 1550. He published also a treatise on dialling, in fol. 1536, in which is the foundation of the modern art of dialling; a translation of Josephus into Latin; "*Tabulæ novæ ad geog. Ptolemæi*," "*Rudimenta mathematica*," &c. He was a pacific, studious, retired man, and, Dupin allows, one of the most able men that embraced the reformed religion. For this reason Beza and Verheiden have placed him among the heroes of the reformation, although he wrote nothing expressly on the subject. He died at Basil, of the plague, May 23, 1552.<sup>1</sup>

MUNTZER. See MUNCER.

MURATORI (LEWIS ANTHONY), a learned Italian antiquary, and one of the most voluminous writers of his age and country, was born at Vignola in the duchy of Modena, Oct. 21, 1672. He was educated at Modena, and his inclination leading him to the church, as a profession, he went through the regular courses of philosophy and divinity, but without neglecting polite literature, to which he

<sup>1</sup> Dupin.—Bezæ Icones.—Verheiden.—Moreri.—Hutton's Dict.—Blount's Censura.—Saxii Onomast.

was early attached. Bacchini recommended the ecclesiastical writers to his attention, and he at length became so devoted to general reading, as to pay little attention to his destined profession. In 1695, the knowledge of books which he had accumulated, procured him the place of one of the librarians of the celebrated Ambrosian collection at Milan; and although he had by this time received his doctor's degree and been admitted into orders, it was now that he entered upon that course of study and research which distinguished him in future life. His first publication was vols. I and II. of his "*Anecdota Latina*," printed at Milan in 1697 and 1698, 4to. In 1700 he went to Modena to take possession of the office of keeper of the archives of the house of Este, and that of librarian to the duke of Modena, his patron. Here he remained for some years, with the exception of an interruption occasioned by the war in 1702, when the French took possession of Modena. The same year that he came here he was editor of "*Vita et Rime di Carlo M. Maggi*," printed at Milan, 5 vols. and in 1703 published his "*Primi disegni della Republica Letteraria d'Italia*;" this was followed by "*Prolegomena, &c. in librum, cui titulus, Elucidatio Augustinianæ de divina gratia doctrinæ*," Cologne, 1705; "*Lettere ai generosi e cortesi Letterati d'Italia*," Venice, 1705; "*Della Perfetta Poesia Italiana, &c.*" 2 vols. a very ingenious dissertation on Italian poetry, which occasioned a prolonged controversy, now no longer interesting. Two editions, however, were afterwards published, with critical notes by Salvini, the one in 1724, 2 vols. 4to. and the other, which is esteemed the best, in 1748. He published also at Bologna in 1707, "*Lettera in disesa del March. G. G. Orsi*;" and "*Introduzione alle paci private*," Modena, 1708. In the same year he first began to write under the assumed name of Lamindo Pritanio, "*Riflessioni sopra il buon gusto, &c.*" of which a second part appeared at Naples in 1715. After this appeared, under his proper name, "*Osservazioni sopra una lettera intitolata, Il dominio temporale della sede Apostolica sopra la città di Comacchio*," &c. Modena, 1708; and "*Epistola ad Jo. Albert. Fabricium*," 1709. In this last year he published another of his valuable collections under the title of "*Anecdota Græca*," Gr. & Lat. 4to, which, as well as his "*Anecdota Latina*," (completed in 4 vols. at Padua, 1713) were taken from MSS. in the Ambrosian library. He pub-

lished also before 1715 some other works of lesser value, which, however, showed how intense his labours were, for he had accepted of some preferments in the church, the duties of which he performed with great assiduity, and was particularly distinguished for his humane care of the poor, who indeed shared the greater part of the profits of his benefices, and the rest went to the repairs or furniture of the churches under his care.

In 1715 and 1716 he visited various libraries in Italy, in order to collect materials for a history of the house of Este, and that of Brunswick which arose from it. In Leibnitz's works we find a Latin epistle which Muratori addressed to him about 1711, on the connection between the houses of Brunswick and Este; and he was encouraged in his present inquiries by the duke of Modena, and by George I. king of Great Britain. The result of his labours appeared in 2 vols. fol. under the title of "*Del l'Antichità Estense et Italiane*," Modena, 1717—1740. His publications on other subjects, in almost every branch of literature, were exceeding numerous; but referring to Fabroni's copious catalogue, it may be sufficient in this place to notice only those on which his fame is chiefly founded, and which are still in demand by scholars and antiquaries. These are, 1. "*Liturgia Romana vetus, tria Sacramentaria complectens*," Venice, 1748, 2 vols. fol. 2. "*De Paradiso, regnique celestis gloria liber, adversus Burnetii librum de statu mortuorum*," Verona, 1738, 4to. 3. "*Antiquitates Italicæ mediæ ævi, post declinationem Romani imperii ad ann. 1500*," Milan, 1738—42, 6 vols. fol. Of this there is an édition printed at Arezzo, 1780, in 17 vols. 4to. It contains many curious dissertations on the manners, government, religion, &c. of the Italians of the darker ages, with a large supplement of charters, chronicles, &c. 4. "*Rerum Italicarum Scriptores præcipui ab anno æræ Christ. D. ad MD.*" *ibid.* 1723—51, 25 vols. usually bound in 28 or 29, fol. Complete copies of this vast work are not easily met with. Tartini's supplement, in 2 vols. fol. 1748—70, and Mittarelli's "*Accessiones ad script. rerum Italicæ*," 1771, are necessary to the collection. Gibbon remarks that a volume of chronological and alphabetical tables is still wanting, the work being in a disorderly and confused state. 5. "*Novus Thesaurus veterum Inscriptionum*," Milan, 1739—42, 4 vols. fol. This requires Donati's "*Supplement*" published at Lucca, 1765, 2 vols. fol. or,

with the title of "*Veterum Inscriptionum Gr. et Lat. novissimus thesaurus*," 1775, 2 vols. fol. 6. "*Dissertazioni sopra le antichità Italiane*, da Lod. Ant. Muratori, opera postuma data in luce da Gian. Fran. Soli Muratori," (his nephew) Milan, 1751, 3 vols. 4to. This has been thrice reprinted, in 4to and 8vo. It is a free translation of the "*Antiquitates Italicæ mediæ ævi*," by the author. 7. "*Annali d'Italia dal principio dell'era volgare, sino all'anno 1749*," Milan, 1744—49, 12 vols. 4to. Of this also there have been several editions and a continuation. The Venetian and Florentine catalogues mention an edition of Muratori's whole works (we presume those only that are original) which was begun in 1790 at Venice, and extends to 43 vols. 8vo; and another printed at Arezzo, 1767—80, in 36 vols. 4to.

Among the many subjects which engaged the pen of this laborious writer, was that of religion, in which he was so unfortunate as to excite suspicions of his orthodoxy; but although this involved him in temporary controversies, it does not appear that he was brought into very serious trouble. Having thought it necessary to vindicate himself to pope Benedict IV. he appears to have succeeded, and was much esteemed by that pontiff. He was enabled by a course of temperance to enjoy good health to a very advanced period of life, and felt little decay until a few months before his death, Jan. 21, 1750, in his seventy-eighth year. During the period of his authorship he enjoyed a most extensive reputation, principally as an antiquary, and carried on a correspondence with the most distinguished men of learning in Europe. He was also a member of many learned societies, and was chosen into our royal society as early as 1717. He has been called the Montfaucon of Italy, and ranks with that eminent antiquary, as having performed the most important services to the history of his country.<sup>1</sup>

MURETUS (MARC ANTHONY), a very ingenious and learned critic, was descended from a good family, and born at Muret, a village near Limoges, in France, April 11, 1526. We know not who were his masters, nor what the place of his education; but it was probably Limoges. Bencius, in his funeral oration on him, and Bullart say

<sup>1</sup> Life by his nephew, Venice, 1756.—and by Breuna, in Fabroni's collection, vol. X.—Saxii Onomast.

that he spent his youth at Agen, where he had Julius Cæsar Scaliger for his preceptor; but Joseph Scaliger, his son, denies this, and affirms that Muretus was eighteen when he first came to Agen, to see his father. He adds, that he passed on thence to Auch, where he began to teach in the archiepiscopal college, and to read lectures upon Cicero and Terence. After some stay in this place, he went to Villeneuve; where he was employed by a rich merchant in the education of his children, and at the same time taught Latin in a public school. Two years after his settling here, he went to Agen, to pay a visit to Scaliger, who had the highest opinion and affection for him, and who ever kept up a most intimate correspondence with him. He removed from Villeneuve to Paris, from Paris to Poitiers, from Poitiers to Bourdeaux in 1547, and from Bourdeaux to Paris again in 1552. This year he recited in the church of the Bernardins, his first oration, "*De dignitate ac præstantia studii theologici;*" and this year also he printed his poems, entitled "*Juvenilia;*" from the dedication of which we learn, that he taught at that time philosophy and civil law.

It seems to have been the year after, that he was accused of a detestable crime, and thrown into prison. Shame, and the fear of punishment, affected him so, that he resolved to starve himself to death; but he was deterred from this by his friends; who laboured to procure his release, and after much pains, effected it. He could not, however, continue any longer at Paris, and therefore withdrew to Thoulouse, where he read lectures in civil law. But here he was exposed to fresh suspicions; and the accusation brought against him at Paris being renewed, he again fled in 1554, and was condemned to be burned in effigy.

He now retired to Italy, and falling sick at a town in Lombardy, he applied to a physician, who, not understanding his case, called a consultation. As they did not know Muretus, and fancied him too ignorant to understand Latin, they consulted a long time in that language, upon the application of some medicine which was not in the way of regular practice; and agreed at last to try it upon Muretus, saying, "*Faciamus periculum in corpore vili;*" "Let us make an experiment upon this mean subject." This threat is said to have so far effected a cure, that he paid his host, and set forwards on his journey, as soon as they were withdrawn. This story is told somewhat dif-

ferently in the first volume of the "Menagiana." He spent several years at Padua and Venice, and taught the youth in those cities. Joseph Scaliger says that the charge above-mentioned was renewed at Venice, but others caution us against Scaliger's reports, who had a private pique against Muretus on the following account. Muretus had composed for his amusement some verses entitled "Attius et Trabeas;" which Scaliger supposing to be ancient, cited under the name of "Trabeas," in his notes upon "Varro de Re Rustica;" but, finding afterwards that he had been imposed on, he removed them from the second edition of his "Varro;" and, to be revenged on Muretus, substituted in their place the following distich against him :

"Qui rigidæ flammas evaserat ante Tolosæ.  
Muretus, fumos vendidit ille mihi."

Muretus was thirty-four, when the cardinal Hippolite d'Est called him to Rome, at the recommendation of the cardinal Francis de Tournon, and took him into his service : and from that time his conduct was such as to procure him universal regard. In 1562 he attended his patron, who was going to France in quality of a legate à latere ; but did not return with him to Rome, being prevailed on to read public lectures at Paris upon Aristotle's "Ethics;" which he did with singular applause to 1567. After that, he taught the civil law for four years, with a precision and elegance not common with the lawyers of his time. Joseph Scaliger assures us that he had taken the degrees in this faculty at Ascoli. It is related as a particularity in the life of Muretus, that when he first began to read law lectures at Thoulouse, he was so very indifferently qualified for the province he had undertaken, as to provoke the contempt and ridicule of his pupils, which he afterwards changed into admiration, by a very consummate knowledge in his profession. He spent the remainder of his life in teaching the belles-lettres, and explaining the Latin authors. In 1576 he entered into orders, was ordained priest, and devoted himself with zeal to all the exercises of piety. James Thomasius, in a preface to some works of Muretus, printed at Leipsic, says, that this learned man was a Jesuit at the latter end of his life ; but for this there seems to be no foundation. He died at Paris, June 4, 1585, aged fifty-nine. He was made a citizen of Rome, (which title he has placed at the head of some of his pieces)

probably by pope Gregory XIII. who esteemed him very highly, and conferred many favours on him.

His works were collected; and printed in 5 vols. 8vo, at Verona, in 1727—30; a selection from them by Checotius, in 1741; but the best edition is that of the learned Ruhnkenius, printed at Leyden, in 1789, 4 vols. 8vo. They consist of orations, poems, epistles, various readings, and translations of Greek authors, Aristotle in particular. He composed with great purity and elegance; and he pronounced his orations with a grace which charmed his hearers. His poems, which have been highly applauded, were, as already noticed, published under the title of "Juvenilia," at Paris, in 1552, and were reprinted in Latin and French, in 1682. He was the editor of several of the classics, which he enriched with notes. All his works are written in elegant Latin, but they are now thought to be more creditable to his judgment than his genius.<sup>1</sup>

MURILLIO (DON BARTOLOME ESTIVAN), one of the most pleasing painters Spain ever produced, was born at Pilas, near Seville, in 1613, and became a disciple of Juan del Castillo, whose favourite subjects were fairs and markets; of which Murillo painted many pictures before he left him to go to Madrid. There he studied and copied the works of Titian, Rubens, and Vandyke, in the royal palaces, and the houses of the nobility; and having very much advanced himself in the knowledge and practice of his art, returned to Seville, where he was employed to paint for most of the principal churches there, as well as at Granada, Cadiz, and Cordova. The style of Murillio is his own. He copied his objects from nature, but combined them ideally; that is, his back-grounds are generally confused and indistinct, and the parts very much blended together, with a loose pencil and indeterminate execution; but most of them have a very pleasing effect, and perhaps the principal objects acquire a degree of finish and beauty from this very circumstance. An instance may be recollected in his very pleasing picture of the good shepherd, an excellent copy of which is at the marquis of Stafford's gallery. But it was in small pictures of familiar life that this artist most completely succeeded, for in his

<sup>1</sup> Nicéron, vol. XXVII.—Bullart's *Academie des Sciences*.—Moreri.—Saxii *Onomast*; where are many references to authors who have noticed the particulars of Muretus's life.

large pictures, skilfully wrought as they are, he does not appear to have penetrated the arcana of grandeur or style; but in the amiable and tender sentiments which are expressed by the silent actions of the human features, he was eminently successful. He died in 1685.<sup>1</sup>

MURPHY, (ARTHUR), a dramatic and miscellaneous writer, was born at Clooniquin, in the county of Roscommon, in Ireland, Dec. 27, 1727. His father, Richard Murphy, who was a merchant, perished in 1729, in one of his own trading-vessels for Philadelphia, probably in a violent storm, but no intelligence of the ship, or any of its passengers or crew, ever transpired. From this time the care of the subject of the present article devolved upon his mother, who, in 1735, removed, with her children, to London; but Arthur was sent, at the age of ten, to the English college at St. Omer's, where he remained six years; and made very extraordinary proficiency in Greek and Latin, a love for which he retained all his life, and particularly improved his acquaintance with the Latin classics. On his return to England, in 1744, he resided with his mother till August 1747, when he was sent to Cork, to an uncle Jeffery French, in whose counting-house he was employed till April 1749. After this his uncle destined him to go to Jamaica to overlook a large estate which he possessed in that island; but his inclination was averse to business of every kind, and he returned to his mother in London, in 1751. Here he either first contracted, or began at least to indulge, his predominant passion for the theatre, although placed in the counting-house of Ironside and Belchier, bankers. In October 1752, he published the first number of "The Gray's-Inn Journal," a weekly paper, which he continued for two years, and which served to connect him much with dramatic performers and writers, as well as to make him known to the public as a wit and a critic. On the death of his uncle, he was much disappointed in not finding his name mentioned in his will, and the more so as he had contracted debts, in faith of a good legacy, to the amount of three hundred pounds. In this embarrassed state, by the advice of the celebrated Foote, he went on the stage, and appeared for the first time in the character of Othello. In one season, by the help of strict economy, he paid off

<sup>1</sup> Cumberland's Anecdotes of Spanish Painters.—Pilkington.—Rees's Cyclopædia.



his debts, and had at the end of the year four hundred pounds in his pocket. With this sum he determined to quit the stage, on which, as a performer, notwithstanding the advantages of a fine person, and good judgment, he made no very distinguished figure, and never used to be more offended than when reminded of this part of his career.

He now determined to study the law; but on his first application to the society of the Middle-Temple, he had the mortification to be refused admission, on the ground of his having acted on the stage; but was soon after, in 1757, received as a member of Lincoln's-Inn. In this year he was engaged in a weekly paper, called "The Test," undertaken chiefly in favour of Mr. Fox, afterwards lord Holland, which ceased on the overthrow of the administration to which his lordship was attached. This paper was answered by Owen Ruffhead, in the "Contest." During his study of the law, the stage was, either from inclination or necessity, his resource; and in the beginning of 1758, he produced the farce of "The Upholsterer," which was very successful; and before the end of the same year he finished "The Orphan of China," which is founded on a dramatic piece, translated from the Chinese language, in Du Halde's "History of China." The muse, as he says, "still keeping possession of him," he produced, in 1760 the "Desert Island," a dramatic poem; and his "Way to keep Him," a comedy of three acts, afterwards enlarged to five acts, the most popular of all his dramatic compositions. This was followed by the comedy of "All in the Wrong," "The Citizen," and "The Old Maid;" all of which were successful, and still retain their rank among acting-pieces. Having finished his preparatory law-studies, he was called to the bar in Trinity-Term, 1762. About this time, he engaged again in political controversy, by writing "The Auditor," a periodical paper, intended to counteract the influence of Wilkes's "North-Briton;" but in this he was peculiarly unfortunate, neither pleasing the public, nor deriving much support from those on whose behalf he wrote. Wilkes and Churchill, who were associated in politics, contrived to throw a degree of ridicule on Murphy's labours, which was fatal. Murphy appearing to his antagonists to meddle with subjects, which he did not understand, they laid a trap to make him discover his want of geographical knowledge, by sending him a let-

ter signed "Viator," boasting of the vast acquisition, by lord Bute's treaty of peace, of Florida to this country, and representing that country as peculiarly rich in *fuel* for domestic uses, &c. This Arthur accordingly inserted, with a remark that "he gave it exactly as he received it, in order to throw all the lights in his power upon the solid value of the advantages procured by the late negociation." Wilkes immediately reprinted this letter in his "North Britain;" and the "Auditor" found it impossible to bear up against the satires levelled at him from all quarters.

In the summer of 1763, Mr. Murphy went his first, the Norfolk, circuit; but with little success; and afterwards appeared occasionally as a pleader in London. The Muse, however, he confesses, "still had hold of him, and occasionally stole him away from 'Coke upon Littleton.'" In his law pursuits he continued till 1787, when, to his great astonishment, a junior to him on the Norfolk circuit was appointed king's counsel. Disappointed at this, he sold his chambers in Lincoln's-Inn, in July 1788, and retired altogether from the bar. The intermediate time, however, had been filled up by the production of his "Three Weeks after Marriage," "Zenobia," "The Grecian Daughter," and other dramatic pieces, generally acted with great applause, and which are yet on the stock list. After he retired from the bar he bought a house at Hammersmith, and there prepared various publications for the press, among which, in 1786, was an edition of his works collectively, in seven volumes, octavo. In 1792, he appeared as one of the biographers of Dr. Johnson, in "An Essay on his Life and Genius;" but this was a very careless sketch, copied almost verbatim from the account of sir John Hawkins's Life of Johnson, in the Monthly Review. In the following year he published a translation of Tacitus, in four volumes, quarto, dedicated to the late Edmund Burke. To this work, which is executed in a masterly manner, he added "An Essay on the Life and Genius of Tacitus;" with historical supplements and frequent annotations and comments. Mr. Murphy continued to write to an advanced age, and in 1798 he published his "Arminius," intended to justify the war then carried on against the ambition of France, and which, with the majority of the nation, he considered as both just and necessary. Through his interest with lord Loughborough, he obtained the office of one of the commissioners of bankrupts, to which, during the last

three years of his life, was added a pension of two hundred pounds a year. In his latter days, after he had published a "Life of Garrick," a very sensible decay of mental powers became visible. He continued, however, to be occasionally cheered and assisted by a few friends, until his death, at his lodgings at Knightsbridge, June 18, 1805. From his biographer's account it appears he had perfectly reconciled his mind to the stroke of death: when he had made his will, and given plain and accurate directions respecting his funeral, he said, "I have been preparing for my journey to another region, and now do not care how soon I take my departure." On the day of his death he frequently repeated the lines of Pope:

"Taught, half by reason, half by mere decay,  
To welcome death and calmly pass away."

Besides the works already mentioned and alluded to, Mr. Murphy was author of a translation of Sallust, which has appeared as a posthumous work.

Mr. Murphy, in his better days, was a man of elegant manners, and of a well-informed mind, rich also in anecdotes of the literature of his period, which he related with great humour and accuracy, and there was a time when the company of few men was more courted, or was in itself more entertaining. As a dramatic writer he may be deemed both fortunate and unfortunate; fortunate as he established a very high character, and produced more stock pieces than any man of his time; and unfortunate, as the stage detached him from a profession by which he might have attained ease and independence. The consciousness of this had visible effects on his temper in his last years. It was a painful recollection that he had lived to see the companions and familiar friends of his youth advanced to the highest ranks in the state, while he was left to derive a scanty support from talents now in their decay.<sup>1</sup>

MURRAY (JAMES), a clergyman of Scotland, was born at Dunkeld in that country, in 1702, and educated in the Marishal college, Aberdeen, where he took his degrees, and was licensed as a probationer in the ministry. Being of a romantic turn of mind, although an excellent classical scholar, he refused a living in Scotland, and came to London, where, it is said, but we know not upon what authority, he was made choice of as an assistant-preacher to the

<sup>1</sup> Foot's Life of Murphy.—Biog. Dram.

congregation in Swallow-street, Westminster. But his pulpit-oratory did not acquire him popularity, and his sentiments were rather disgusting to his hearers. This induced him to solicit the protection of James late duke of Athol, who took him into his family, where he wrote a work, entitled "*Aletheia, or a System of Moral Truths*," which has been published in the form of letters, in 2 vols. 12mo. He died in London in 1758, aged fifty-five.<sup>1</sup>

MURRAY (WILLIAM, earl of MANSFIELD), an eminent English-lawyer, was fourth son of David, earl of Stormont, and was born March 2, 1705, at Perth, in Scotland. He was brought to England at the age of three years, for his education, which accounts for his always being free from the accent so peculiar in the natives of that country. He was educated at Westminster-school, being admitted a king's scholar at the age of fourteen years. During the time of his being at school, he afforded proofs of his ability, not so much in poetry, as in declamation, and other exercises, which gave promise of the eloquence that grew up to such perfection when at the bar, and in parliament. At the election in May 1723, he stood first on the list of those scholars who were to go to Oxford, and was entered of Christ church June 18 of that year, where in 1727, he appears to have taken the degree of bachelor of arts; and, on the death of king George I. he was amongst those who contributed their poetical compositions, in Latin, on that event.

On June 26, 1730, he took the degree of master of arts, and soon after made a tour on the continent. On his return, he became a member of Lincoln's-inn; and, in due time, was called to the bar. Mr. Murray is among those rare instances of persons who very early attained to reputation and practice in the profession. His talent was for public speaking, which gave him a superiority that enabled him to rival and excel those who were far beyond him in knowledge and experience. A reputation early attained gives a character which it is very difficult for time to change or eradicate. Mr. Murray's premature success created an early impression that he was more of a speaker than a lawyer; and, while he was readily acknowledged to excel both old and young, in the one qualification, the world were long unwilling to allow him an ascendancy in

<sup>1</sup> Preceding edition of this Dict.—Wilson's Hist. of Dissenting Churches.

the other. His attachment to the belles lettres, and society with Mr. Pope and other wits of his time, gave countenance to the idea, that little time was left for Coke, Plowden, and the Year-books. But time and experience, as they improved Mr. Murray, gradually convinced the world, that his mind was equally made for jurisprudence or oratory.

We find him employed, so early as 1736, as an advocate against the bill of pains and penalties, which afterwards passed into a law, against the lord-provost and city of Edinburgh, for the riotous murder of captain Porteus. On Nov. 20, 1738, he married lady Elizabeth Finch, daughter of the earl of Winchelsea; and, in November 1742, he was appointed solicitor-general in the room of sir John Strange, who resigned. He was also chosen representative of the town of Boroughbridge; and was afterwards returned for the same place in 1747 and 1754. In March 1746, he was appointed one of the managers for the impeachment of lord Lovat by the House of Commons. It was his part to observe upon the evidence in reply to the prisoner; in this he displayed so much candour, as well as so much ability, that he was complimented by the prisoner no less than by the lord-chancellor Talbot, who presided at the trial.

In 1753, a most injurious attack was made upon Mr. Murray's character on the following occasion: It had been said, that Dr. Johnson, a person then thought of for considerable preferment, and afterwards bishop of Worcester, a very intimate friend of Mr. Murray, was of Jacobitical principles, and had even drank the pretender's health in a company near twenty years before. This story was thought of sufficient importance to induce Mr. Pelham, then minister, to write down to Newcastle to Mr. Fawcett, the recorder, who was the author of the story, to learn the truth. Mr. Fawcett answered this inquiry in an evasive manner; but, in a subsequent conversation with lord Ravensworth, added, that Mr. Murray and Mr. Stone had done the same several times. Lord Ravensworth thought, that, Mr. Stone holding an office about the prince, such a suggestion as to his loyalty and principles ought not to be slighted; and he made it so much a matter of conversation, that the ministry advised the king to have the whole information examined; and a proceeding was had in the council, and afterwards in the House of Lords, for that purpose. When Mr. Murray heard of the committee being appointed to examine this

idle affair, he sent a message to the king, humbly to acquaint him, that, if he should be called before such a tribunal on so scandalous and injurious account, he would resign his office, and would refuse to answer. It came, however, before the House of Lords, on the motion of the duke of Bedford, on Jan. 22, 1753, who divided the house upon it, but the house was not told; and thus ended a transaction, which, according to lord Melcombe, was "the worst judged, the worst executed, and the worst supported point, he ever saw of such expectation."

On the advancement of sir Dudley Ryder to be chief justice of the king's bench in 1754, Mr. Murray succeeded him as attorney-general, and, on his death in Nov. 1756, he succeeded him as chief justice of the King's Bench. On his leaving Lincoln's-inn, Mr. Yorke, son of the lord chancellor, made him a compliment of regret, in an elegant speech, which was answered by Mr. Murray, in one which abounds with panegyric on Mr. Yorke's father, the then chancellor, whose merit he extols before those of Bacon, Clarendon, and Somers. He was sworn into his office on November 8, and took his seat on the bench Nov. 11. The motto on his serjeant's rings was "*Servate Domum.*" He was immediately after created baron of Mansfield, to him, and the heirs-male of his body.

From the first of his coming upon the bench of that court, he set himself to introduce regularity, punctuality, and dispatch in business. On the fourth day after his appointment, he laid it down, that, where the court had no doubt, they ought not to put the parties to the delay and expence of a farther argument. Such was the general satisfaction during the time he presided there, that the business of the court increased in a way never before known, and yet was dispatched as had never before been seen, whether in bank, or at nisi prius. "At the sitting for London and Middlesex," says sir James Burrow, in the preface to his Reports; "there are not so few as eight hundred causes set down in a year, and all disposed of." Respecting the business in bank, he says, "notwithstanding the immensity of business, it is notorious, that, in consequence of method, and a very few rules, which have been laid down to prevent delay (even where the parties themselves would willingly consent to it), nothing now hangs in court. Upon the last day of the very last term, if we exclude such motions of the term as by the desire of

the parties went over of course, as peremptories, there was not a single matter of any kind that remained undetermined, excepting one case relating to the proprietary lordship of Maryland, which was professedly postponed on account of the present situation of America. One might speak to the same effect concerning the last day of any former term for some years backward." The same reporter says, that, except in the case of Perrin and Blake, and the case of Literary Property, there had not been, from Nov. 6, 1756, to May 26, 1776, a final difference of opinion in the court in any case, or upon any point whatsoever; and it is remarkable too, that, excepting these two cases, no judgment given during the same period had been reversed, either in the exchequer chamber, or parliament; and even these two reversals were with great difference of opinion among the judges.

During the unsettled state of the ministry in 1757, lord Mansfield accepted, on April 9, the office of chancellor of the exchequer. At this juncture he was the means of effecting a coalition of parties, which formed an administration that carried to a high point of splendour the glory of the British arms. In the same year, on the retirement of lord Hardwicke, he was offered the great seal, which he refused.

At the commencement of the present reign, this noble lord was marked as an object of party rancour; and he continued exposed to the most malicious slander and invective for many years; but this made no interruption in the sedulous attention he ever paid to the duties of his office. For one short period of his life, he shewed himself in opposition to the government. During the administration of lord Rockingham, in 1765, he opposed the bill for repealing the stamp-act, and is supposed to have had some share in the composition of the protests on that occasion, though he did not sign them.

The affair of Mr. Wilkes's outlawry was the next thing which brought upon this noble person the malicious attacks of party and faction. Whether this outlawry should be reversed or not, was a dry question of law, upon the wording of the record, and nothing could be more remote from considerations of expediency, and reasons of political moment; it was a matter wholly clerical, and better understood by the subordinate officers of the court than by most on the bench. But this point of special pleading was made

an object of much popular expectation ; and, on the day judgment was to be given, not only the court, but the whole of Westminster-hall, and Palace-yard, were crowded with anxious spectators. The court had made up their minds to reverse the outlawry, so that Mr. Wilkes was let in to receive judgment on the conviction. Upon this occasion lord Mansfield took notice of the unusual appearance of popular heat that had been discovered and directed against the judges of that court, and, more especially, against himself, with a manliness that will ever do honour to his character. He declared his contempt of all the threats that had been used to intimidate the court from doing its duty. He said that such attempts could have no effect but that which would be contrary to their intent ; leaning against their impression might give a bias the other way ; but he hoped, and knew, that he had fortitude enough to resist even that weakness. " No libels, no threats, nothing that has happened, nothing that can happen, will weigh a feather against allowing the defendant, upon this and every other question, not only the whole advantage he is entitled to from substantial law and justice, but every benefit from the most critical nicety of form, which any other defendant could claim under the like objection. The only effect I feel," says he, " is an anxiety to be able to explain the grounds upon which we proceed, so as to satisfy all mankind, that a flaw of form given way to, in this case, could not have been got over in any other." It was upon this occasion that he delivered the following striking sentiment : " I honour the king, and respect the people ; but many things acquired by the favour of either, are, in my account, objects not worth ambition. I wish popularity ; but it is that popularity which follows, not that which is run after."

In Jan. 1770 he was offered the great seal, which he declined ; and it was put into commission again. In Hilary term, 1771, he declined the same offer, and it was delivered to Mr. Justice Bathurst. In 1770 an attack was made on this noble judicial character, both in the House of Lords and Commons. His direction to the jury, in the case of Woodfall, the printer, who was prosecuted for a libel, was called in question ; but his lordship's opinion, and that of the whole court, stood its ground. On Oct. 19, 1776, he was made an earl of Great Britain, by the title of earl of Mansfield, to him and his issue male ; with



remainder to Louisa viscountess Stormont, and to her heirs-male by David viscount Stormont, her husband.

In the month of June, 1780, when the metropolis of the kingdom was exposed, for several days, to the depredations of a banditti, that took advantage of the tumultuous assemblies brought together by the protestant association, lord Mansfield was made an object of popular fury, and his house in Bloomsbury-square, with every thing in it, was burnt. This attack was so unexpected, that no preparation was made against it; and he escaped only with his life. This was on Tuesday night, June 7; and he did not appear in court till June 14, the last day of term. When he took his seat, Mr. Douglas informs us, in his Reports, "the reverential silence that was observed was expressive of sentiments of condolence and respect more affecting than the most eloquent address the occasion could have suggested." His lordship was entitled, amongst others, to recover the amount of his loss against the hundred. There was also a vote of the House of Commons, in consequence of which the treasury directed the surveyor of the board of works to apply to lord Mansfield, as one of the principal sufferers, requesting him to state the nature and amount of his loss: but he declined this offer of compensation. "It does not become me," says he, in his answer to the surveyor-general, "however great the loss may be, to claim or expect reparation from the state."

From this time, it seemed, as if popular odium had spent its fury, and had no longer any malice to direct against this noble person. Party rage seemed to be softened by this last act of mischief; and, during the remainder of his days, lord Mansfield seemed to unite all parties in one uniform sentiment of approbation and reverence for a tried and ancient servant of the public. The increase of years did not bring on such infirmities as to disable him from discharging the duties of his station till about 1787: these, at length, bore so much upon him that he came to the resolution to resign his office, which he did in the month of June, 1788. Upon that occasion the gentlemen who practised at the bar of the court where he had so long presided, addressed to his lordship a letter, in which they lamented their loss, but remembered, with peculiar satisfaction, that his lordship was not cut off from them by the sudden stroke of painful distemper, or the more distressing ebb of those extraordinary faculties which had so long dis-

tinguished him among men ; but, that it had pleased God to allow to the evening of a useful and illustrious life the purest enjoyment that nature had ever allotted to it. The unclouded reflections of a superior and unfading mind over its varied events, and the happy consciousness that it had been faithfully and eminently devoted to the highest duties of human society, in the most distinguished nation upon earth. They expressed a wish that the season of this high satisfaction might bear its proportion to the lengthened days of his activity and strength. This letter had many signatures, and was, at the desire of Mr. Bearcroft, the senior counsel in that court, transmitted to the venerable peer by Mr. (now lord) Erskine. Lord Mansfield instantly returned an answer, in which he said, that, if he had given any satisfaction, it was owing to the learning and candour of the bar ; the liberality and integrity of their practice freed the judicial investigation of truth and justice from difficulties. The memory of the assistance he had received from them, and the deep impression which the extraordinary mark they had now given him of their approbation and affection, had made upon his mind, would be a source of perpetual consolation in his decline of life, under the pressure of bodily infirmities, which made it his duty to retire.

His health continued to decline ; but his mental faculties remained to the last very little impaired ; he was glad to receive visitors, and talk upon the events of the time. Of the French revolution he is reported to have said, that it was an extraordinary event ; and, as it was without example, so it was without a prognostic ; no conjectures could be formed of its consequences. He lived to March 20, 1793, and departed this life in the eighty-ninth year of his age. He left no children ; and the earldom, which was granted again by a new patent, in 1792, descended on his nephew, lord Stormont, together with his immense fortune. His will was dated April 17, 1782 ; it was written in his own hand, upon little more than a half sheet of paper. It begins thus : " When it shall please Almighty God to call me to that state, to which, of all I now enjoy, I can carry only the satisfaction of my own conscience, and a full reliance on his mercy, through Jesus Christ : I desire that my body may be interred as privately as may be ; and, out of respect for the place of my early education, I should wish it to be in Westminster."

abbey." He was buried, about nine o'clock in the morning of March 28, in the same vault with his countess, who died April 10, 1784, in Westminster-abbey, between the late earl of Chatham and lord Robert Manners.

A life of this eminent lawyer is still a desideratum, but with the lapse of time, the means of procuring materials are placed farther and farther beyond the reach of modern inquiry. Mr. Holliday, in his lately published "Life," has done much, perhaps as much as can be done; but curiosity requires a knowledge of lord Mansfield in the more early and brilliant periods of his career, and that, perhaps, it may be impossible now to acquire. We shall, however, conclude our article with Dr. Hurd's well-drawn statement of a part of his character, which first appeared in that prelate's preface to Warburton's works.

"Mr. Murray, afterwards earl of Mansfield, and lord chief justice of England, was so extraordinary a person, and made so great a figure in the world, that his name must go down to posterity with distinguished honour in the public records of the nation; for, his shining talents displayed themselves in every department of the state as well as in the supreme court of justice, his peculiar province, which he filled with a lustre of reputation, not equalled perhaps, certainly not exceeded, by any of his predecessors.

"Of his conduct in the House of Lords I can speak with the more confidence, because I speak from my own observation. Too good to be the leader, and too able to be the dupe of any party, he was believed to speak his own sense of public measures; and the authority of his judgment was so high, that, in regular times, the house was usually decided by it. He was no forward or frequent speaker, but reserved himself, as was fit, for occasions worthy of him. In debate he was eloquent as well as wise, or rather he became eloquent by his wisdom. His countenance and tone of voice imprinted the ideas of penetration, probity, and candour; but what secured your attention and assent to all he said was his constant good sense, flowing in apt terms, and in the clearest method. He affected no sallies of the imagination, or bursts of passion; much less would he condescend to personal abuse, or to petulant altercation. All was clear candid reason, letting itself so easily into the minds of his hearers as to carry information and conviction with it. In a word, his public senatorial character very much resembled that of Messala, of whom Cicero says,

addressing himself to Brutus, ‘Do not imagine, Brutus, that for worth, honour, and a warm love of his country, any one is comparable to Messala;’ so that his eloquence, in which he wonderfully excels, is almost eclipsed by those virtues: and even in his display of that faculty his superior good sense shews itself most; with so much care and skill hath he formed himself to the truest manner of speaking! His powers of genius and invention are confessedly of the first size, yet he almost owes less to them, than the diligent and studious cultivation of judgment.

“In the commerce of a private life lord Mansfield was easy, friendly, and very entertaining, extremely sensible of worth in other men, and ready on all occasions to countenance and patronize it.”<sup>1</sup>

MUSA (ANTONIUS), an eminent physician at Rome, acquired such reputation as to be appointed physician to the emperor Augustus, about 21 B. C. He is said to have been the first who prescribed the use of the cold bath; but whatever may be in this, he advised cold bathing and a cool regimen in the case of his imperial master, which effected the cure of many disorders with which Augustus had been previously afflicted, and made him a great favourite both with the emperor and the people. Little is known of his history besides, and none of his writings have descended to posterity. The tract, printed among others on the *materia medica* at Basil in 1528 and 1549; “*Libellus de Botanica*,” and attributed to Musa, is thought to have been the production of a later pen. Bishop Atterbury, in a letter to Dr. Freind, endeavours to prove that the *Iapis* mentioned by Virgil (*Eneid* XII. 391) was our Musa; but Dr. Templeman and others have differed from him in this opinion, for reasons which cannot easily be rejected.<sup>2</sup>

MUSÆUS, celebrated by ancient writers as a philosopher, astronomer, and poet, was, according to Plato and Diodorus Siculus, an Athenian, the son of Orpheus, and chief of the Eleusinian mysteries, instituted at Athens in honour of Ceres; or, according to others, he was only the disciple of Orpheus. He is allowed to have been one of the first poets who versified the oracles. He is placed in

<sup>1</sup> Preceding edition of this Dictionary.—Holliday’s Life.—Annual Register, and Gent. Mag. see Indexes, &c. &c.

<sup>2</sup> Eloy, *Dict. Hist. de Médecine* in art. *Antonius Musa*.—Atterbury’s Correspondence, vol. II.—*Saxii Onomasticon*.

the Arundelian marbles, Epoch 15, 1426 B. C. at which time his hymns are there said to have been received in the celebration of the Eleusinian mysteries. Laertius tells us, that Musæus not only composed a theogony, but formed the first sphere; but he was probably misled by the title of a poem said to have been written by Musæus, "*de Sphæra*." The doctrine which he taught was, that all things are produced from one, and shall be resolved into the same; an Orphic doctrine, which is the first principle of the system of emanation, and the foundation of all the ancient theogonies. He is celebrated by Virgil in the character of Hierophant, or priest of Ceres, among the most illustrious mortals who have merited a place in Elysium, and is made the conductor of Æneas to the recess, where he meets the shade of his father Anchises.

A hill near the citadel of Athens was called Musæum, according to Pausanias, from Musæus, who used to retire thither to meditate, and compose his religious hymns, and at which place he was afterwards buried. The works which went under his name, like those of Orpheus, were by many attributed to Onomacritus. Nothing remains of this poet now, nor were any of his writings extant in the time of Pausanias, except a hymn to Ceres, which he made for the Lycomedes.—There is another MUSÆUS, called the grammarian, author of a Greek poem on "*The Loves of Hero and Leander*." He is supposed to have lived as late as the fourth century, since he is not referred to by any of the older scholiasts; and some of his verses appear borrowed from the Dionysiacs of Nonnius. Nothing is known of him personally, yet his work is in a pure and elegant style, with much delicacy of sentiment. It has been frequently reprinted, both in collections and separately, and has been translated into various languages.<sup>1</sup>

MUSCULUS (WOLFGANG), a celebrated German divine and reformer, was the son of a cooper, and born at Dieuze, upon Lorrain Sept. 8, 1497. His father being unable to furnish him with education, Musculus was obliged to provide for his own subsistence, as was the case with poor scholars at that time, by singing from door to door; and his talents having attracted the notice of a convent of Benedictines, they offered him the habit of their order,

<sup>1</sup> Vossius.—Brucker.—Burney's Hist. of Music, and in Rees's Cyclopædia, —Saxii Onomast.

which he accepted, applied himself to study, and became a good preacher. He embraced Luther's principles, and so strenuously supported them upon all occasions, as to induce many of his brethren to forsake the order. When this, as may be expected, raised him enemies, he made an open profession of Lutheranism, fled to Strasburg in 1527, and the same year married. Having now no provision whatever, he was reduced to the necessity of sending his wife to service in a clergyman's family, and of binding himself apprentice to a weaver, who dismissed him in two months for discovering part of that zeal which had already induced him to make so many sacrifices. He then resolved to earn his bread by working at the fortifications of Strasburg; but, the evening before he was to begin this drudgery, he was informed that the magistrates had appointed him to preach every Sunday in the village of Dorlisheim. Having complied with this offer, he lodged during the rest of the week at Strasburg with Martin Bucer, and increased his poor pittance by transcribing the works of that reformer for the press. Some months after, when this resource failed, he was obliged to reside at Dorlisheim, where he continued to suffer the rigours of poverty with great constancy. His only moveable was the little bed he brought from the convent; which, however, was soon occupied by his wife, who was ready to lie-in. At this time he lay on the ground upon a little straw, and must have perished through want, if the magistrates of Strasburg had not at length assigned him a sum out of the public treasury. He was then invited again to Strasburg, as officiating deacon in the principal church, and, after he had acquitted himself in this character for about two years, he went to preach at Augsburg in 1531. Here, after sustaining many controversies with the papists, he by degrees prevailed upon the magistrates to banish popery entirely, which was finally accomplished in 1537. Musculus served the church of Augsburg till 1548; when Charles V. having entered the city, and re-established popery in the church of Notre Dame, he found it necessary for his safety to retire to Switzerland, his wife and children following soon after; and was invited by the magistrates of Bern in 1549 to the professorship of divinity. Here he was so successful in his ministry and teaching, and so kindly treated, that he never would accept of any other situation, though several were offered him elsewhere. He died at Bern, Aug. 30, 1563.

His talents occasioned him to be employed in some very important ecclesiastical concerns: he was deputed by the senate of Augsburg in 1536, to the synod at Eysnach, for the re-union of the protestants upon the doctrine of the supper: he was deputed to assist at the conferences which were held between the protestant and Roman catholic divines, during the diet of Worms, and that of Ratisbon, in 1540 and 1541: he was one of the secretaries of the conference at Ratisbon, between Melancthon and Eccius, and drew up the acts of it: and he was sent to the inhabitants of Donawert, who embraced the reformation in 1544, to promote that design.

He was a man of great application and deep learning, and a considerable master of the Greek and Hebrew languages, although he was at the least thirty-two when he began to study the latter, and forty when he first applied to the former. He published several books, the first of which were translations from the Greek into Latin, particularly the "Comment of St. Chrysostom upon St. Paul's Epistles to the Romans, Ephesians; Philippians, Colossians, and Thessalonians," printed at Basil in 1536; the second volume of the "Works of St. Basil;" the "Scholia of the same father upon the Psalms;" several "Treatises of St. Athanasius and St. Cyril;" and the "Ecclesiastical History of Eusebius, Socrates, Sozomen, Theodoret, Evagrius, and Polybius." He published "Comments upon some parts of both the Old and New Testament;" and father Simon says, that "he was acquainted with the true way of explaining the Scriptures, but had not all the necessary accomplishments to enable him to succeed perfectly in it, because he was not sufficiently exercised in the study of the languages and of critical learning. However," he adds, "Musculus examines the ancient Greek and Latin translations without prejudice; and he has shewn well enough, that the points which are now printed in the Hebrew text, were not used at the time of the Septuagint and St. Jerome." He was the author of some original works, both in Latin and German, particularly his "Loci Communes," or "Common Places," which, with other tracts by him, were published in English during the reign of queen Elizabeth, along with the writings of the principal foreign reformers, and contributed not a little to strengthen the principles of the reformation.<sup>1</sup>

<sup>1</sup> Melchior Adam.—Gen. Dict.—Bezae Icones, &c.

**MUSGRAVE** (Dr. WILLIAM), an English physician and antiquary, was descended from an ancient family in Westmorland, but born at Charlton-Musgrave in Somersetshire, in 1657. Being educated, as is supposed, at Winchester-school, he became, in 1675, a probationer-fellow of New college, in Oxford, where he took the degree of LL. B. in 1682; but afterwards studying physic, distinguished himself greatly by his knowledge in that profession and in natural philosophy; and was elected fellow of the royal society. He was made secretary to it in 1684, in which quality he continued, and published the "*Philosophical Transactions*," from No. 167 to 178, inclusive; and several curious observations, which occurred to him in the course of his profession, he caused to be inserted, at different times, in that collection. He took his degrees in physic in 1685 and 1689, and was afterwards admitted fellow of the college of physicians in London. In 1691, he went and settled in the city of Exeter, where he exercised his profession a long time with great reputation and success. He died Dec. 23, 1721.

Being a man of very extensive learning, he composed, at his leisure-hours, several curious works, as, 1. "*De Arthritide symptomatica Dissertatio*, 1703," 8vo. 2. "*De Arthritide anomala sive interna Dissertatio*, 1707," 8vo. Of these two books, one upon the regular, the other upon the irregular or inward gout, he gave an account in the "*Philosophical Transactions*." 3. "*Julii Vitalis Epitaphium; cum Commentario*, 1711," 8vo, a work much praised by Mr. Moyle. 4. "*De Legionibus Epistola*." This letter concerning the Roman legions was addressed to sir Hans Sloane. 5. "*De Aquilis Romanis Epistola*, 1713," 8vo, addressed to Gisbert Cuper, consul of Deventer, who had affirmed that the Roman eagles were of massy gold or silver; while Musgrave maintained, that they were only plated over, in which opinion he was joined by Moyle. 6. "*Inscriptio Terraconensis; cum Commentario*." 7. "*Geta Britannicus. Accedit Domus Severianæ Synopsis chronologica; et de Icuncula quondam M. Regis Ælfridi Dissertatio*, 1715," 8vo. That is, "Observations upon a fragment of an equestrian stone Statue, found near Bath, which Musgrave believes to have been set up in honour of Geta, after his arrival in Britain; together with a chronological Synopsis of the family of Severus; and a dissertation upon a piece of Saxon antiquity found at Athelney in



Somersetshire, being king Ælfred the Great's Amulet." 8.  
 "Belgium Britannicum;" or, "An account of that part of South Britain which was anciently inhabited by a people called Belgæ, and now comprehends Hampshire, Wiltshire, and Somersetshire," 1719, 8vo. To this work is prefixed a dissertation, in which he endeavours to prove that Britain was formerly a peninsula, and joined to France about Calais. All the above tracts on antiquities were published together at Exeter, in 1720, 4 vols. 8vo. In 1776 a posthumous dissertation of his on the gout was published under the title of "De Arthritide primogenia et regulari," 8vo. He had left the manuscript to his son William Musgrave, M. B. by whom it was committed to the press, but he dying when the work was nearly completed, the sheets remained in the warehouse of the Clarendon press until the above-mentioned period, when it was published by the author's grandson, the late Dr. SAMUEL Musgrave, of Exeter, a gentleman once noted (about 1761) for his pretended political discoveries respecting the private history of the peace, and afterwards as a Greek scholar and critic. He studied at Leyden, where in 1762 he published "Exercitationum in Euripidem libri duo," 8vo, and when he took his degree, "Apologia pro medicina Empirica," 1763, 4to. After his return he practised physic at Exeter, and bestowed much time on collating various MSS. of Euripides, which collations, with his notes, were incorporated in an edition of that classic printed at Oxford in 1778, 4 vols. 8vo. Dr. Harwood gives a very unfavourable opinion of this edition, nor has it been in general much prized by foreign critics. Dr. Musgrave died July 3, 1782, greatly reduced in circumstances, and after his death was edited by Mr. Tyrwhitt, for the benefit of his family, "Two Dissertations," on the Grecian mythology, and the chronology of the Olympiads.<sup>1</sup>

MUSIS. See VENEZIANO.

MUSSATO (ALBERTIN), an Italian historian and poet, was born at Padua in 1261. When young he lost his father, and was left with a numerous family of brothers and sisters, whom he at first endeavoured to maintain by copying books for the scholars of the university. He was also permitted to attend the lectures there, and made very consi-

<sup>1</sup> Biog. Brit.—Ath. Ox. vol. II.—Gent. Mag. see Index.—Nichols's Bowyer, vol. VIII. p. 119.

derable progress in belles lettres and the law. The latter he chose as the profession most likely to enable him to maintain his family, nor was he disappointed; and the very great ability he displayed at other times occasioned his being employed in political affairs. His talents in this respect were first called forth when Henry VII. made a descent on Italy; on which event he was five times sent by the Paduans to that prince, who conceived a very high opinion of him. In his history we find the speeches he made to Henry, and those he addressed to the senate of Padua. He also distinguished himself in the war which the Paduans carried on against Can Grande de la Scala, and when wounded and taken prisoner in 1314, Can Grande paid him the attention due to his merit, and restored him to liberty. The war raging more furiously, Mussato went first to Tuscany to negotiate an alliance with the Tuscans and Paduans against Can Grande, but not succeeding, went next to Austria and Carinthia, where he partially achieved his purpose, and at last, in 1324, had the honour of concluding a peace between Can Grande and his country.

The services, however, which he performed to Padua, were not always sufficient to protect him against the intrigues of his countrymen, who, living under a popular government, were always exposed to commotions excited by the artful and ambitious; and in 1314, particularly, the mob rushed to his house, intending to murder him. He had the good fortune to escape, and when the commotion was ended and the ringleaders put to death, the senate and people recalled him, and, ashamed of the treatment he had received, bestowed many honours upon him. He was again, however, exposed to danger by the ingratitude of his fellow citizens, and banished to Chiozzo in 1325. Here he passed the rest of his life, in hopes of better fortune, which it was not his lot to experience. He died May 29, 1330.

During his exile he employed his time in writing his history, which was printed at Venice, 1636, fol. under the title "*Historia Augusta Henrici VII. Imp. et alia quæ extant opera, cum notis Laur. Pignorii, &c. additis aliis rerum Tarvisianarum et Patavinarum scriptoribus.*" This history is written in Latin, and with much judgment and regard to truth. Had his style been equal, he would have deserved the appellation which some bestowed upon him, that of being the second Livy of Padua. Of this

history there are three books written in heroic verse, on the subject of the siege of Padua. His prose style, although, as we have just hinted, not unexceptionable on the score of purity, was yet the best that had appeared since the decline of letters; and Scipio Maffei goes so far as to say that the restoration of the purity of the Latin language was not so much owing to Petrarch, which is the general opinion, as to Mussato, who died thirty-five years before Petrarch. Mussato's poetical works consist of eclogues, elegies, epistles in verse, and an Ovidian Cento. He also wrote two tragedies in Latin, the first that had appeared in Italy, the one entitled "Eccerinis," the other "Achilles." In these he imitates the manner of Seneca, and with success, but some critics object to the model. They are, with his other works, reprinted in the "Thesaurus Histor. Ital." vol. VI. part II. Muratori, in his "Script. Rer. Ital." vol. X. has given only his historical writings, and the tragedy of "Eccerinis." Scardonius, in his "Antiquities of Padua," p. 130, relates that Mussato was so highly honoured, that the bishop of Padua gave him a laurel crown, and issued an edict, that on every Christmas Day, the doctors, regents, and professors of the two colleges in that city, should go to his house in solemn procession with wax tapers in their hands, and offer him a triple crown—honours which he appears to have well merited, both as a scholar and patriot.<sup>1</sup>

MUSSCHENBROECK (PETER DE), an eminent mathematician and natural philosopher, was born at Leyden in 1692. He appears first to have studied medicine, as he took his doctor's degree in that faculty in 1715, but natural philosophy afterwards occupied most of his attention. After visiting London, where he became acquainted with Newton and Desaguliers, probably about 1734, when he was chosen a fellow of the royal society, he returned home, and was appointed professor of mathematics and natural philosophy at Utrecht, which he rendered as celebrated for those sciences as it had long been for law studies. He was afterwards placed in the same chair at Leyden, and obtained great and deserved reputation throughout all Europe. Besides being elected a member of the Paris academy and other learned bodies, the kings of England,

<sup>1</sup> Tiraboschi.—Ginguené Hist. Litt. d' Italie.—Warton's Essay on Pope, vol. I. p. 184.—Moreti.—Saxii Onomast.

Prussia, and Denmark, made him tempting offers to reside in their dominions; but he preferred his native place, where he died in 1761. He published several works in Latin, all of them demonstrating his great penetration and accuracy: 1. "*Disputatio de Aeris præsentia in humoribus animalibus*," Leyd. 1715, 4to. 2. "*Epitome Elementorum Physico-mathematicorum*," ib. 1729, 4to. 3. "*Physicæ, experimentales, et geometricæ Dissertationes: ut et Ephemerides meteorologicæ Utrajectenses*," ibid. 1729, 4to. 4. "*Tentamina Experimentorum naturalium, in academia del Cimento, ex Ital. in Lat. conversa*," ibid. 1731, 4to. 5. "*Elementa Physicæ*," 1734, 8vo, translated into English by Colson, 1744, 2 vols. 8vo. His "*Introduction to Natural Philosophy*," which he began to print in 1760, was completed and published at Leyden in 1762 by M. Lulofs, after the death of the author. There is a French translation, of Paris, 1769, 3 vols. 4to. Musschenbroeck is also the author of several papers, chiefly on meteorology, printed in the volumes of the "*Memoirs of the Academy of Sciences*" for 1734, 1735, 1736, 1753, 1756, and 1760.<sup>1</sup>

MUSURUS (MARCUS), one of the revivers of literature, was a native of Candia, and came to Italy about the beginning of the sixteenth century, where he understood that encouragement would be given to men of ability in the languages and grammatical studies. After exhibiting proofs of his talents at Venice, the senate appointed him to teach publicly at Padua in 1503, and a great concourse of scholars gathered around him, until his labours were interrupted by the war. He had been the disciple of Lascaris, who recommended him to the notice of Leo X.; and that pontiff addressed a letter to him when he was at Venice in 1513, requesting that he would invite from Greece ten young men, of education and virtuous disposition, who might instruct the Italians in the proper use and knowledge of the Greek language. This establishment accordingly was formed, and Lascaris was placed at the head of it. At this time Musurus was finishing the first edition of the works of Plato, in Greek, which was printed by Aldus in 1513. To this edition Musurus prefixed some Greek verses that have been much admired, and published separately, by Muncker, Amsterdam, 1676, 4to, by our Foster, in his ingenious work on the Greek accents (see

<sup>1</sup> Dict. Hist.

FOSTER), and more recently at Cambridge, by Samuel Butler, A. B. 1797. It is also reprinted in Mr. Roscoe's "Leo X." with an elegant English translation.

Leo was so pleased with these verses, and the services Musurus had rendered to literature, as to confer upon him the bishopric of Malvasia, in the Morea, about a year before his death, which happened at Rome in the autumn of 1517. Besides his Plato, the learned world is indebted to him for the first editions of Aristophanes and Athenæus. The Aristophanes was published at Venice in 1498, fol. The Athenæus, a far less correct work, and perhaps the most incorrect *princeps editio*, was published in 1514, fol. at Venice.<sup>1</sup>

MUTIS (JOSEPH CELESTINE), a learned Spanish physician, divine, and botanist, was born at Cadiz in 1734. He studied medicine at his native place and at Seville, and having obtained much reputation, was appointed professor of anatomy at Madrid, where he signalized himself by his physiological knowledge. In 1760 the marquis della Vega, being appointed viceroy of New Granada, solicited Mutis to accompany him as his physician. On his arrival at Santa Fé de Bogotá, the capital of New Granada, Mutis, by permission of the viceroy, undertook to introduce the mathematics as a branch of study in the university, and his lectures on that subject were heard with attention and admiration, and he was at length, by the authority of the Spanish government, established professor of philosophy, mathematics, and natural history, at Santa Fé. While enjoying this post, some unfortunate speculations in the mines, which exhausted his pecuniary resources, occasioned his taking orders in the church, and his clerical duties now shared a considerable portion of his time. Part of it likewise was employed in botanical researches, and he corresponded with Linnæus, to whom he sent numerous specimens of his own discovery, particularly the *Mutisia*, so named in honour of him by Linnæus. In 1776 he settled at Sapo, in the government of Mariquita, where he had many enviable opportunities of discovering and collecting singular plants and flowers. In 1778 don Antonio Caballero y Gorgora, the new archbishop, on his arrival at Santa Fé, discovered the superior merits of Mutis, and

<sup>1</sup> Gen. Dict.—Bullart's Académie des Sciences.—Roscoe's Leo.—Hody de Græcis illustribus.—Saxii Onomast.

determined to extricate him from his difficulties, and procure him a pension, with the appointment of botanist and astronomer to the king. Accordingly, under the patronage of this liberal prelate, he became the superintendant of a botanical school for investigating the plants of America. In 1783, attended by some of his pupils, and several draughtsmen, he made a tour through the kingdom of New Granada; and by his diligence much new light was thrown upon the history of the Peruvian bark, and its various species. He also taught his countrymen the culture and the value of indigo. His health having suffered from the climate of Mariquita, he was directed to repair to Santa Fé, and to fix on some of his pupils, whose youth and constitutions might be more adequate to such labours. In 1797 he had an opportunity to visit Paris, to consult with Jussieu, and the other eminent botanists of that capital, concerning the composition of a "Flora Bogotensis," and to make himself master of all the new improvements and discoveries. He remained at Paris till 1801, when he went back to Madrid. Whether he subsequently returned to his native country, we know not, but in 1804 he was appointed to the professorship of Botany, and superintendence of the royal garden at Madrid. Although his advancing age made repose now in some measure necessary, he continued to be serviceable to the government of his native country, and to the prosperity of that in which he had so long been naturalized. He lived to an advanced age, but of the precise date of his death we are not informed.<sup>1</sup>

MYDORGE (CLAUDE), an able mathematician, was born at Paris in 1585, and was educated to the law. He became counsellor to the Chatelet, and afterwards treasurer of France in the generality of Amiens, but was too much attached to mathematical pursuits, and master of too ample a fortune, to pursue his profession as a source of emolument. He was the friend and acquaintance of Des Cartes, and entered into a vindication of him, in the dispute which he had with M. Fermat, and was afterwards a mediator of the peace which was made between those learned men in 1638. In the same year Mydorge published a Latin treatise "On Conic Sections," in four books, which Mersenne has inserted in his "Abridgment of Uni-

<sup>1</sup> Sims and Konig's Annals of Botany.—Rees's Cyclopædia by sir E. J. Smith.

versal Geometry." In 1642, he and Des Cartes received an invitation from sir Charles Cavendish to settle in England; which he declined, on the approach of the rebellion. He died at Paris in 1647, in the sixty-third year of his age. He was a practical mechanic, as well as an able mathematician, and spent more than a thousand crowns on the fabrication of glasses for telescopes, burning mirrors, mechanical engines, and mathematical instruments.<sup>1</sup>

MYLNE (ROBERT), an eminent architect, to whose memory Black Friars Bridge will be a lasting monument, was born at Edinburgh, Jan. 4, 1734. His father, Thomas Mylne, was an architect, and a magistrate of that city; and his family, it has been ascertained, held the office of master-masons to the kings of Scotland for five hundred years, till the union of the crowns of England and Scotland. Mr. Mylne was educated at Edinburgh, and travelled early in life for improvement in his hereditary science. At Rome he resided five years, and in September 1758, gained the first prize in the first class of architecture, adjudged by the academy of St. Luke, and was also unanimously elected a member of that body. On this occasion prince Altieri, distinguished for his knowledge of the fine arts, obtained from the pope the necessary dispensation, Mr. Mylne being a protestant. He was also elected a member of the academies of Florence and Bologna. He visited Naples, and viewed the interior of Sicily with an accuracy never before employed; and from his skill in his profession, and his classical knowledge, was enabled to illustrate several very obscure passages in Vitruvius. His fine collection of drawings, with his account of this tour, which he began to arrange for publication in 1774, but was interrupted by his numerous professional engagements, are still in the possession of his son, and will, it is hoped, at no very distant period, be given to the public. He was often heard to remark in his latter days, that in most of his observations and drawings, he had neither been anticipated by those who traversed the ground before him, nor followed by those who came after him.

After making a complete tour of Europe, which he began by going through France, and finished by returning through Switzerland and Holland, he arrived in London, with every possible testimonial of his talents, but without a friend

<sup>1</sup> Moretti.

or patron. At this time plans were requested by the city of London for constructing a bridge at Black Friars, and Mr. Mylne, among twenty others, became a candidate. It was well known that one of his rivals was befriended by lord Bute, who had then great influence, but Mr. Mylne succeeded by the impartial verdict of the judges appointed to examine the respective plans; and the first stone was laid in 1761, with a pomp becoming the vast undertaking. A writer of no common talents, in the supplement to the "Encyclopædia Britannica," after a very close examination of the details of this structure, pronounces it to be the most perfect of any that is upon record, and at large points out the great superiority of the centering employed by Mr. Mylne. The learned author seems, however, to suppose that this ingenious architect made a secret of his mode of centering; but few men had a more liberal spirit, or more aversion to professional quackery of every kind, and therefore, he deposited in the British Museum, an exact model of the centering employed at Blackfriars bridge, which gives a most precise and satisfactory idea of the work.

When the bridge was first proposed, Mr. Mylne engaged in a short controversy with Dr. Johnson, on the form of the arch; but they were afterwards intimate friends, and in conversation agreed in a certain sturdy independence of mind which perhaps cemented that friendship. It is much to the honour of Mr. Mylne's accuracy, as well as integrity, that Blackfriars-bridge was completed in 1765, for the exact sum specified in his estimate, namely, one hundred and fifty-three thousand pounds. On his proposals being accepted, the city committee, in February 1760, voted him an annual salary of three hundred pounds; and his farther remuneration was to be five per cent. on the money laid out on the bridge. To obtain this, however, he had a long struggle with the city, which he maintained with his characteristic firmness and spirit; and, in answer to a question several times put to him, with no great delicacy, uniformly declared, that what he claimed, he claimed as a matter of right, and not of favour. At length, but not until 1776, his claims were allowed; on which occasion he sent to the corporation a letter of thanks.

Immediately after completing the bridge, he was appointed surveyor of St. Paul's cathedral, by the archbishop of Canterbury, the bishop of London, and the lord-mayor;



and not only directed the repairs that have been found necessary in that noble fabrick, but those temporary erections required by the anniversaries of the sons of the clergy, and that most interesting spectacle, the annual assemblage of the charity-children of the metropolis, as well as those more elegant preparations made for the visits of the royal family and the two houses of parliament in 1789, 1797, &c. &c. It was by his suggestion that the noble inscription in honour of sir Christopher Wren, ending, "*Si monumentum requiras*," &c. was placed over the entrance of the choir. Among the other edifices which Mr. Mylne erected, or was concerned in the repairs, we may enumerate Rochester cathedral, Greenwich hospital, of which he was clerk of the works for fifteen years; Kings-Weston\*, the seat of lord De Clifford; Blaze castle, near Bristol; Addington, the seat of the archbishop of Canterbury; Wormlybury, sir Abraham Hume's; Lying-in hospital, City road; the duke of Northumberland's pavillion, on the banks of the Thames at Sion; general Skene's house, in Fifeshire; lord Frederic Campbell's at Ardincaple; Inverary castle, the duke of Argyle's; the embankment at the Temple gardens, &c. &c. He was also consulted on almost all the harbours in England. Mr. Mylne died, May 5, 1811, at the New River Head, where he had long resided, as engineer to that company; an office to which he was appointed in 1762. He was interred, by his own desire, in St. Paul's cathedral, near the tomb of his illustrious predecessor, Wren.

Mr. Mylne was a man of most extensive professional knowledge, and while his Blackfriars bridge, and many other structures shewed him an excellent practical builder, he was no less acute and eloquent on the theory of his art. His conversation, always entertaining and edifying, assumed a higher tone, when he was invited to speak on architectural subjects, the history of the Grecian or Gothic

\* Mr. Mylne made some very great alterations and improvements at Kings-Weston for the late lord De Clifford, then Mr. Southwell, who knew him at Rome, and, from his bridge at Blackfriars, conceived a very high idea of his talents. Concerning this seat, Mr. Mylne's clerk used to relate the following anecdote. On Mr. Mylne's arrival there he commenced making a plan, by which he discovered a small room

in the house, to which there was no means of access, and on cutting into it they found, to their great astonishment, a quantity of old family plate, together with the records of a barony granted in the reign of Henry III. to that family, in consequence of which Mr. Southwell took the title of lord De Clifford. This room was probably shut up during the rebellion in the reign of Charles I.

styles, or any disputed point respecting the origin of the art. On such, almost to the latest hour of his life, we have heard him dilate with a precision and copious flow of reasoning, that would have been astonishing in the ablest men in the prime of life. His personal character is said to have had some peculiarities. Such as we have observed seemed to arise from a consciousness of superior talent, and a lofty independence of spirit. Placed often at the head of a tribe of inferior workmen, of contending interests and passions, his orders were peremptory, and were to be obeyed without a murmur; while he could yet listen with patience, if an objection was started on reasonable grounds. What he most disliked was that adherence to custom and practice which made every improvement be considered as a dangerous, impracticable, or inconvenient innovation. Against this he bent the whole force of his authority, and always endeavoured to introduce a more liberal spirit. The common workmen, who looked up to him with some degree of terror, and whom he certainly did not always address in the gentlest terms, were amply recompensed by the care he took that, whoever were his employers, these humble artisans should be paid their wages with the utmost punctuality. Dearly as he loved his profession, he was not avaricious of its emoluments, and after all his distinguished employments, he did not die rich.

In 1770, Mr. Mylne married miss Mary Home, sister of Mr. Home, the surgeon, by whom he had nine children. Of these one son, his successor as engineer of the New River Company, and four daughters, now survive him.<sup>1</sup>

<sup>1</sup> Nichols's Bowyer — and from personal knowledge.

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